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PETRI DANIELIS HUETII
EPISCOPI ABRINCENSIS

DEMONSTRATIO EVANGELICA,

AD SERENISSIMUM
DELPHINUM.

SEXTA EDITIO
AB AUCTORE RECOGNITA, CASTIGATA,
ET AMPLIFICATA.

FRANCOFURTI,
SUMPTIBUS THOMÆ FRITSCHII
M DCC XXII.

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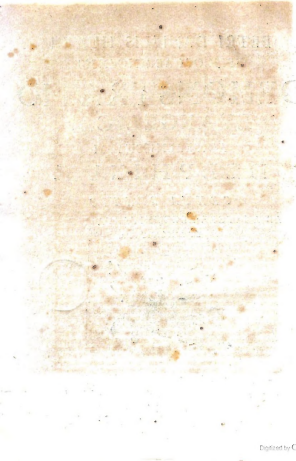

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PRÆFATIO.

NOn eram ignarus, cum Chriſtianum dogma novo demonſtrandi genere aſſerere primum inſtitui, multos ſtudioſe contradicturos, mihique expectanda eſſe ſiniſtra iniquorum judicia, vel excipiendas etiam fortaſſe obtrectationes. Quod etſi vitare nullo modo poteſt, quisquis animum confert ad ſcribendum, calumniæ tamen in primis obnoxium me ſentiebam fore, qui arcem impietatis, atque hoc hominum genus oppugnare me profiterer, cujus maxime intereſt, vel propter depravatos mores, vel propter corruptas opiniones, omne Dei, Chriſti, Religionis & Fidei nomen extingui. Accedebant privatim cauſſæ aliquot eventus pertimeſcendi. Malevolorum primum livor & odium, quæ nimis ſæpe ſumus experti, etſi nos utroque indignos eſſe ſcimus. Noveram deinde ægre laturos plerosque, hoc ſumi ſcribendi argumentum, quod totius Theologiæ velut fundamentum eſt, ab eo, qui nunquam triviſſet Theologorum ſubſellia; quaſi niſi cum Scholæ pulvere imbibi Theologia non poſſit. Futuros quoque videbam parum æquos, qui in eodem verſati eſſent argumento, quaſi venirem ad poſſeſſa, partamque ſibi jam palmam præreptum irem. Formidandum vero potiſſimum intelligebam quoddam genus hominum, qui ut gregalium ſuorum dictis omnibus, factis, ſcriptis per occultas coitiones & factionem quærere commendationem ſolent; ſic reliquorum nomen obterere, quos a partibus ſuis alienos eſſe ſentiunt. Minime tamen his rebus deterritus ſum ab eo propoſito, quod vulgo utile exiſtimabam futurum: plusque apud me valuit Chriſtianæ doctrinæ propagandæ ſtudium, quam obtrectatorum perverſitas. Præſertim cum non defutura mihi præviderem candidorum hominum ſuffragia, quos æqui conſulturos ſperabam laborem hunc, pio rectoque animo ſuſceptum. Nec ſpem fefellit eventus. Prodiere apud exteros, & in hac Gallia, viri complures eruditi & integri, ab omni gratiæ, favoris, aut aſſentationis ſuſpicione longe poſiti, nec ulla mecum conjuncti vel popularitate, vel gratia, qui graviſſimis teſtimoniis commentarios noſtros ſunt proſecuti. Si nos aliqua tangeret gloriolæ cupido, poteramus exornare frontem libri hujus tam ſplendidis præconiis; verum talia ab aliis fieri malumus quam a nobis. Præterire id non poſſum, hominem quemdam longinquum & alienigenam, nobilem inter ſuos, optime de patria ſua meritum, doctis & laborioſis ſcriptionibus clarum, a Catholicis partibus averſum, lecto opere noſtro ita eſſe affectum animo, ut qua arte ac ratione conatus ſum Chriſtianæ legis adverſarios convincere, eamdem artem a nobis valde cuperet adhiberi ad dirimendas ſacræ doctrinæ controverſias, quibus tot jam annos, & nunc cum maxime, Chriſtianus orbis, non diſputationibus ſolum aut ſcriptis, ſed decretoriis etiam armis quaſſatur. Nec intra vota judicium hoc vir præclarus continuit.

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Valde bellam atque gravem ſcripſit epiſtolam ; in ſpeciem ad fratrem, hominem itidem dignitate, eruditione, rebus pro patria geſtis conſpicuum, a quo librum noſtrum dono acceperat, reipſa ad me : quam & Chriſtianiſſimi Regis legato, mihi amiciſſimo, in hac aula tunc agenti, perferendam ad me dedit. Ea quidem ad operam hanc quam dixi ſumendam magnopere me adhortabatur. Et feciſſem ſane pro viribus atque captu, ſi in partium illarum hominibus, qui tum apud nos erant, par ineſſe deſiderium cognoviſſem. Quam acceptum præterea eſſet in vulgus hoc commentarium, intelligere ſatis licuit, vel ex iteratis editionibus, vel ex facili atque promta exemplarium omnium venditione ; multo vero magis ex eo, quod viri docti per Europam plerique ad ſuſcipiendum certatim Chriſtianæ cauſſæ patrocinium exemplo noſtro ſunt incitati. Incredibile dictu eſt, quam multi ab eo tempore libri prodierint, hujus argumenti ; erudite omnes & luculenter, nonnulli etiam ſubtiliter & exquiſite elaborati. Qua re vel unica optime nos de re Chriſtiana meritos cenſemus, cum multis non ſcribendi ſolum occaſionem præbuerimus & materiam, ſed rationem quoque, argumentationes, ſententias, & ſcriptorum veterum teſtimonia. Quod & ante emiſſum opus in lucem factum animadvertimus, cum raptim ſublecta fuiſſent in officinis Typographorum folia, ut in prima editione Lectorem monuimus. Nec ita tamen efferimur aſſenſione hac literatorum hominum & vulgi plauſibus, ut reprehenſorum querelas æquo animo pati nolimus : nec concedi nobis poſtulamus, ut regnemus in literis. Regnare enim eſt, & quidem inique, opprimere judiciorum libertatem, & in verba legesque ſuas homines adigere. Itaque admonitiones benignas, & modeſtas animadverſiones accepimus placide ; in nos noſtraque ſummum arbitrium amicis permiſimus ; ultroque etiam laceſſivimus ſilentes, & ad contradicendum hortati ſumus. Verum usque eo ferendæ ſunt reprehenſiones, reprehenſiones dum[illegible], & acerbitate careant. Quod ſi erumpant in contumelias & maledicta, remaledicere utique licet lege civili, & convitium convitio ulciſci. Nec ea tamen lege uti velim : alia patientiæ propoſita nobis a Chriſto lex eſt, quam ſequamur : *non reddentes malum pro malo, nec maledictum pro maledicto ; ſed e contrario benedicentes ; quia in hoc vocati ſumus, ut benedictionem hæreditate poſſideamus.* Cum priſcus ille Cato Cenſorius, qui a virtute decus ſibi peperit, de militari diſciplina commentaretur, paratosque ſibi præſentiret adverſarios, qui alienæ ſcientiæ obtrectatione nomen quærerent, quam parum moveretur eorum malevolentia ſic declaravit : *Scio ego quæ ſcripta ſunt, ſi palam proferantur, multos fore qui vitilitigent : ſed ii potiſſimum, qui veræ laudis expertes ſunt. Eorum ego rationes ſino præterfluere.* Quamvis plurimum poſſit apud omnes graviſſimi & ſapientiſſimi viri exemplum, plus tamen poſſe debet apud nos præceptum Chriſti. Ac exiſtimaveram profecto, ſi conſilium noſtrum improbaſſent cæteri homines ; at in viris

1 Petr. 3, 9.

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in viris certe ſanctioris inſtituti poſitum eſſe nobis certum tutumque præſidium, & iis qui pietatem colunt placiturum, qui cauſſam defendat pietatis. Verum evenit multo aliter. Quamvis enim plurimorum petulantiam & importunitatem ſenſi, præ cæteris tamen omnibus inſignis duorum protervitas fuit, quorum nomini parco, etſi non pepercerunt meo. Horum neuter læſus a me fuit unquam dicto, factove; immo ne notus quidem antehac, vel de facie, vel de nomine. Alter homo ſimplex, minimeque malus, ejus argumenti in ſe recepit tractationem; cujus cum plane rudis eſſet, noſtra aperte ſuppilare, in ſeque transferre aggreſſus, non ſententiis, non verbis abſtinuit: ut ſi omnia mea repetere velim, nudata cornicula riſum moveat. Hominis præterea neſcio cujus ſtudiis ac conſiliis ita uſus eſt, ut ejus quoque maledicentia opus ſuum aſpergeret; & ut aliena ſubnixus eruditione de rebus ſibi ignotis diſſeruit, ita alieno livore & improbitate nos proſcidit. Ergo non ullam in vegrandi libro paginam temere reperias, quæ non atroci aliquo adverſum nos convitio ſit inſignita. Ego vero, quæ ad doctrinam noſtro hoc opere traditam pertinent, ſuis locis excuſſi: contumelias bono viro, qui & alterius inſtinctu nos læſit, & non repugnanter, etſi alterius quoque juſſu, nobis ſatisfecit, facile condonans. Cum enim ad id ſtudeamus, ut nos ipſi erudiamus; ad id ſcribamus, ut alios; non injucundum fuit, per nos eum ita profeciſſe, ut jam alios docere ſe poſſe crederet. Alter deploratæ cauſſæ patronum ſe ferens, ubi argumenta deficerent, maledictis pugnare inſtituit; totque bonos ſcriptorum plauſtris violavit, ut jam contumelioſe ab eo appellari, laudari ſit. Pateremur, ſi ſatis habuiſſet imitari Rhetorem illum, qui in rebus adverſis ſe præfationibus de fortuna vindicabat. At toti prope humano generi bellum indicere, & obvios quosque ferociter pulſare, uti factum eſt ab eo, furere id quidem eſt; ut coercendus potius ſit qui faciat, quam dedocendus. Poteramus profeſſoriæ linguæ intemperiem ulciſci, & virorum doctorum ætatis hujus exemplo nos tueri, qui vel leviter perſtricti excandeſcunt, & convitiis prœliantur; ut cum aliquis ab iis liber exit, aliquot alios continuo ſubmitti videas, tanquam armatos ſatellites. Minime vero ingenii dignitatisque noſtræ eſt, certare verborum contumeliis. Aliter inſtituti ſumus, aliter viximus; nec committendum nobis eſt, ut quam ſcriptis defendimus Evangelicam doctrinam, factis prodamus. Sciantque adverſarii, qui ſe Evangelicos dici volunt, ſi ad maledicentiam ſua ſe invitat religio, noſtra nos ad patientiam vocari. Videamus tamen, quid in commentario noſtro bonus ille vir reprehendat. Farraginem eſſe ait Rabbiniſmi & diſputationum de libris Novi & Veteris Teſtamenti, & aliquibus eorum locis. Quo dicto nobiſcum una ſugillat multos ſuarum partium Criticos, quorum valde probata eſt opera, quique nuper in unum corpus tanto labore, tantisque ſumtibus, congeſti ſunt in Anglia. Addit, bona me malis, firma infir-

mis miſcuiſſe ; temerarium eſſe & inconſideratum delectum hunc rerum, levia argumenta, inanes conjecturas : quæ etſi generatim ita dicta, capitibus ſigillatim non adnotatis, levia ipſa ſunt & inania, librum tamen mihi indicari velim, in quo paria ſint rationum omnium momenta, par auctoritas. Ait deinde damnoſam eſſe tot opinionum in rebus ſacris tractandis varietatem, quibus alatur potius Deiſtarum impietas, quam opprimatur ; niſi eos abnormis libri moles a legendo deterreat. De mole libri non noſtra ſolum cauſſa eſt, ſed & tot eruditione & ſanctitate nobilium ſcriptorum, quorum ingentia volumina cum leguntur, ea voluptas eſt, is fructus, ut videantur etiam brevia; deque iis dici poſſit, quod olim de orationibus Demoſthenis, meliores eſſe quæ longiores. Uſus vero & ratio poſtulant, ut, quamcunque rem vocamus in quæſtionem, antequam de ea noſtram proferamus ſententiam, varias explicemus eruditorum opiniones, ut ex contentione cæterarum noſtræ veritas eluceſcat. Verum quid prodeſt ratione cum eo agere, cui impotens partium ſuarum ſtudium rationem excuſſit? Inde adeo probatiſſimi viri complures ſectæ hujus, neque mihi noti, neque rogati, pro candore ſuo per amicos ſignificarunt, ſe congerronis ſui facinus tam inhumanum deteſtari. Igitur cum maxime huc pertinet vetus illud Manilii: *Pro captu lectoris habent ſua fata libelli.* Captum dico, non ingenii ſolum acumen, aut ubertatem doctrinæ, ſed æquitatem etiam animi: quem animum ſi quis vel iracundia tumidum, vel ſuffuſum malevolentia, vel præjudicatis opinionibus excœcatum, vel cerritum, appellat ad legendum quantivis pretii opus, ſibi opinionibusque ſuis contrarium ; exiſtent illico motus præcipites, quos non exquiſitis rationibus, non veritatis ipſius oppoſitu ſedare poſſis. Sed quod rideamus, homo idem ille alium nactus adverſarium, aliam orditur cantilenam, librumque me ait ſcripſiſſe mere Calviniſticum, ſive ut ejus verbis utar, *mere Hugonotticum:* quod quin ab eo ſit in laudis parte poſitum, pro immoderato ejus in hanc factionem ſtudio dubitare non poſſumus. Atque egregium hoc operis noſtri præconium expreſſit, id quod ſcriptum a me probatumque eſſe ait, Librorum ſacrorum divinitatem ex ſacris ipſis Libris demonſtrari; cum tamen probatio divinitatis Librorum ſacrorum præter inſtitutum meum ſit, & ſtrictim tantum delibata ; nec ex Libris ipſis ſacris, ſed ex Traditione, tota fere petita ſit. Quod & alibi oſtendam pluribus. Quin etiam perlatum ad me eſt, exiiſſe nuper librum in Anglia, quo ex traditis a me Demonſtratione hac Evangelica principiis Catholicum dogma de ſacroſancto Euchariſtiæ ſacramento oppugnatur. Quidni vero? cum & ex ſacris Voluminibus tam aperte ſibi adverſariis oppugnetur a gregalibus factionis hujus. Credo jam prope idem ex principiis Euclidis vel Archimedis probare tentabunt. Plane ſimiles fatuorum illorum Chymiſtarum, qui ex primo Geneſeos capite artem conficiendi auri percepturos ſe prædicant. Quid eſt vero κορυβαντιᾶν, quid videre geminum

geminum ſolem, & duplices Thebas, ſi hoc non eſt? Ergo non ea ſolum, quæ nusquam ſunt, ſed futura quoque quæ nusquam erunt, & jam exitu ipſo falſitatis convicta ſunt, cernere ſe coram putant, & fanaticos ac prophetas agunt. Ita *Dominus miſcuit in medio eorum* Iſa. 19, 14. *ſpiritum vertiginis, & errare fecerunt Ægyptum in omni opere ſuo, ſicut errat ebrius & vomens.* Sed pergamus objecta nobis crimina expendere. Sunt qui querantur, me, ſuſcepta dogmatis Chriſtiani probatione, nihil omnino probaſſe. Ac vetus quidem hoc convitium eſt, Chriſti diſcipulis ac Chriſto ipſi objectum, poſt edita miracula, ægros ſanatos, & receptam vitam: ſimulata illa, hos ſubornatos, fictum iſtud. Non tam acuta ingenia, quam dociles ac pios animos, poſtulat hæc divinæ veritatis diſciplina. Itaque nec eam recepiſſent adverſarii noſtri, etiamſi epicheremata attuliſſemus Geometricorum conſimilia. Deinde non omnes probationum moralium vim ſentiunt. Qui libros ſolent, non legere, ſed libare & ſaltuatim attingere: qui continenter quidem atque fractim, ſed oſcitanter legere, ſibique in longo opere ſomnum ſinunt obrepere: qui filum argumentationum non pervident: quos magna rerum varietas obruit, hos effugit Demonſtrationis noſtræ contextus & cohærentia. Idcircone nos hanc ingenii infirmitatem præſtabimus? Et occurriſſe tamen ſperabamus huic querelæ, cum ad calcem propoſuimus ſummam operis totius paucis verbis abſolutam, tam apte, tam conſerte colligatam, ut nulla ſui parte vitium minetur. Ac optaverunt multi, & ſæpe poſtularunt a me, ut librum in epitomen contraherem. Ego vero optabam id quoque, verum numquam impetravi ab animo, ut eumdem fœtum bis parturirem; atque hæc alienæ potius induſtriæ opera viſa eſt, quam meæ. Ab eadem incogitantia profecta eſt altera multorum criminatio, me nimis multa ad propoſitum haudquaquam pertinentia congeſſiſſe. Quorſum enim, inquiunt, tot fabulæ in opere ſerio? quorſum tot aliarum gentium ritus & hiſtoriæ? quorſum illæ diſputationes de propagata ad Græcos ſacrorum Codicum notitia? de Græcis horum interpretationibus? de eorumdem Canone? de origine linguæ Ebraicæ, & literarum Samariticarum & Judaicarum? Reſponſio eſt in promtu. Cum Librorum ſacrorum antiquitatem & γνησιότητα probare inſtituiſſem ex ſequentium ætatum teſtificatione, juxta primum noſtrum Axioma, nihilque priſca illa Græcia, eruditionis fere omnis per Occidentem parens & magiſtra, ac ipſa deinde Italia, fabulis ſuis habeant antiquius, quibus tota eorum continetur Theologia ac religio; aptiusne aliquid & cauſſæ noſtræ utilius afferri potuit, quam quod a me luculenter demonſtratum eſt, Mythologiam hanc omnem ex Codicibus ſacris, ſacrisque hiſtoriis, mutatis, diſſimulatis, interpolatis prodiiſſe? Cui tractationi annon conſequens erat altera illa de notitia librorum horumce Græcis prodita? Nam cui perſuaſeris, Theologiam ſuam ex Ebræorum voluminibus depromſiſſe Græcos, niſi hæc ad ipſos perveniſſe oſtenderis? Id vero ut demonſtres, rei quoque modus eſt demon-

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demonſtrandus. Quo maxime pertinet quæſtio his proxime conjuncta de priſcis interpretationibus Græcis ſacrorum Voluminum, earumque ætate & antiquitate. Vel ſolam eam interpretationem, quæ Septuaginta illorum ſenum eſt, ſi Ptolemæi Philadelphi ævo concinnatam eſſe obtinuerimus, obtinuerimus una quoque Ptolemæo hoc vetuſtiores eſſe Codices ſacros, quod cauſæ noſtræ peropportunum eſt. Jam ſi inſtituto noſtro valde accommodatas eſſe conceſſeris has diſſertationes, multo magis idipſum de reliquis fatebere, quæ ſunt de legibus, ritibus & hiſtoriis aliarum gentium, Græca & Romana antiquiorum; Ægyptiæ puta & Phœnicæ. Has ſi manaſſe etiam conſtat ex ſcriptis Ebræorum, conſtat itidem nullum extare monumentum antiquius. Atque idem in pari cauſſa, eodemque argumento, demonſtratum quoque eſt a vetuſtis Eccleſiæ Patribus. Diſputatione vero de Canone diſputationes reliquæ de ætate Librorum ſacrorum continentur, ut illic Lectorem monui. Qui enim Canonis auctorem eſſe Esdram oſtenderit, uti factum a me eſt; ſimul oſtenderit, Esdra vetuſtiores eſſe Libros omnes in hunc Canonem conjectos, ac proinde genuinos: quo Propoſitionis quartæ veritas comprobatur. Nec inane veritatis argumentum petitur ex lingua, qua Libri hi conſcripti ſunt. Id uſurpare ſolent Criticorum filii, cum ſcripti alicujus antiquitatem ſcrutantur. Et ut nihil faceret ad rem, vel ad ornamentum operis addi potuit, tanquam corollarium. Verum quod aliis vulgo conceditur, nobis negatur. At quæ pars operis in plures incurrit criminationes, ea eſt, qua priſcos illos nobiliſſimarum & vetuſtiſſimarum gentium Deos aut Heroas Moſem diſſimulare probavimus. Quam cum a multis reprehendi cognoverim, nondum tamen cauſſam reprehenſionis intelligere potui. Nec enim jure objiciat quisquam, id eſſe præter inſtitutum: nam cum per ſcripta Moſis fere diſſeminata ſit apud exteras gentes ejus notitia, nihilque illæ habeant Numinibus ſuis antiquius; liquet quoque Moſaicorum ſcriptorum antiquitas, ſi Numina hæc Moſem perſonatum eſſe liquet. Atqui jamdiu id ſuboluit priſcis nonnullis ſcriptoribus, ſuboluit & recentioribus. Nec ſuboluit tantum, ſed & affirmate dictum eſt. Moſem eſſe Theuth Ægyptium, conditamque ab eo Hermopolin urbem, de nomine nempe Mercurii conditoris ſic dictam, nulla circuitione uſus aſſeveravit Artapanus: ejusque verba, ut obſervatione digna, in libros ſuos retulerunt Euſebius, & auctores Alexandrini Chronici, & Hypomnematis in Hexaemeron. Et in codice quodam Lactantii pro voce Thoth ſubjectum eſt Moſis nomen. Theuth autem ille, ſive Thoth, is ipſe eſt Phœnicum Taautus, Hermes Græcorum, Mercurius Romanorum, Tautates Gallorum, Theuth ſive Wodan Germanorum, Tiis Danorum, Teves Anglorum. Moſis item ſimulacrum eſſe Oſiridem, ſive Bacchum, pridem deprehenſum eſt Gerardo Johanni Voſſio, a quo non multum recedit Bochartus. Quem Mneven appellat Diodorus, idem Juſtino Martyri

Moſes

Moſes eſt. Typhone adumbrari Moſem, ja quem dixi Bochartus elegantiſſime demonſtravit: Docuit non modo Iudæas Arrapanas, eum, qui a Græcis dicitur Mulerus, ipſum eſſe Moſem. Nonnullis etiam Iofuam leviſſime probavit memoratus nobis Voſſius. Laudi huic fuit, aliisque eruditis viris, ac Bocharto inprimis, demonſtraſſe ſub perſonis Saturni, & Iderorum ejus, Jovis nempe, Neptuni, & Plutonis, latere Noachum, Chamum, Japhetum, & Semum; Rurſi ſimulacrum eſſe Apollinem Pythium Mercurium Chanaæi vel Jephronis, ſoceri Moſis; Nemrodum Bacchi; Magogum Promethei; Apim, & Serapidem, ac Memnonem etiam Sephoki; Cujus rei multiplex haud dubie, ſi quis alius, ſpecimen dabit Exod. 32. 24. 25. 26. 14. Conjecit quoque Bochartus, & accutere contentione declaravit, ex Sibyllinis verſibus Sibyllam Judæa, extaſiſſe Sabinum. Sabinum etiam, qui fuit quidam Zoroaſtrem Chami eſſe effigiem; alii Misraimi; Japeti nonnulli; nonnulli Chuſi; aliqui Aſſuri; alii Nemrodi. Exiit in hanc paucis abhinc annis interpretum virî ſibillini, quo profunduit Iabelem & Jubalem eſſe Mercurium & Apollinem; Adam & Sellam, Lamechi uxores, Jononem & Lacunam; Noemin Venerem; Tubalcainum Vulcanum; item Mercurium Trismegiſtum eſſe Verbum Dei. Talia communibus ſtudiis horoſcopus ſuperius ita ſingere eſt, miſi non eſt. Jam ſi noſtrarum ſuper ha Moſis ſimulacris opinionum explorenter argumenta, erit nulla omnium idem prodeat eſt, quam ſi non pleraque tamen fane huiusmodi, ut qui ab contradicat, is meridie ſicem velit accendere. Vel in noſtra Zoroaſtris cum Moſe comparatione, quam ſimilia omnia, quam parum fane! Parum dicreparat patronum nomina, ſtatus ab ortu rullus uterque dictus eſt; mundi principia quinque libris uterque tradidit. Academiæ nullum fundabilis, & mortem a rege eſt quisitus; a Deo ſervatus, immiſis in impium regem venenatis cuniculis; præmiſſa fuga evaſiſſe, fluenta incolumis & ſiccus transmiſiſſe; exul uterque fecilliis in monteni, qui exaltiſſimus ignibus ardere voſus fit. Idem Deum ſpectare uterque ſolitus fuit; non possibile; legum propo earumdem cudicem a Deo accepiſſe, flammantis inde ſerpentis, & mirifico quodam ſolus in deſerto ſplendore elle. Cum perpetui rerum famulatu figura morte ex hominum oculis uterque evanuiſſe. His ſi adjungas, ſuiſſe qui crederent, nullum unquam exiſtiſſe Zoroaſtrem, & perſonam eſſe commentitiam: quis homo frontis non perfricte untum videri neget eos, quorum vita, fuſa, calia, mori, carera adeo mirabilia, adeo inuſitata confirmant? Iunum ſcripſit Allocicus radiarum & fulgidum pingi ſolere, bocalum manu gerentem, quo ſecum pervenit, ex eoque aquam educit: inepetus ſcilicet ego, qui Moſem illic putem inelle; nam cui alteri tribuam id perhibere habuerit, quam Moſi, baculi perculſu aquas e rupe elicere? Veneren deferibunt Orphica, Ægypti laevia tenentem, in thuriferi Syriæ campis regnantem, Nymphaeum cloro ſtipatum, & tripudiantium in aere: ego aeres, qui Mercurii Moſis

Moſis ſororem illic agnoſcam, ex Ægypto digreſſam, trajecto mari ſaltantem in litore Syriaco, non longe a thurifera Arabia, tripudiantibus & tympana quatientibus mulieribus comitatam. Temerarius ego quoque, qui inde ortas opiner Muſas Græcorum nomen id habuiſſe ex Moſe, qui & cantionibus ſuis celeber fuit, & Græcis μῶσος dictus eſt, unde proclive fuit, & ſororem Mariam item pſaltriam μῶσαν appellare, & ſocias μῶσας· ut a Jovis nomine ζὰν, nomen ſorori Græci fecerunt ζανὼ, quod eſt Latinorum Juno; ut a Baccho Bacchas dixerunt; deinde ex Mariæ & ſociarum cantibus ac tripudiis idem adſcriptum eſt Muſis officium: præſertim cum & Ægyptias fuiſſe Muſas ſcribat Diodorus, & Oſiridis ſocias, quem Moſem eſſe demonſtravit Voſſius. Stephanus Monachius Profeſſor Leydenſis, quem multo magis ob ſingularem bonitatem, candorem, æquanimitatem, innatum in maledicos & obtrectatores odium, & dilexi vivum, & nunc extinctum deſidero, quam vel ob popularitatem, vel ob eximiam eruditionem, qua paucos hac ætate pares habuit, ſcribebat ad me paullo ante obitum, deprehendiſſe ſe Venerem ipſam Mariam Moſis ſororem; ex ejusque nomine, quod *Gutta maris* ים־מר exponi poteſt, finxiſſe Græcos Venerem ex ſpuma maris ortam. Gaudebam idem veniſſe in mentem viro erudito, quod jampridem mihi. Ergo acutam nominis originationem, quam primus excogitavit, gratulatus ſum; Venerem eſſe Mariam jam ante a me indicatum eſſe monui, quod ei exciderat. At qui iſta repudiant, iidem libros Veriſimilium, Suſpicionum, Conjecturarum, Dubiorum amplectuntur. Quid ergo cauſſæ eſſe dicam, cur levia hæc probentur in aliis; abſtruſiora iſta & certiora in nobis culpentur? Multa ſane concurrunt: ac id primum, quod dixi, partium ſtudium, quo ita nunc turgeſcunt animi, ut ex hoc Religionis quam quisque profitetur diſcrimine, vel ad vituperandum paratus ſit, vel ad laudandum. Facit id præterea præcipitis judicii temeritas, qua res non ſatis exploratas, nec ex momentis rationum ſatis perſpectas, nec fortaſſe ſatis intellectas, ſed oculis ſtrictim & per tranſennam delibatas, velut ſummo jure plerique dijudicant. In muſteo quodam opere, cum multa Demonſtrationis noſtræ Evangelicæ capita venenato dente arroſa ſunt, tum hoc præcipue, quod his Ethnicorum numinibus perſonam detraxi; palamque declarat novitius ille ſcriptor, parum ſibi probari, quod dixi, Moſem eſſe Adonin, Mercurium, Oſirin, Serapin, Anubin, Zoroaſtrem, Cadmum, Apollinem, ac plerosque porro Ethnicorum Deos. Egone vero Moſem dixi vel cogitavi unquam eſſe Cadmum? Cognoſcite vero diligentiam hominis & acumen. In Syllabo capitum libri hujus, nominibus Adonidis, Mercurii, Oſiridis, Zoroaſtris, Apollinis, & aliorum, permiſtum quoque Cadmi nomen ſtrictim inſpexerat. Nec attentius re explorata credidit, quorum nomina conjunxiſſem, eadem me de iis affirmaſſe; & opinionem leviſſime

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leviſſime ſuſcipeam temere lacera prodidit. Quemquamne animo tam incognitæ & omiſſo, non modo ad ſcribendum, ſed ad alienæ etiam lectiones ſuppendendæ & veſtigandæ accedere? Et quæ homuncio verecundia eſt, ne cliens malevolentiæ ſtet & inconſiderantiæ noticia, literam ad me ſuam offerendo ſtatim. En literam noſtrorum gratia; quos poſtquam graves & diuturnos in ſtudiis literarum exercpimus, fructum omnem plebeiæ abſcidæ ſcripturæ ſatis intercipit. Ac quæ-ſivi meorum ipſe ſæpenumero cauſſam inſtare hanc prurijnis contradi-cendi, carpendi, calumniandi. Mala videtur illa vaſtæ prodoctilis, facile exiſtimare homines inconſultos, in ſe fieri ſuperiores, quos errouis coarguant; quippe nonnunquam hunc elle ne deſciscant, qui plus alio aut videre aut ſciveric. Fruſtra. Homerum intellexiſſe vt Zoilus, multaque eius pecceta deprehendiſſe: nec Homerus tamen deſtit elle Homerus, vir iudicet maximus: nec Zoilus alius exiſtimatur Zoilus, vir ſcilicet malignus & deſpicatiſſimus. Multum porrexa ebibit operi noſtro ijcunxta bonarum illarum artium, quibus continentur ingenuæ & liberales doctrinæ, quæque ineuexercitum hac ætate, atque ea excolat vix ullus ſit, qui excedentibus humanæ bonum ſtudet, plus nullus. Et tamen ad eas quæ tractavimus, line hoc inſtructu omina-turque accedere, perinde eſt, ut ſi laborum meum, quod ajunt, velis fine uncino dirimpere, aut ad iter line vitico ac accingar. Quid vero promoveri ſtet labori noſtro quod hominem ſimilar homuncionis, cuius in libris nuper cognitionis eſt inhumana illa & ferina vox: leven ſtore ipſum, ſi abolueatur ſuperfluens veterum Philoſophorum ſtudium? Portarum reliquia? Hnuſquaquam fane ea mihi accelit conſidentia, ut quisquam, in libro noſtro præſtet, ora ullum totidem Iuuenis, quem Ingre-gius ſuis Canonibus præſtiit Ioſephus Scaliger: *Hinc ſpes mihi eſt-Sua ſtet narrabuntur multa ſuperiora ſeculo: Nemo literarum ſtet philosophiam & omnigene doctrinæ expers ingrediatur.* Tantum licentiæ vim magno dabat quæſtio meritis gloria. Certum tamen eſt, noſtros commentarios, quibus ex facia antiquæ Teſtamenti fontibus hauri-tur Cariſtiana veritas, ex peringenio vero exemplaribus, interpreta-tionibus exoticis, ex prodaxis clarorum pentium monumentis, Teſtha-mentum utrumque illuſtrare; nihil voluptatis aut fructus iſtorre poſſe ti, qui in hac doctrina ſint peregrini, nec aliud ad omnium literarum literarum notitiam præſidii quærunt, quam Quodlibets & Potilla. Quin illi ſint graves ideo apud priora ſeculo: nunc in tanta hac floren-tium nuper, jam ſenſcentium literarum, ex omnium retro annum memoria, ex recondita & interioribus gentium omnium disciplinis, curandente ſuit opes, ſtrcidenda fabilla, ad ſtituram ſecorum ora-culorum intelligentiam & emolumen. Non id neſciebant Philo & Ioſephus, non primi & doctiſſimi Patres Eccleſiæ. Quorum exem-plum non ſecuti ſi culpantur, culpantur nobiſcum una illi quoque.

Ex hac humaniorum artium ignoratione & contemtu conflata eſt inepta, & inſulſitatis pleniſſima, & in libris nonnullis ad auctorum ignominiam expoſita querela, de inſtituta a me Priapi cum Moſe comparatione. Quod ſic interpretantur, quascunque commentitio huic Deo affinxit notas, quæcunque officia, quoscunque caſus, fabuloſa antiquitas, eadem me Moſi tribuere. Cauſſam ergo mecum dicat Artapanus, qui Moſem eſſe dixit Mercurium, hoc eſt, ſi egregios iſtos interpretes audimus, furem, lenonem, doctorem furacitatis, profeſſorem lenocinii, furum ac lenonum tutorem & magiſtrum. Cauſſam dicat Voſſius, qui Moſem auſus eſt affirmare eſſe Bacchum, ebrioſum videlicet & potatorem; dicat Bochartus, qui ſcribere non erubuit, ſanctiſſimum virum Moſem eſſe Typhonem, monſtroſum, ferum, inhumanum, impium, Deorum hoſtem; Silo vero, hoc eſt, Meſſiam orbi promiſſum, eſſe Silenum, Deum illum ridiculum, heſterno Jaccho venas ſemper inflatum. Plectamur & nos, qui Moſem eumdem eſſe ſcripſimus ac Adonin, mollem hunc ſcilicet puellum & effeminatum, Veneri & amoribus deditum, ex nefario & inceſto concubitu natum; qui Mariam ſororem Moſis eamdem eſſe ſtatuimus ac Venerem, Deam hanc nempe auctorem omnis libidinis & impudicitiæ. Plectamur iterum, qui alios propoſuimus Chriſti typos, Vaccam rufam, Hircum *ἀποπομπαῖον*, Adamum, Noachum, Samſonem, Davidem, Salomonem; quique Chriſtum proinde ſimilem finximus pecudum, ſtolidiſſimæ illius, hujus ſalaciſſimæ: item Adami, hominis noxii; Noachi repertoris vini, & aliquando temulenti; Samſonis, meretriciis amoribus impliciti; Davidis adulteri & homicidæ; Salomonis mulieroſi & impii; quaſi vitia hæc eadem Chriſto tribuamus: abſit dicto impietas. Præpoſteri homines & imperiti, quos jamdiu caſtigavit Hieronymus, cum ob aſſimilatum Adamo Chriſtum ab Apoſtolo Paulo, acta omnia, dicta, ac notas Adami in Chriſto requirerent. Meminiſſent pervulgati adagii, ſimilitudinem omnem claudicare. Ipſe ſe Lapidem, ſe Viam, ſe Vitem Chriſtus appellat; Johannes Agnum; Petrus & Paulus Petram, & quidem *offenſionis* ac *ſcandali*. An ut durus & ſaxeus, an ut pedibus noſtris proterendus, an ut truncus & ſtipes, an ut hebes eſſe ſignificetur? Pudet inſcitiæ & ſtuporis. Scirent vero cenſores noſtri, Priapum, ut & reliquos Ethnicorum Deos, effigies eſſe rerum naturalium, aut Heroum veteris ævi; plures ejusdem rei extare nonnumquam imagines in fabulari hiſtoria; eamdemque aliquando rem pluribus imaginibus ſignificari. Præclare Plinius: *Jovem, aut Mercurium, aliterve alios inter ſe vocari, & eſſe cæleſtem nomenclaturam, quis non interpretatione naturæ fateatur?* Id & ex Macrobio intelligas, qui Deos omnes unum eſſe Deum, atque eos Solis ſimulacrum, fuſe docuit; intelligas & ex aliis ſcriptoribus vetuſtis & novitiis, qui occultas fabularum ſignificationes explicarunt.

Hieron. in Eph. 5.

Matth. 21, 42. 44. Joh. 14, 6. & 15, 1. Joh. 1, 29. 1 Petr. 2, 6. & ſeq. Rom. 9, 33.

Plin. lib. 1 cap. 5.

Macrob. Saturn. lib. 1. cap. 17 & ſeq.

carunt. Atqui Priapo hi tradunt, vim genitalem Solis & fœcunditatem naturæ adumbrari. Quamobrem & cornu copiæ geſtans fingebatur, & patre Baccho natus, qui Sol eſt Macrobio. Sed & Sol ipſe dictus eſt nonnullis; fons nempe vitæ, & naturæ parens. Eumdem quoque eſſe volunt plerique ac Panem, qui naturæ univerſitatem vel nomine exprimit, eumdem plerique ac Bacchum ſive Oſiridem, eumdem ac Orum ſive Apollinem, eumdem ac Mercurium, eumdem ac Typhonem. Quibus cum deſignari Moſem jam alii oſtenderint, idipſum ab iis oſtenſum eſt, quod a nobis, Priapum videlicet eſſe Moſem. Quidquid vero obſcœnitatis inerat in commentitii hujus Dei ſimulacro, idem extabat & in ſimulacris Panis, Ori, Oſiridis, Mercurii, Marſyæ, & Termini. Sed quid ego conor expugnare inſcitiam hujus ævi? ante expugnandus eſt livor & malignitas. Nunc ſatisfaciendum Geometris, quibus dolet, quod a me depreſſa eſt ſua diſciplina, quam & propter dignitatem, & multo magis inſtituti noſtri gratia, extolli a me debuiſſe contendunt. Cum enim principia quædam moralia, ac ea præſertim, quibus incumbit opus noſtrum, non minus certa ſtatuamus eſſe quam Geometrica; quo plus, inquiunt, firmitatis conceſſum fuiſſet Geometricis, eo plus noſtris roboris acceſſiſſet. Nos quidem ſatis multa videmur illic ad nobiliſſimæ diſciplinæ commendationem attuliſſe. Verum eſt modus in rebus, nec poſtulandum eſt Geometris, ut vanis opinionibus, quibus inflati tument, cum veritatis diſpendio obſequamur. Deinde cum utrorumque principiorum firmitatem ex plurium hominum aſſenſu ſpectandam eſſe docuerim, exquirendus omnino fuit aſſenſus ille, cauſſæque ejus inveſtigandæ; quo aliter fieri non poterat, quam rimandis Geometriæ vitiis, iisque conſulendis & appellandis, quibus ea jam ante fuerant perſpecta. Perſequamur reliquas criminationes. Nimis multa vocabula Græca, quaſi per oſtentationem, operi aſperſiſſe me queruntur. Futilem enimvero & puerilem oſtentationem, quam trivialibus magiſtris relinquimus. At ſi quis attendat animum, facile agnoſcet, tum me ſolum uſurpaſſe Græca, cum Latina deeſſent, ſubſidiumque in egeſtate a ditioribus ſumſiſſe. Quod non in proſa ſolum oratione, ſed & in vorſa quoque, a Romanis factitatum eſt. Cum Græca quædam attuliſſet Agellius, velut ſimili querelæ occurrens, ſubjecit: *Hæc ego ſuperſedi vertere, quia novis & inconditis vocibus utendum fuit, quas pati aures per inſolentiam vix poſſunt.* Atque idipſum re expertus ſum: nam cum multorum deſiderio vellem ſatisfacere, & in nova hac editione Græcis Latinam interpretationem ſubjungere, ea fuit verborum penuria, ut circuitione uti neceſſe aliquando habuerim. Eadem inopia coacti vocabula quædam adhibuimus, quæ non ferat purioris ævi Latinitas. Id nos excuſavimus in ipſo pene aditu operis; nec nunc quidem mutavimus admoniti, cum emendationem reſpuat Agell. lib. 16. cap. 8.

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inopia, cumque dogmatum & rerum ab uſu communi ſemotarum tractatio munditiarum illarum fere aſpernetur curam, nec repudiare liceat voces Eccleſiæ Chriſtianorumque conſuetudine conſecratas, adſcitis elegantioribus. Quod cum olim feciſſet Caſtalio, ſacrorum Librorum interpres, placuit fortaſſe Grammaticis, prudentioribus viris ineptire viſus eſt. *Id commune omnium fere eſt artium*, inquit Cicero, *aut nova ſunt rerum facienda nomina, aut ex aliis transferenda. Quod ſi Græci faciunt, quanto id magis nobis concedendum eſt?* Jam quid ſit nova hac editione præſtitum, ſi quis requirat; rem paucis verbis expediam. Emendata fuerunt quædam, nonnulla caſtigata, multo vero plura adjecta, illuſtrandi cauſſa vel confirmandi quæ reprehenſorum ſtilo aut querelis fuerant perſtricta. Sed nimis diu Lectorem moror: qui ſive æquus nobis benignusque continget, quod optamus; ſive alienus & averſus, quod patiemur facile, fruemur tamen recti conſilii & optime collocatæ operæ conſcientia.

Cicero 1. Academ.

Cum

Cum in Præfatione hac Auctor mentionem fecerit Viri cujusdam clariſſimi, qui Demonſtrationem Evangelicam, cum primum in Gallia prodiiſſet, a Fratre muneris loco ſibi miſſam, juſta commendatione fuerit proſecutus, ejus epiſtolam hic adponendam duximus.

VIRO ILLUSTRI

ESAIÆ PUFENDORFIO

S. D.

SAMUEL PUFENDORF.

QUibus verbis gratias tibi agam pro transmiſſo PETRI DANIELIS HUETII Opere de Demonſtratione evangelica, reperire vix poſſum, Fratrum optime. Nam etſi quivis illuſtrium ingeniorum fœtus, queis ad ſolidam ſapientiam proficitur, me delectent; fateor tamen, ita impenſe me iſtius Operis lectione captum, ut magnopere ſeculo gratulandum judicem, reperto tanto ingenio, cui infinitam eruditionis ac judicii vim circa ejusmodi potiſſimum materiam occupare placuit, quam nobilitate ac utilitate ſua nulla alia ſuperat. Auguſta heic omnia, ornata, ad gravitatem compoſita, qualia maximi Regum Filio offerri decebat. Nihil heic occurrit, quod pulverulentam illam, aut ad lucra ſacerdotum attemperatam Theologiam redoleat; ſed omnia ad vindicandam divinorum librorum auctoritatem, eorundemque genuinos ſenſus accommodata. Nec minus placet maſcula illa libertas, procul a ſuperſtitione ac ſervili obſequio remota; citra quam non video, qua ratione divini Codicis integritas adverſus profanos homines eo modo vindicari queat, ut, ſi quis adhuc negare audeat illa, quæ ipſo communi ſenſu comprobantur, cordatorum ludibrio ſeſe exponat. In primis autem id egregium, quod hæc materia ad genuinam demonſtrationum formam revocatur; per quam ſolam, excluſis vacillantibus diſceptationibus, res ad liquidam & immotam veritatem deduci poteſt, & per quam totius operis compages ita conſerta eſt, ut, qui eam convellere aggrediatur, communi hominum judicio ſe defectum, aut veſana malitia perditum arguat. Sic ut neque ex antiquis Patribus, neque e recentibus ſcriptoribus, ullum in hoc genere Opus videam, cui Huetii ſcriptum non æquiparari, aut anteferri mereatur. Enimvero uti hanc laudem, quidquid eſt bonorum & ſolide doctorum, Huetiano libro libenter tribuit; ita illud apud me peculiarem æſtimationem meruit, quod ex eo ſpes mihi nata fuit alterius Operis, de quo neſcio an multis in mentem venerit. De quo non poſſum, quin tibi nunc, Fratrum optime, paucis exponam.

Non puto ullum bonum & cordatum eſſe, qui non optet, quidquid eſt Chriſtianorum, in unitate Spiritus Deum colere; quique non ingemiſcat, tam horridis diſſenſionibus Eccleſiam Chriſti lacerari, ac tam acerbis odiis ob diſcrepantes circa ſacra opiniones inter ſe diſſidere, qui omnes Jeſum Chriſtum Salvatorem ſeſe profitentur agnoſcere. Has diſſenſiones non a genio veritatis divinæ, ſed a malitia humani ingenii promanare, mihi quidem dubium non eſt. Niſi tamen omnia me fallunt, haud modica iſtarum litium pars e lubrico ac diſſoluto modo provenit, quo Theologia vulgo tradi ſolet. Cui incommodo remedium haud ſpernendum aſſe vi poſſe dudum perſuaſus ſui, ſi Theologia Chriſtiana in formam juſtæ artis

per

per continuas demonſtrationes digeſtæ adornetur; ut nempe præmiſſis neceſſariis definitionibus, ac, ſi opus ſit, poſtulatis, tum indubiis axiomatibus, capita Chriſtianæ religionis ad ſalutem neceſſaria, ſufficientia, & velut adæquata, ad modum propoſitionum mathematicarum demonſtrentur. Sane quin tali forma concinnari poſſit doctrina Chriſtiana, vel ex opere Huetiano apparet, quo præliminaris pars Theologiæ, atheis & Judæis oppoſita, feliciter abſolvitur. Nec enim video, quid obſtet, quo minus certa axiomata inveniri queant, partim e communibus ſuper ſciendi modo notionibus, partim e perpetuo & univerſali S. Scripturæ ſenſu, e quibus deduci queant articuli fidei, quorum notitia & aſſenſus ad hoc requiritur, ut quis propoſitum a doctrina Chriſtiana ſcopum adſequatur. Extra hæc ſi quæ Theologis vulgo agitatæ quæſtiones ſuperſint, eæ fundamentum fidei haud tangere, ſed vel ex inani philoſophia irrepſiſſe, vel ad ſacerdotum emolumenta conflctæ, vel innoxiam aut inexplicabilem in hac mortalium conditione diſceptationem habere, cenſendæ ſunt; & circa quas diſſenſus non prohibeat, quo minus fratres, & unius corporis myſtici membra haberi debeant, & qui eum caritatis gradum, quo Chriſtianorum pietas præcipue exſplendeſcit, ſibi invicem exhibere teneantur. Ac ſi HUETIUS in demonſtrationis formam redigere potuit ea capita, e quibus veritas Chriſtianæ religionis adverſus atheos & Judæos evincitur; cur non ad eundem modum adornari queant ea capita, quæ ad hoc requiruntur, ut quis inter orthodoxos Chriſtianos cenſeatur? Quin autem ejusmodi opus magnam utilitatem orbi Chriſtiano, ſaltem per cultiorem Europæ partem, afferre queat, vix cuipiam dubium eſſe poſſit. Non quod putem id felicitatis aſſecuturum orbem Chriſtianum, ut abolitis diſſidiis, omnes in eundem ſenſum circa ſacra conſpirent, niſi per ſingularem rerum revolutionem animi ad ſaniora admittenda præparentur; ſed ut veritate ad talem modum digeſta, & in medio poſita, qui recte ſentiunt, etiam hoc adminiculo confirmentur: cæteri eo usque urgeri queant, ut ſi amplius contra tendant, vel morbo mentis laborare, vel vitioſum ob affectum aut reſpectum veritati impudenter reniti cenſeantur. Sed uti de utilitate ejusmodi operis fortaſſe paucis cordatis dubium erit; ita difficilius fuerit virum reperire, qui eidem pro dignitate conficiendo par ſit. Nam in eo, præter exactiſſimam rerum divinarum notitiam, id quoque requiretur, ut is origines controverſiarum inter Chriſtianos agitatarum accurate norit, & quibus cauſſis atque reſpectibus iſtæ eousque induruerint. Tum ut ſumma animi moderatione & æquitate præditus ſit; & qui mentem omnibus præjudiciis evacuatam in ſola veritate inveſtiganda defigere poſſit. Denique ut idem ſapientem juxta ac potentem Principem habeat, cujus patrocinio tutus, hominum lucro & affectibus ſuis mancipatorum tumultus contemnere poſſit, quibus veritate nihil odioſius eſt. Ac ejusmodi viri inſtar cum fere ex HUETII opere conceperim, optarem ſane, ut is altero hoc beneficio Chriſtianum orbem devincere in animum induceret, talemque nobis tractatum adornaret, quo neceſſaria, plena, atque ſufficientia dogmata, orthodoxum Chriſtianum conſtituentia, deſignentur; ſimul cauſſas inſinuaret, quare ab una vel altera parte, extra iſtæc poſita ſcita tanto cum fervore, tantaque pertinacia propugnentur. Si ulla mihi cum Viro notitia intercederet, non dubitarem, ad ſuſcipiendum pulcherrimum laborem eundem invitare. Sed ut ignotum ignotus ipſe

ſuper

Digi

ſuper tanta re, nulla velut præparatione facta, compellem, mea modeſtia non concedit. Cum autem tibi, Fratrum optime, ſine dubio veteres in Gallia amici ſint, quibus aditus ad eum Virum patet, magnopere rogo, velis per illos curare, ut huic jam propoſita inſinuentur. Saltem enim id obtinebimus, ut egregius iſte Vir exponat, quid ſuper ejusmodi inſtituto ipſe judicet, & quem fructum inde ſperet. Ac ubi ſemel iſtoc ipſi probatum fuerit, nec ejus tempora ferant manum eidem admovere; vix tamen dubium eſt, quin iſto in regno, magnorum ingeniorum feraci, inveniri queat ei operi moliendo par. Præſertim cum major huic auctoritas futura ſit, ſi id abs Romanam religionem profeſſo ſuſcipiatur, quam ab aliorum quopiam, qui ab hac Eccleſia diſceſſerunt. Id igitur ſi efficere queas, ac ut ejus Viri ſententiam hac ſuper re intelligere liceat, rem ſane mihi gratiſſimam feceris. Scripſi Holmiæ d. XXIV Febr. Anno MDCLXXXI.

Sequuntur litteræ Auctoris ad Marchionem de Feuquieres, Regis Galliæ in Suecia Legatum, ſuper eodem argumento datæ.

A MONSIEUR LE MARQUIS DE FEUQUIERES,

Ambaſſadeur extraordinaire du Roy Tres-Chrêtien en Suede.

MONSIEUR,

J'Ay veu la lettre, que Vous avez eſcrite depuis peu à Mr. l'Evéque de Condom, & j'y ay veu des paroles ſi obligeantes pour moy, que je me crois obligé de Vous en rendre tres-humbles graces, & Vous témoigner, combien je m'eſtime heureux, que la diſtance des lieux & la longueur des années, ne m'ait pas derobé la part, que Vous m'avez fait l'honneur de me donner dans voſtre ſouvenir. L'on m'a auſſi communique, Monſieur, la lettre de Monſieur de Pufendorf, à laquelle je donnerois volontiers toutes les loüanges qu'elle merite pour les marques, qu'elle porte d'eſprit, de bon ſens & d'erudition, ſi une partie de ces loüanges ne ſembloient retourner ſur moy, & eſtre une eſpece de payement de celles, dont il a honoré mon dernier ouvrage. Il me fait une propoſition dans cette lettre, laquelle ne m'eſt pas nouvelle, & qui m'a paſſé maintes & maintefois par l'eſprit depuis quelques années. Et ce que Vous avez ajouſté dans la voſtre, de la diſpoſition favorable, ut ſont preſentement les eſprits des quartiers ou Vous eſtes, de gouſter des moyens d'accommodement, reveille ſi vivement dans mon coeur le deſir, que j'ay depuis long temps de contribuer à un ſi ſaint & ſi grand ouvrage, que je tiendrois tresbien employé à ce deſſein non ſeulement mon loiſir & mes eſtudes, mais encore mon ſang & ma vie. Cependant je ne Vous diſſimuleray point, Monſieur, que de traiter cette matiere de la meſme methode, dont je me ſuis ſervi dans le livre, que je viens de publier, ainſi que le

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propoſe Mr. de Pufendorf, j'y vois de tres-grandes difficultés & presque inſurmontables, non ſeulement du coſté du ſujet, mais encore du coſté des parties intereſſées, dont les uns pourroient blamer un trop grand relachement, qu'on apporteroit pour faciliter la reünion, & les autres pourroient tirer avantage des avances qu'on leurs feroit, ſans rien demordre de leur enteſtement. Ces difficultés ne me rebutent pourtant point. Et je puis Vous aſſurer ſans cajolerie, Monſieur, qu'apres le deſir de faire en cela quelque choſe d'utile pour les intereſts de Dieu, rien ne m'encourage devantage que l'honneur de voſtre approbation, que voſtre ditte lettre ſemble me permettre d'eſperer. Je connois le prix de cette approbation, Monſieur, & je la deſire avec l'ardeur & l'empreſſement, que l'on a, quand on eſt auſſi reſpectueuſement, & auſſi ſincerement, que je ſuis,

MONSIEUR,

le 16 May, 1681.

Voſtre tres humble Servitevr

L'ABBE' HUET.

PETRI

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PETRI DANIELIS HUETII
EPISCOPI ABRINCENSIS,
DEMONSTRATIO EVANGELICA,
AD SERENISSIMUM
DELPHINUM.

PRÆFATIO.

I. *Operis hujus argumentum, & fines.* II. *Audio.* *Ethnici probari Religionem Christianam ex variis quæ ejus fundamenta sunt, motivis: errare ſi, quos ducendi ejus rei gratia ſumunt, ſint ſatis.* III. *Quæ ſint ejus motiva.* IV. *Ea ſola ſufficere.* V. *Veteris ætatis & poſteras.* Quæ hoc argumento ſint tractanda.

Quæſtio. Ad quos ſcribat.

PROPONIT Chriſtianæ fidei, pro-
batis ſatis ſuis motivis, LUDOVICE DELPHINE, ad te inſtantes & ſe-
quentes ſæculo ejus noſtro annos, quibus
fides eandem plerorumque, cum ineſſet, in-
firmatum vix quod ſit, poſſimus con-
ſtare, ſi ſanctum, elaborata prolixitate
ſcriptum, ſi ſolidum, ſi ſubtile, ſi ſuccinctum
non quæro: ea enim ſola, quæ ſimul,
eruditionis compos ſum, & ingenium non-
nihil, ad ſcribendum adhibui, ſcripta
poſſunt videri. Et enim cum in in Dena
Demonſtratione Evangelica, quam olim
conſcripſi, cum primis duo, ex tribus
libros ſuperiore Hiſtoria nequa decorare
ad libidos, parum in ea vitiorum ſim-
derem judicio nullo gato prodi, Patrocul
ſuaſu, quibus ſcripta ſua ſubmittere ſolent
homines agri magnum, ſe tempore prop-
tum eſſe duxi, meis, meæ bene gerendi, eam
etiam hanc ingrediar quendæ demonſtra-
partis ornamen, & defenſus illa impetus
ſum. Quod ſi

fabulorum nomina ſignentur, errores ſtultorum, libertinorum hominum, traducat ac proſcindat. Quod ſi quis rem manifeſtam deſiderabit exemplum, ad ejusmodi eruntur plus aliquanto vel libertiæ contra, vel ſtrictioris, vel diligentiæ, de ſtructum ab omne parata accedet, ut quamvis ſuper ſtitioſa, ſuperſtitioſa, ſuperſtitioſa, ſuper

ne; atque hæc eiusmodi sunt, ut Deus ipse principio fecerit, quæ non mutentur, vel ordinarium Dei concursum, ut ita loquar, requirant, ut in eodem statu permaneant; quæ autem ex quibusdam motibus oriri solent, ea Deo tribuimus, qui omnes motus, quibus corpora quotidie agitantur, vim, naturam & leges primitus indidit, atque ita sua sapientia & potentia efficit, ut res ipsæ ex quibus mundus constat, quotidie ad certos exitus perducantur, quos ipse ab initio destinavit. Quamobrem quæ ex generatione, motu, aliisque rebus naturalibus proficiscuntur, non magis illud ad Deum, quam ad naturam referendum esse existimo, quam quod ipsa Deo tribuitur, quum ipse sit, qui naturæ tribuit vim, qua res omnes gignantur & moveantur.

Perfectio Dei in quo consistat.

Quæ cum ita sint, quæ Deo perfectionis tribuenda sint, quæ naturæ, videamus. Dixerunt nonnulli, Deum esse ens perfectissimum, cui nihil deesset, quod ad ullam rem, quæ ens esset, pertineret. Id cum verum esse videatur, quæ ens sit, quæ non sit, quæ ad perfectionem pertineant, quæ ad defectum, videamus. Ens hoc dicimus, aliquo vel alio modo, quod existat, quod sit. Quæ igitur existendi rationem habent, ea omnia entia esse dicimus, quæ autem existendi rationem non habent, ea non esse. Quæ autem existendi rationem habent, ea omnia perfectionem habent, quæ non habent, ea omnia defectum habent. Quæ igitur existendi rationem habent, ea omnia perfectionem habent, quæ non habent, ea omnia defectum habent. Quæ autem

subtiles viri ; reliquorum hominum magna pars ne capit quidem ; nonnulli etiam præfracte negant. Cum Auguſtinus olim inter Philoſophorum Chriſtianorumque dogmata incertus diu multumque fluctuaſſet, tandem ad Scripturæ S. veritatem amplectendam hac præcipue ratione adductus eſt, quod ſibi videretur ineptum, tam multa credere, quæ neque vidiſſet, neque cum gererentur affuiſſet, velut in gentium hiſtoria, in locorum & urbium deſcriptionibus; fidem habere medicis, amicis, aliisque multis, ſine quorum ope vita haudquaquam vitalis eſſe poteſt ; pro certo denique habere ſe, his ortum eſſe parentibus, quod aliis duntaxat renunciantibus cognoviſſet; Libris vero ſacris derogare fidem, quorum auctoritatem omnes fere gentes ſuſciperent. Ruſticum conſule de vicibus temporum, de Solis ortu & occaſu, ſine ulla dubitatione reſpondebit ; nec a dictis facta abludent ; arabit, ſeret, metet, reliqua, prout poſtulabit tempeſtas, adminiſtrabit: quære utrum duæ rectæ lineæ ſpatium comprehendant, nec ne; quære, ſi in duas rectas lineas altera recta incidens internos angulos, & ad easdem partes ſitos, minores faciat duobus rectis, utrum duæ illæ rectæ in infinitum productæ ex ea parte concurrent, in qua ſiti ſunt anguli minores duobus rectis; hæſitabit ſcilicet, titubabit. Principia geometrica Academici repudiant; repudiant & Sceptici, multaque iis confutandis ſubtiliter & erudite diſſerunt: dictatis tamen naturæ, & præceptis moralibus, quæque ſunt ad vitæ uſus opportuna, obſequendum eſſe cenſent. Demotritus adverſus demonſtrationes acriter decertavit, iisque Canones ſuos oppoſuit. Plurima adverſus easdem collegit Sextus Empiricus. Ratiocinandi artem aſpernatus eſt Seneca; & ante eum Epicurus, qui & Geometriam, & reliquas artes Mathematicas, utpote ab initiis non veris profectas, veras eſſe non poſſe docebat: id perſuaſit Polyæno Lampſaceno familiari ſuo, magno Mathematico ; idemque ex mente Epicuri pronunciat L. Torquatus apud Ciceronem; pronunciat & Ariſtotelis interpres Simplicius. Alia via adverſus Geometriam graſſabatur Zeno Epicureus, imperfecta ejus eſſe docens initia, unde nihil effici poſſet, niſi alia quædam adjicerentur, quæ in iis prætermiſſa ſunt: quam ejus ſententiam toto libro confutare conatus eſt Poſidonius. Quamquam & alii prodierunt ſubinde, a quibus querela eadem inſtaurata eſt. Quin etiam a Mathematicis nonnullis in controverſiam vocata ſunt Geometriæ principia, ut oſtendam deinde : eaque nuperrime oppugnavit acriter Hobbius Anglus. Qui fidem principiis moralibus a me propoſitis, eorumve ſimilibus, detraheret, adhuc repertus eſt nemo. Utra ergo certiora dicenda ſunt? moralia certe; ſiquidem æqua eſt eorum diſceptatrix & judex humana ratio, cujus nutus & decreta, non ex ingenioſorum aliquorum effatis, ſed ex univerſorum hominum, cum acutiorum, tum tardiorum conſenſu exiſtimantur. Ut quod Joſephus de Hiſtoria, nobis de Principiis illis fari liceat: *τῆς μὲν γὰρ ἀληθοῦς ἐστι τεκμήριον ἱστορίας, εἰ περὶ τῶν αὐτῶν ἅπαντες ταυτὰ καὶ λέγοιεν καὶ γράφοιεν. Indicium enim eſt veræ hiſtoriæ, ſi de rebus iisdem omnes eadem & dicant & ſcribant.* Elegantius etiam, nec ſemel Cicero : *Omnium conſenſus, naturæ vox eſt.* Adſtipulantur Juriſconſulti, quorum hoc ſcitum eſt: *Quod a majori parte fit, ab omnibus fieri exiſtimatur.* Atque hinc factum putant veritati nomen apud Græcos: *ἀλήθεια enim eſt τὸ μὴ λῆθον, quod non latet.* Et Seneca : *Apud nos veritatis argumentum eſt aliquid omnibus videri.* Quod ſi igitur æque explorata eſt moralium quorumdam principiorum veritas, ac geometricorum, demonſtrationes itidem morales, quæ ab his capitibus fluunt, haud minus certæ erunt, ac demonſtrationes geometricæ. Atqui Religionis Chriſtianæ veritatem demonſtrari poſſe ajo ex iis principiis moralibus, quibus fidem experientia magiſtra conciliat, quæque nemine adhuc contradicente, & tritiſſimo ac pervulgatiſſimo omnium uſu & conſenſu recepta ſunt. Quidni vero, cum & virtutem ipſam per principia, per poſtulata, inquam, & hypotheſes, perinde tradi poſſe probaverit Plato in Menone, ut Geometria tradi ſolet? cum de officiis Marco filio præcepta tradens Cicero, quo facilius quæ poſſuerat explicaret, Geometrarum morem ſequi ſe velle dixerit, quædam ut ſibi concederentur poſtulando? cumque Proculus Elementa ſua Theologica & Phyſica per Definitiones, & Propoſitiones, ac Demonſtrationes more Geometrico digeſſerit? Quæ cum

Auguſtinus Conf. lib. V. cap. 1.

Cic. 1. de fin. Simpl. in Ariſt. de anima l. 1. cap. 1.

Joſeph. lib. 1. contra Apion.

Cic. lib. 1. Tuſc.

L. 160. D. De div. reg. jur. Sen. Epiſt. 117.

Cic. lib. III. de Offic.

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eum dixiſſem, num illud quod è vaticinio
accepiſſet argumentum non ſuppoſitionem,
quæ eſſet *ambiguè ad inventum, demonſtra-*
re & ſignificare. Reſpondit, quod quidem ad
me tunc, ut multum de ſua permutatione ſe-
veritas non meminiſſet videretur.

Ad Epiſto-
lam Ioan-
nis de Ia-
ſpis gratia
Platonis
Ficini.

IV. Hoc quale eſt, quæſo, tibi, Sereniſſime DELPHINE, ſatisne placet? Ego, meo quoque pectore per omnium mediocritatem ſatisfacio. Argumentum ipſum tuum ſatis eſt argumentoſus novo. Quonamcunque enim eſt, ſpectat ad Platonem, ſpectat ad Ficinum, ſpectat ad omnes. Quæ ſententiarum dimenſio obtinuerat auctoritas: hoc eſt ex ante ſcriptis argumentum eſſe videtur pertinere, & velle ancire. Quamvis autem noſtræ diligentiæ ſatis multa ſuperſint, nulla tamen ſatis ſuperque ſubſidia ſunt, nili accedat gratia Chriſti, qua ſola ſpes debet eſſe nobis omnium, ſine qua, inita Paſchi dominica, nemo Deo non poſſimus. Meum quippe ſe Dominus eſſe, ait, noverit Iudicium. Nam Dulces ſi liquidem vis, ut prayum in manus noſtras aliquid ſuperſit, mihi, ut ego fortaſſe ſi tantum, ſic libelli: obſcura illa, antiqua & illa, ut nos noſtrum ad ſtatum ſæculi, inferis obſcura. Philoſophicum ne? Theologicum? Hoc ſane, quæris, & confiteor, præterea nimis, ſcopus ancipiti motus & ſtudium. Quamobrem ſi quid ſuperſit, quod Sereniſſimo Genio ſuo parum dixi, dum Platonem commodius exhiberem, ſtatuam alterum. Cui ſolemnia ſpectacula, probatione non requirit: quibuſcunque, nullaſi ſalſo ſimulationibus. Neque verò tutius ea ratione pendet Gracianus Philoſophia, ut non fidei etiam dicitis meditationibus ſuperſtruatur enim in reliqui ſatis promtus & nobis poſſibile Deus ad fidem, tum, ſi quis ſe ſe non obtemperans, parum in civilibus Platonis latum arbitretur: unumque hoc ex præſentibus legem eſſe cenſeat, qua vetat, ne juvenum quisquam in leges inquirere audeat, & quamnam bene conſtituat lite, & quarum bene, delinear, ac unaperuperque jubet ea de re quæram à Deo profectus admittere. Nec tamen ego divinas animorum vis eſſe vult, verum quæcunque ſit, ſatis ſuperque ſine probabilitas vel meditatio ſuperſtruatur, credendo propemodum, ac permodeſtiam, hoc ſi omnia præcipio. Cum ergo dixeris noſtrum Deum ita datum eſſe vult, & Sole nullo latius, ubicunque ſit, ſpectatorem & certe, ſi hoc ex hebetis rationis nobis concedat ſalus, omnia ſunt humanorum ſyſtorum notionum ratione adepti, ſidera aſſignemur. Atqui ea Chriſtianiſſimo longe gemina adverſari videantur, quam multiplicatur vulgo, ex Philoſophorum diſciplinæ, quæ mortuos habent ac ſubitum, quidquid ſinitum & omnium ejus cognoſcitur, ut quæ ſe ſtatim ab eo omnia abſtrahat. Sic enim propriæ ſuæ ſententiæ ſtatuam ſibi ſtatuunt Philoſophi. Sic ſuo regnum, & ſuis dictis tranſlationem dicis ſperimentum, *ſimplex differentia, quæ ſuo ſubjecto ſit, & ſuum, quibus eſt, ſubjectum.* Cor. X. *Intimo ſi abſcipio ſimilem Deo, & in optimo.* 1. *omnibus quibus, quæ ſubjectum eſſe ſuum.* Corol. Sergius magnus in hanc ſententiam Sergius Auguſtinus Auguſtinus Auguſtinus libris de motibus Socialis: *Unde quæ cunque ſunt, ſunt ſubjecta ſuo ſubjecto.* Lib. Auguſt. De *rum quidem ordo ab ſe habet, ut cum aliquid* ver. Relig. *ſubjectum ſuum ſubjectum ſuum ſubjectum ſuum, ſubjectum ſuum ſubjectum ſuum, quæ, cum ordinis forma, ordinemque habet per quem ſubjectum ſuum ſubjectum ſuum ſubjectum ſuum, ſubjectum ſuum ſubjectum ſuum ſubjectum ſuum

inde jam credentibus dicit: Quærite & invenietis; nam neque inventum dici poteſt, quod incognitum creditur, neque quisquam inveniendo Deo ſit idoneus, niſi antea crediderit, quod eſt poſtea cognoſcturus. Eadem inculcat paſſim; ſed & totum De utilitate credendi librum ſcripſit. Quin etiam exſtiterunt ſubinde viri ingenio ac eruditione præſtantes, qui ut viam munirent doctrinæ Chriſti, prius ex hominum animis eradicandam cenſuerunt Philoſophiam, & Scepticis ad id argumentis commode ac feliciter uſi ſunt: atque eo tutius, quod ſcirent, & aperte prædicarent, irrita fore eadem vimque omnem amiſſura, ſi adverſus Chriſtianam diſciplinam torquerentur: quippe cujus principia non ab hominibus, rebusve humanis, ſed a Deo ipſo ducerentur. Verum hæc alias, neque enim locus patitur, neque res, ut plura congeram. Quorſum igitur iſta Demonſtratio? nempe ad parandam & confirmandam fidem, quam per ſcientiam gigni in nobis, nutriri, defendi, ac roborari ſciſcit Auguſtinus; non quaſi per propriam & præcipuam cauſſam, ſed ut per extraneum & aſcititium adminiculum, quo in obſequium Chriſti, debitæque Chriſto fidei, mens noſtra ſenſim flectitur. Præterea cum fere mihi concertatio ſit adverſus impios, apud quos inanis eſt eorum principiorum auctoritas, quæ a Deo tradita & revelata ſunt, & ex quibus Theologia noſtra pendet; alia ſcilicet aſciſcenda fuerunt principia nullis obnoxia controverſiis, & ab omnibus explorate cognita, & ſine dubitatione percepta: ut hinc demum intelligant, ne in humanæ quidem rationis argutiis ullum ſibi quærendum eſſe adverſus vim veritatis perfugium.

Auguſtin. lib. XIV. de Trin. c. 1.

V. Deum optimum maximum oro ac veneror, ut Opus hoc ad nominis ſui gloriam ſuſceptum benigna gratiæ proſequatur aura; nec laboris noſtri fructum mendis & erroribus patiatur intercipi, quos mihi, ſive per actuoſum hoc vitæ genus & inquies, ſive per imbecillitatem, cujus mihi ſum conſcius, & excidiſſe bene multos ſentio & agnoſco; Lectorumque ſic corda temperet, ut omni pertinaciæ tumore depreſſo ad hanc veritatis diſciplinam dociles ſe præbeant; atque ita paratis eorum animis ſic tanquam egregie ſubacto agro, bonæ frugis, ſinceræ videlicet fidei, ſemina committat; in me vero præclarum illud fidei ſuæ donum, quod pro immenſa ſua bonitate largiri dignatus eſt, probe confirmet & augeat; *Ne forte cum aliis prædicaverim, ipſe reprobus efficiar.* Hoc interim quidquid eſt operis, ſanctæ Eccleſiæ Catholicæ, Apoſtolicæ & Romanæ arbitrio permitto, cui non in iſtam ſolum lucubrationem, ſed & quascunque moliar olim, integrum jus ac poteſtatem eſſe volo. Sed nunc tandem aggrediamur ad rem ipſam.

Eccleſiæ poteſtati & arbitrio Opus hoc permittitur.

1. Cor. IX. 27.

DEFINITIONES.

QUod in principio facere Geometræ ſolent, ut rerum de quibus ſunt acturi notitiam definiendo aperiant & circumſcribant; deinde ut concedi ſibi poſtulent nonnulla, quæ ab omnibus conceduntur vulgo, nec ſine injuria negari poſſe putant; tum ut manifeſta quædam & confeſſa omnibus effata proponant; idem mihi faciendum eſt, ut ordine procedat noſtra Demonſtratio, & concedatur ἐπιστημονικῶς, *per rationem ex qua gignitur ſcientia.* Principium ergo ducamus à Definitionibus, quarum prima hæc eſto:

DEFINITIO I.

Liber genuinus is eſt, qui ab eo auctore ſcriptus eſt, à quo ſcriptus eſſe dicitur, & eo circiter tempore, quo ſcriptus eſſe fertur.

Explicatur prima Definitio.

HErodoti puta hiſtoriam genuinum librum dicimus, quod & Herodotum, cujus nomine inſcripta eſt, auctorem habeat; & iis circiter lucubrata ſit temporibus, quibus lucubrata eſſe fertur. Quamvis enim Pamphila, ex cujus verbis ætas Herodoti intelligitur, initio belli Peloponneſiaci tres & quinquaginta annos non natum eum eſſe, ſed natum videri dixerit, neque ſatis conſtet, quo ætatis ſuæ

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dem cum Hebraïs Scriptis; quia tamen quædam non occurrunt in his, quæ tamen ex Græcorum scriptorum locis apparet, Hebraïca fuisse, ea ex Græcis petenda sunt. Item Latina hæc ætas, ut juvare Gudium Græcum possit, ita & ipsa ex Græcis quæ non intelligit, interpretatione, ut ex Latinis ea, quæ Græcis ignota sunt. Quæ autem ex Græcis & Latinis, ex Hebraïcis fontibus petenda sunt, ea ex Græcis & Latinis, ut ex Hebraïcis, ex Hebraïcis, ut ex Græcis & Latinis explicanda sunt.

DEFINITIO II.

Propria Scriptura nomen sumimus, quo simul comprehendimus & integros quos Propheta ab Authore, quem inscribunt, compositos libros, & partem eorum quibus.

NOmen Scripturæ, quo Propheticos libros comprehendimus, Propheticum, Græcis προφητικὸν, Hebræis נביאים, ut Græcis quoque Scripturæ Sacræ libros simul omnes & singulos, quos continent, nomen, ut Græcis Scriptura Sacra, Græcis γραφὴ ἁγία, Hebræis כתובים. Sic quemque Nazarenum non ex Græca nec Hebræa, sed Syriaca voce נצרי, Matth. II. 23. Luc. 18. 37. Act. 22. 8. 24. 5. 26. 9. Act. 2. 22. 3. 6. 4. 10. 6. 14. 22. 8. 26. 9. Act. 10. 38. Act. 6. 14. 22. 8. 26. 9. Act. 24. 5

ralium cauſarum conſideratione præſidium. Progrediamur ad quintam Definitionem, quæ talis eſt:

DEFINITIO V.

Religio vera ea eſt, quæ res ſolum veras ad credendum propoſitas habet.

Explicatur quinta Definitio.

SCio Religionem proprie dictam definiri à Theologis, virtutem per quam Deo debitum cultum exhibemus. Hic autem latius Religionis nomen patere volo, & ad omnia virtutis officia pertinere, quibus Deum nobis conciliamus; adeo ut virtutes quoque theologicas, fidem, ſpem, & charitatem complectatur. Quo ſenſu dixi Auguſtinus Deum coli fide, ſpe, & charitate. Ex noſtra autem Definitione ſequitur, falſas eſſe Ethnicorum Religiones, utpote quæ res falſas ad ad credendum habent propoſitas; & falſam itidem Judaicam, utpote quæ rebus veris detrahat fidem; quod tantumdem eſt, ac falſis fidem adjungere: perinde enim fallitur, qui vera habet pro falſis, ut qui falſa pro veris. Sive autem pertinacia, ſive ignoratione occæcatus aliquis, rebus fidei obſequium meritis aſſenſum non præbeat, in falſa æque Religione hærebit. His verbis concluditur ſexta Definitio:

Auguſtin. Enchir. c. 3.

DEFINITIO VI.

Meſſias eſt homo Deus à Deo divinitus miſſus ad hominum ſalutem, & à Prophetis in Veteri Teſtamento prædictus.

Explicatur ſexta Definitio.

MEſſiam eſſe hominem Deum negant quidem Judæi, & Chriſtiani nonnulli; ſi modo Chriſtiani dicendi ſunt Carpocratiani, Ebionitæ, Samoſatemi, eorumve fraterculi Sociniani. Fatentur illi tamen Meſſiam, ſi non hominem Deum, at hominem divinum eſſe, & reliquæ Definitionis parti ultro aſſentiuntur. Verum ex poſtrema hac Definitionis parte infra quoque aſſeremus veritatem prioris, quæ nihil nunc quidem facit ad propoſitum. Capitalis hæc eſt & decretoria Chriſtianorum cum Judæis controverſia, utrum JEſus Nazarenus ſit Meſſias: atque eo pertinet poſtrema definitio quæ talis eſt:

DEFINITIO VII.

Religio Chriſtiana ea eſt, quæ JEſum Nazarenum Meſſiam eſſe ſtatuit, & quæcunque in Libris ſacris, ſive Veteris, ſive Novi Teſtamenti, de eo ſcripta ſunt, pro veris habet.

Conferuntur Definitiones noſtræ cum Definitionibus Geometrarum.

HIs ſeptem Definitionibus contenti ſimus. Nullæ in iis ambages, tricæ nullæ, tenebræ nullæ; cujusmodi in ipſo Geometricarum definitionum aditu denſiſſimæ occurrunt: nam & ea definiuntur quæ nusquam ſunt, nec fuerunt unquam, neque humana induſtria eſſe poſſunt; & ita definiuntur, ut nihilo plus intelligas. Cum enim punctum eſſe dicunt, cujus nulla eſt pars; vel lineam, longitudinem latitudinis expertem; verbis id ſane dicunt, mente ipſi neutiquam percipiunt: quantumvis enim contendant ingenii vires, nunquam rem in animum inducere poterunt partium penitus inopem, vel longitudinem latitudine penitus carentem, vel longitudinem, ac latitudinem ſine ulla altitudine. Quæ ſi nusquam ſunt nec eſſe poſſunt, proinde nec circuli, nec triangula, aliæve planæ figuræ, imo nec ſphæræ, aut pyramides, aut cubi, aliave corpora, in quorum conſideratione ars Geometrarum verſatur. Non ſum neſcius multa in contrarium afferre ipſos, & magnifice ſe jactare. Geometria, inquiunt, ſcientia eſt rerum æternarum: *τὸ δὲ ὄντος γεωμετρικὴ γνῶσίς ἐστι Geometrica cognitio eſt rei quæ ſemper eſt:* punctorum & linearum adamantina vis eſt, æterna, & immutabilis, juxta Platonem: animo, non manibus materiam Geometria ſubminiſtrat: *ᾗ φλαι μὲν τῶν πράξεων ἕνεκα, τὸ δὲ γνῶναι παντὸς μᾶλλον.* *Operibus quidem perficiendis addicta non eſt; ſed cognitionem ſolum præbet*, inquit Plato alibi: puncta, lineas, ſuperficies, & quæ ex his gignuntur Geometrica corpora, etiamſi imaginari non poſſumus, animo tamen cognoſcimus. Ego vero non intelligo quo ſenſu æterna dici poſſint, quæ ne ſunt quidem. At puncta & lineas reipſa exiſtere docuerunt Ammonius & Proclus, nec non & ipſe Ariſtoteles, axes nempe, polos, & centra in orbibus cœleſtibus. Fateor, corpora ipſa exiſtere; ipſorum vero centra, axes, polos, & ſuperficies, corpora ipſa eſſe ajo, ut facile demonſtrari poteſt. Tangat planum unus aliquis ex orbibus illis cœleſtibus per unum è polis ſuis; vel corpus ipſum globi cœleſtis tanget planum, vel non tanget: ſi tanget, cum tangat per polum, ſequitur polum eſſe corpus ipſum; ſi non tanget, at polum ſuum ſibi inhærentem tangit; eundem vero tangit & planum, nec tamen globus tangit planum, unde efficitur polum habere partes, quod eſt contra definitionem puncti: nam ſi non haberet partes, totus

Plat. L. X. de Reip.

Plat. Polit.

Ammon. in Categor. cap. de quanto Procl. L. II. in Euclid. Ariſt. Metaph. L. II. c. 2.

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notus pelucidissimus, & ab omnibus, etiam plane rudibus, intelligibilis, quem ego definio, Motum esse actum Entis in potentia, quatenus in potentia. Videtur id Simplicius, quando dicit, Motum esse actum imperfectum, existentis potentia. Et Aristoteles, quando dicit, motum esse actum imperfectum, existentis potentia, quatenus est potentia. Et quando dicit, motum esse actum existentis in potentia, quatenus in potentia. Quæ definitiones non absimiles sunt ejus, quam profero definitionis, & ejusdem, longeque intra limites, & terminos Peripateticæ Philosophiæ clausæ. Et, ut ostendam definitionem meam, quam profero, esse ejusmodi, ut ab omnibus intelligi possit, & ab omnibus recipi, atque approbari debeat, eam explicabo.

8. Primum definitionis meæ terminum, ens nempe, omnes norunt, & quamvis de ejus natura, & essentia, inter Philosophos, & Theologos, magna sit controversia, tamen, quoniam, pro ea, quam sequuntur, unusquisque sententia, ens, vel substantia est, vel accidens, & ut ens dividitur in substantiam, & accidens, ita ens in potentia dividitur in ens in potentia substantiæ, & ens in potentia accidentis, & ens in potentia substantiæ, quod est materia, dicitur, & ens in potentia accidentis, quod est forma, dicitur. Cum ergo dicimus, Motum esse actum Entis in potentia, quatenus in potentia, intelligimus, Motum esse actum substantiæ, vel accidentis, quatenus in potentia substantiæ, vel accidentis. Et quamvis Peripatetici, & Scholastici, ut ostendam, quod motus sit actus entis in potentia, quatenus in potentia, ad quatuor tantum genera motuum, quæ ipsi agnoscunt, videlicet ad motum substantiæ, ad motum quantitatis, ad motum qualitatis, & ad motum ubi,

ſui effata in anima conſtituit πρωτουργούς τινας λόγους *principia primaria quadam vi & efficientia prædita*, figurarum, numerorum, rationum, & motuum; hæc figurarum omnium, numerorum, rationum & motuum exemplaria eſſe ζωτικώς τε καὶ νοερῶς, τῇ ψυχῇ δημιουργικῶς ἱδρυμένους *per modum quemdam, vitæ efficientem & intelligentia præditum, animæ ab opifice jam inde ab initio inſita.* Splendida ſane dictu ſunt iſta, quorum tamen ſi penitius ſpectamus argumenta, ſtatim concident. Nam primum hoc aſſert Proclus, res ſenſiles, καὶ ὑλικάς, *& quæ materia conſtant*, certi nihil & accurati, puri nihil, ſinceri, ac immobilis habere, nihil expers partium, nihil latitudine carens, aut craſſitudine; hæc autem ineſſe formis illis ac ſpeciebus mathematicis, quas animo comprehenſas habemus; non ergo oriri à rebus ſenſilibus; productum ſiquidem producente nobilius ac perfectius eſſe non poſſe; igitur ex anima ipſa educi. Quæ cum ait Proclus, ſumit τὸ ἀμφίβολον τύπτεσθαι ἀντὶ τοῦ ὁμολογουμένου *controverſum pro conceſſo:* nec enim concedimus, puncta, vel lineas, vel ſuperficies, vel circulos, formasque mathematicas, nos animo comprehenſas tenere; nec, quæ ex his conflantur, demonſtrationes accuratas, puras, ſinceras, & immobiles eſſe fatemur; quippe ex ſenſilibus ortas, quæ fluxa, mobilia, mutabilia, craſſa, & fectilia ſunt. Nihilo validius pugnat, cum ait: meliores fore demonſtrationes, quæ à ſenſilibus proficiſcuntur, utpote à cauſa & principio; deteriores quæ ab univerſalibus & ſimplicibus, ſi ſenſilia cauſſæ ſint & principia univerſalium; cum tamen ſcitum certumque ſit, ex magis univerſalibus conflari demonſtrationes, proindeque priora hæc eſſe, & præſtare ſingularibus, non igitur ex iis oriri. Quod utique recte concludi negamus: ex ſenſilibus enim & ſingularibus efficiuntur univerſalia; ex univerſalibus vero gignitur ſcientia, & demonſtrationes conſtant. Quemadmodum autem validius telum concinnatur ex ramo arboris, trabs ſolidior ex trunco, quam ex radice; cum tamen truncus & rami ex radice oriantur; ita certior & firmior conflatur demonſtratio ex univerſalibus, quam ex ſingularibus, & ſenſilibus, & materia concretis univerſalia efflorescant. Tantum igitur demonſtrationibus iis veritatis ineſt, quantum univerſalibus illis principiis, quæ quidquid veri certique habent, à ſenſilibus & ſingularibus acceperunt. Urget denique Proclus, & animam materia ignobiliorem nos fingere cauſſatur, cum docemus à natura ipſa materiam accipere rerum πρωτίστως ἀπὸ παραδείγματα, *primaria exemplaria*, & manifeſtiores formas καὶ ὑποστάσεις, *ſubſtantia præditas*, quæque magis ſunt; animam vero poſtmodum ab his ſimulacra educere ac ſpecies, & in ſeſe informare. Quæ cum ita fieri fatemur, nihil tamen de animæ dignitate detrahimus; aliter enim formas à natura recipit materia, mere ſcilicet παθητικῶς, *paſſive*, aliter eas anima colligit ex materia, & ſenſilibus, per vim nempe activam, qua præſtat animâ, & inertem ſuperat otioſæ materiæ ceſſationem. Quam infirmis igitur opinio iſthæc radicibus hæreat, perſpicuum eſt; unde liquet vere autumaſſe Ariſtotelem, animam tabellam eſſe, ſive album quoddam formis ac rationibus vacuum, non nativis rerum imaginibus depictum, ſed externas & aſcititias formas impreſſas gerens. Id quod fateri cogitur Proclus, cum animam, exteriorem quamdam mentis imaginem eſſe docet, & in mente res contineri παραδειγματικῶς, *tanquam exemplaria*, in anima εἰκονικῶς, *tanquam imagines*, menti nempe rerum exemplaria νοερὰ, *quæ vim dant intelligendi*, ineſſe ἔνυλος ὅπως, *ab ipſo orta*, quæ in anima ſui ſimilitudines exprimant, eamque pingant & exornent. Pluribus hæc perſecutus ſum, nec tamen abs re; tum etiam propter dignitatem quæſtionis ac momentum, & ut appareat quo jure dixerit Proclus, jam à multis confutatam opinionem hanc quam tuemur, ac convictam. Aliæ præterea ſunt Geometricarum definitionum labes. Reciprocari debere invicem definitionem & definitum, decretum eſt Philoſophorum. Homo eſt animal rationis particeps; animal rationis particeps eſt homo: æqua eſt & legitima converſio. Jam fac periculum in definitione puncti; *Punctum eſt cujus nulla eſt pars:* id ergo cujus nulla eſt pars, eſt punctum: atqui Dei nulla eſt pars: Deus igitur punctum eſt. Falſum hoc & ineptum; inepta ergo puncti definitio. Præterea cum ait ὁ στοιχειωτὴς, *Elementorum Geometricorum Auctor ſive Euclides*, punctum eſſe cujus nulla eſt pars, id voluit, nullam ejus eſſe poſſe partem, atque ita ἀμερὲς, *partibus carens*, confundit cum ἀμερίστῳ, *individuo*. Gravius etiam peccat, cum lineam definit longi-

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longitudinem illimitatam: aut superficiem, longitudinem & latitudinem absolutam ex rectum. Quid hoc merito dici? Longitudo accidens est, linea illimitata est; (tametsi enim vocibus Philosophorum) qui infinitum definiunt quæ est ancipitis: Deinde est ella longitudo limitatur. Quæ ratio? Propterea vera. Tertia definitio hæc est: *Linea extremum habet punctum.* Sexta, *Superficies extrema fine linea.* Hæc quæ tala linea, non quæro, quæ tam latitudo. Omnes propositiones hæc funt, ut videntur. Nec tam illimitatæ definitæ, *Quare æqualia sunt finibus interjecta*, nulla, vel certe intricatissima sententia. Aiunt itaque cum definitis & aliter definitum, aliter & alia quæ funt definitionem affert Lyceus ille Proclus. Procl. in 1. Euclid. lib. 1. Elem. Euclid. lib. 1. Elem. Proclus. Do tamen ut ego quæ quæ eminentior controversiæ Geometrarum, negotium ut ex eodem Proclo definitionum quæ tam quam axiomata dicuntur, quæ tam quam theoremata. Nec definitiones dat Euclides, non figuratum Propolitionibus hæc quæ tam quam, ut eprime Barrow axiomatibus. Quid Euclides vero in nobis Definitionibus? Quid non ferupta? quid non operum? quid quæ commentis omnium ad finem ore compositis tam manifestum est? Poltulata. Nimirum Euclides vero gratificari velim; atque ejusdem ejusmodi, quæ tam ejusdem negare non polli. Primum hoc ut:

POSTULATA.

POSTULATUM I.

Postulatur adhibere hoc animum decisum & ve-rasitate fundatum, non rebellantem & pervicacem.

Negatum hic animum convinci, quam pertinaciter: Illud ratione libenter sustitere efficacem. Ita ut cum Christiano necessitate vinci: hoc est, ut ad Christianos & cordere ipsum lese. Quod si ab aque ludicro impetu, ut me imperatorum sanctis, ut animum hoc facile mihi concedet.

POSTULATUM II.

Concessa a recto quæ duo probabuntur, quam evidentia, quam ab omnibus recepta: Reliqua minime.

1. *Postulatur fundi æquitas effectuique. II. Pro-ut necessitate recipitur & Postulatum* rectum.

Quidve hoc impetrem quod poltulo? Quamnam hoc loco cupitas, non de Postulatis Philolophorum quæ definitiones, non de Postulatis nobis communicantur; fed de communi notarum, unde fidus attento pendet, vel nunquam definitas citamus: Quod ita ut ejus vel experientia tella, vel humana naturali dicta, vel rationis, vel mutuæ fidehabenda fuerit. Quæ poltulata, hæc hujus mum absque distinctione: ulla aut negotiorum, vel ignorantia, vel ulla aut ignorantia rationibus ad idem in re longe gravillimam tandum impellimur, extrema accommodatione confequenda: Ad eas accingens incipiam. Quæ ergo hujus modi in primis, ut ens ego latus ut attamen: Ens arbores quæ ad ter facile probet; ut ens tam habeo quicquam, vel de dicto futuro, vel de natura ut ens. Quæ vel de de cuilibet, quæ vel conjecturam, quam de præsentis facile. Spe laudi latione vocis fine rum commodum mentatio, & Deus invocata, quas nunquam fatis. Quæ ut ens ego ut ens humana accipio. Quod si res propolitio, similibus argumentis, ita mendum omnes, emendatio ut ens, quæ operam, ut non potem adjungam labori? cur ut ens ego ut ens humana hujusmodi, quæ ut ens ego, ut ens, ergo ullius fit omnia ita non iisdem dendus? cumque ut ens ego, ut ens impetu primus fine, ne omnes ego ut ens fitularis quamvis habeat ipsum pretendam, negotium ut ens ego, ut ens quæ.

II. Itaque duo Poltulata Geometrarum, Postulata quæ ut ens ego, ut ens facile, ut ens ego, ut ens unquam, nec fatura, nec ulla ante humana ut ens ego. Ut ens ego, ut ens humana ut ens ego, quæ ut ens ego, ut ens humana ut ens ego, quæ ut ens ego, ut ens humana ut ens ego, quæ

telligunt: nos autem non quærimus quid ex imperfectis principiis ad vitæ commoda opis & emolumenti proveniat, verum qua vi polleant illa ad legitimæ & ἐπιστημονικῆς, *ex qua gignitur scientia*, demonstrationis conclusionem. Deinde ea non magis animo quam re fieri posse ajo. Cæterum dubitabat Timon in libris contra Physicos, an aliquid sumendum esset ex Hypothesi; atque hanc Hypotheseon licentiam Sextus Empiricus solerter coercuit. Plurima præterea Euclidis Postulatis inesse vitia mox probabimus, postquam Communes notiones aliquas præmiserimus, quarum prima hæc est:

AXIOMATA.

AXIOMA I.

Omnis liber est genuinus, qui genuinus habitus est ab omnibus proxime & continuata serie sequentibus eum ætatibus.

Axiomatis primi veritas confirmatur.

HOc Axioma si quis vocaverit in controversiam, jam certum nihil habebit in literis. Cæsaris Commentarios genuinos esse non aliunde scio, quam ex proxime consequentium ætatum aliarumque iis succedentium constanti testimonio: nam & genuinos agnoscunt Cicero, & Hirtius, ac deinde Strabo, tum Suetonius, & Plutarchus, & Grammatici postmodum veteres, ac reliqui subinde ad hanc usque ætatem Scriptores. Ludovici XI. Francorum Regis gesta persecutus est Philippus Cominæus. Hunc Historiæ, quæ ipsi adscripta est, verum esse auctorem credimus, quia id a Matthæo Attrebate domestico ipsius audivit Johannes Sleidanus, & aliis ipse postea prodidit, unde & nos demum accepimus. Idem Axioma usurpabat Moses, cum beneficiorum Dei, totiusque Historiæ sacræ veritatem apud populares suos comprobare vellet. *Haccine*, inquit, *reddis Domino, populе stulte & insipiens, numquid non ipse est pater tuus, qui possedit te, & fecit, & creavit te? Memento dierum antiquorum, cogita generationes singulas: interroga patrem tuum, & annuntiabit tibi; majores tuos, & dicent tibi: quando dividebat altissimus gentes; quando separabat filios Adam, constituit terminos populorum juxta numerum filiorum Israel.* Simile illud est Psalmi septuagesimi septimi: *Quanta audivimus & cognovimus ea, & patres nostri narraverunt nobis? Non sunt occultata a filiis eorum in generatione altera, narrantes laudes Domini, & virtutes ejus & mirabilia ejus quæ fecit. Et suscitavit testimonium in Jacob, & legem posuit in Israel. Quanta mandavit patribus nostris nota facere ea filiis suis, ut cognoscat generatio altera, filii qui nascentur & exurgent, & narrabunt filiis suis, ut ponant in Deo spem suam, & non obliviscantur operum Dei, & mandata ejus exquirant.* Item Lucas: *Quoniam quidem multi conati sunt ordinare narrationem, quæ in nobis completa sunt, rerum: sicut tradiderunt nobis, qui ab initio ipsi viderunt, & ministri fuerunt sermonis; visum est & mihi assecuto omnia a principio diligenter, ex ordine tibi scribere, optime Theophile, ut cognoscas eorum verborum, de quibus eruditus es, veritatem.* Augustinus quoque adversus Faustum Manichæum, adulteratos esse novi Testamenti libros fingentem, hoc ipso Axiomate pugnabat: *Platonis*, inquit, *Aristotelis, Ciceronis, Varronis, aliorumque ejusmodi auctorum libros unde noverunt homines quod ipsorum sint, nisi eadem temporum sibimet succedentium, contestatione continua? Multi multa de literis Ecclesiasticis conscripserunt, non quidem auctoritate canonica, sed aliquo adjuvandi studio, sive discendi: unde constat quid cujusque sit, nisi, quia his temporibus, quibus ea quisque scripsit, quibus potuit insinuavit atque edidit; & in alios atque alios continuata notitia, latiusque formata, ad posteros etiam usque ad nostra tempora pervenerunt, ita ut interrogati cujus quisque liber sit, non hæsitamus quid respondere debeamus?* Quod si quis ne id quidem ad fidem faciendam satis firmum putet, videat quo argumento probare possit proavita bona hæreditario jure ad se pertinere: nec tutior est enim publicarum tabularum, aut domesticorum instrumentorum auctoritas, quam Historiæ: imo etiam infirmior; illorum enim custodes sunt pauci homines & obscuri; hujus vero universus orbis. At enim inquies, supponuntur quandoque libri; suppositus est Prochori liber De vita Johannis; suppositus est & ille Abdiæ Babylonii De certamine Apostolorum; atque ita non rudibus solum & imperitis, sed acutioribus etiam fit fucus & eruditioribus. Contingere id quidem potest, si auctorum jampridem fato functorum usurpatur nomen, & aliquando

Deuter. XXXII. 6, 7, 8.

Psalmo LXXVII. 3, & seq.

Luc. I. 1, 2, & seq.

Augustin. l. XXXIII. adv. Faust. c. 6.

Aliquando fore contigit Senecam ab eo vi-
vis ulu, vel superiore ætatis, vel a se ipso
vix quidem fieri potuit: nam quis id pote-
rat, si vivus? quis ab hoc ipso? Quomodo pro-
dere? Sic Apuleium adversus eum, qui ei ob-
jicit; quique mihi narrarunt omni, pro-
pinqui, hæredes, quorum ea penitiorem
fuisse domestici ac familiæ omnia fugisse
omnibus. Neque vero aulis id ipse horret,
emolumine, si forte, subesse, fide dubiis.
Ita. Praterea qui fieri potuit? quæ mortes
ne ex fortuitis, aut morbis, aut senectute,
vero alienum nomen aliquem, sicuti diffi-
mulare potuit? Denique ipsum id quoque,
fuppono potè illum vita ignotissima, vel
ignotissimum: quis ei, quis ipsi ignotissimo
fuppeditasset? nemo dubitavit? Quid? non
meam propemus nulli ei voluisse notum,
vel voluisse auferre? qui fi mente in-
tegra ut ante manet, manere quoque inte-
gram librorum fidem. Manet autem, ali-
quoti pollicuum locuntur. Propudiosior
atque ad id Horatius, quod ille ipsum dixit.

AXIOMA II.

*Omnis hæreticus eft mendax, quia vera ipfius ita mendacia, non mendacium in modum libri inscri-
bantur, vel actuti prodantur, qua vera ipfius fuerint.*

Axiomatis hujus veritas ex ipsa Scripturarum natura demonstratur. Hæreticus est mendax: *Omnis mendax mendacium ex suis profert.* Ergo omnia hæreticorum scripta mendacia. Hæreticus est mendax: *Omnis mendax mendacium ex suis profert.* Ergo omnia hæreticorum scripta mendacia. Hæreticus est mendax: *Omnis mendax mendacium ex suis profert.* Ergo omnia hæreticorum scripta mendacia.

Hoc pronuntiari, & fuperiora, vera
esse, nemo habebat fides, omnia antiqui-
tatis memoria: *ubi non sola scripta, sed & ipsa scripta, & mag. tolo tenebr. Damon. Scripturarum scripta.* Vivacis omnis diligentiæ ingenium est, & ad rebus antiquis cognoscendas, & fundendas, atque fulciphos; atque verba hæc figura pertinuit. Unde enim ver-
tum quondam bello dictum, an Catilinæ
mum fuit, aliquando vixit? Unde an Catilinæ
nempe ipsius Commentarius, ei Hirtii,
Cæsaris, Brut., Livi, Velli, Lucani,
alicuiusque scripta, qui vel temporum illo-
rum, quibus Catilinæ vixit, æquales fuerint,
vel fequiores. Horum autem scripta genui-
na effe ex fuperiore Axiomate oftenditur.
Nam aliter esse non licet: aut enim poffunt, quæ-
cumque illorum scripta, ab ipsis scripta esse,
aut non: concedimus, quam ea alicuius ex-
ftitisse; neque inficiamur Catilinæ effe
memoriæ: nec Sanctorum, aut Iudæorum
crederet Antiquitatem, qui patrio folo
nunquam excellerunt, & virgulis divina fibi
fuppeditarat prudentissimus ordinator? Ergo
qui inde quicunque reiuntur. Tellium
autem ne majorem fidem, quam quæ rogita-
pius abhorruit, adeo ut quidam omnia fit,
quam mentiantur, præsertim, quando
fentiunt, certiffimo vivo fit autem, qui non
credit qui fuis reluctantur. Quorum au-
tem aquales, & pæritiores, & ocularios te-
stes refragabilis dispositio non patitur hu-
vacua vitæ; inde fit ut res a nobis, vel po-
nunc, aut utrorum memoria remotis, nec
rali ex alicuius relatione noluerint credere
poffimus, etiam obfcurum reperiamus
mentum fludio, dum longinquitatem tem-
porum, quæ ipsi ignorant, ignorare nolunt,
que pudorose vitio experimentis. Quid
ea rebus igitur antea nobis adfis valet nec-
latentes tam folis, idem circa ea vivi ex-
nobis dilatis valet ocularorum laborum
auctoritas. Unde ad superiora quæ redeo
effatus hoc, & fuperius, & quintum ex
nobis dimensionis nostra perturbationis
incidere nescio fit. Tertium illud eft:

AXIOMA III.

Omnis Prophetia fuis verus, qua prædicit res verum deinde completas.

Antiquitas ab ingenua Prophetia dif-
tinxit. Antiquitas dilatas, & res eft ad-
gnoscendi, & fundendi Prophetæ nomen,
quidem ille vera prædicens, mendax cen-
reputatur? prædicta, & futura non est? Nec
cultis adjudicet rei fidem pie religiosibus im-
Numerorum 3 quidam Balaamus in illum
Deuteronomii 18 quidam Moses scripto
cepit Deuteronomium? Nullo modo. Nam
Prophetia ipsa verus eft. Hæreticum Ana-
tus hoc eft.

AXIOMA IV.

Omnis Prophetia facultas a Deo eft.

1. *Axiomatis quarti veritas confirmatur.*
2. *Ejus Prophetiæ Falsitas & Antiquitas.*
3. *Per vera Prophetiæ & Antiquitas Gentium.*
4. *Per vera Prophetiæ & Antiquitas Gentium.* 113. *Liber Gentium.*

1. Axiomatis quarti veritas ex fontis Axiomatis, *Omnis est fontis qui fibi ipse est: Deus est qui fibi ipse.* Idem adhuc fuppetunt indicium Deum: *Quis fimilis tui?* Deus est omnis

telligunt: nos autem non quærimus quid ex imperfectis principiis ad vitæ commoda opis & emolumenti proveniat, verum qua vi polleant illa ad legitimæ & ἐπιστημονικῆς, *ex qua gignitur ſcientia*, demonſtrationis concluſionem. Deinde ea non magis animo quam re fieri poſſe ajo. Cæterum dubitabat Timon in libris contra Phyſicos, an aliquid ſumendum eſſet ex Hypotheſi; atque hanc Hypotheſeon licentiam Sextus Empiricus ſolerter coercuit. Plurima præterea Euclidis Poſtulatis ineſſe vitia mox probabimus, poſtquam Communes notiones aliquas præmiſerimus, quarum prima hæc eſt:

AXIOMATA.

AXIOMA I.

Omnis liber eſt genuinus, qui genuinus habitus eſt ab omnibus proxime & continuata ſerie ſequentibus eum ætatibus.

Axiomatis primi veritas confirmatur.

HOc Axioma ſi quis vocaverit in controverſiam, jam certum nihil habebit in literis. Cæſaris Commentarios genuinos eſſe non aliunde ſcio, quam ex proxime conſequentium ætatum aliarumque iis ſuccedentium conſtanti teſtimonio: nam & genuinos agnoſcunt Cicero, & Hirtius, ac deinde Strabo, tum Suetonius, & Plutarchus, & Grammatici poſtmodum veteres, ac reliqui ſubinde ad hanc usque ætatem Scriptores. Ludovici XI. Francorum Regis geſta perſecutus eſt Philippus Cominæus. Hunc Hiſtoriæ, quæ ipſi adſcripta eſt, verum eſſe auctorem credimus, quia id a Matthæo Atrebate domeſtico ipſius audivit Johannes Sleidanus, & aliis ipſe poſtea prodidit, unde & nos demum accepimus. Idem Axioma uſurpabat Moſes, cum beneficiorum Dei, totiusque Hiſtoriæ ſacræ veritatem apud populares ſuos comprobare vellet. *Haccine*, inquit, *reddis Domino, populе ſtulte & inſipiens, numquid non ipſe eſt pater tuus, qui poſſedit te, & fecit, & creavit te? Memento dierum antiquorum, cogita generationes ſingulas: interroga patrem tuum, & annuntiabit tibi; majores tuos, & dicent tibi: quando dividebat altiſſimus gentes; quando ſeparabat filios Adam, conſtituit terminos populorum juxta numerum filiorum Iſrael.* Simile illud eſt Pſalmi ſeptuageſimi ſeptimi: *Quanta audivimus & cognovimus ea, & patres noſtri narraverunt nobis? Non ſunt occultata a filiis eorum in generatione altera, narrantes laudes Domini, & virtutes ejus & mirabilia ejus quæ fecit. Et ſuſcitavit teſtimonium in Jacob, & legem poſuit in Iſrael. Quanta mandavit patribus noſtris nota facere ea filiis ſuis, ut cognoſcat generatio altera, filii qui naſcentur & exurgent, & narrabunt filiis ſuis, ut ponant in Deo ſpem ſuam, & non obliviſcantur operum Dei, & mandata ejus exquirant.* Item Lucas: *Quoniam quidem multi conati ſunt ordinare narrationem, quæ in nobis completa ſunt, rerum: ſicut tradiderunt nobis, qui ab initio ipſi viderunt, & miniſtri fuerunt ſermonis; viſum eſt & mihi aſſecuto omnia a principio diligenter, ex ordine tibi ſcribere, optime Theophile, ut cognoſcas eorum verborum, de quibus eruditus es, veritatem.* Auguſtinus quoque adverſus Fauſtum Manichæum, adulteratos eſſe novi Teſtamenti libros fingentem, hoc ipſo Axiomate pugnabat: *Platonis*, inquit, *Ariſtotelis, Ciceronis, Varronis, aliorumque ejusmodi auctorum libros unde noverunt homines quod ipſorum ſint, niſi eadem temporum ſibimet ſuccedentium, conteſtatione continua? Multi multa de literis Eccleſiaſticis conſcripſerunt, non quidem auctoritate canonica, ſed aliquo adjuvandi ſtudio, ſive diſcendi: unde conſtat quid cujusque ſit, niſi, quia his temporibus, quibus ea quisque ſcripſit, quibus potuit inſinuavit atque edidit; & in alios atque alios continuata notitia, latiusque formata, ad poſteros etiam usque ad noſtra tempora pervenerunt, ita ut interrogati cujus quisque liber ſit, non hæſitamus quid reſpondere debeamus?* Quod ſi quis ne id quidem ad fidem faciendam ſatis firmum putet, videat quo argumento probare poſſit proavita bona hæreditario jure ad ſe pertinere: nec tutior eſt enim publicarum tabularum, aut domeſticorum inſtrumentorum auctoritas, quam Hiſtoriæ: imo etiam infirmior; illorum enim cuſtodes ſunt pauci homines & obſcuri; hujus vero univerſus orbis. At enim inquies, ſupponuntur quandoque libri; ſuppoſitus eſt Prochori liber De vita Johannis; ſuppoſitus eſt & ille Abdiæ Babylonii De certamine Apoſtolorum; atque ita non rudibus ſolum & imperitis, ſed acutioribus etiam fit fucus & eruditioribus. Contingere id quidem poteſt, ſi auctorum jampridem fato functorum uſurpatur nomen, & aliquando

Deuter. XXXII. 6, 7, 8.

Pſalmo LXXVII. 3, & ſeq.

Luc. I. 1, 2, & ſeq.

Auguſtin. l. XXXIII. adv. Fauſt. c. 6.

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ascendo fere certo, & fine dubio ab ea ipsa, ex qua descendo, ad eam, ex qua quidem fim genus: nam cum ab omni ente, ens esse non possit, (quod ostendimus) Necessario adest in omni ente, ens. Hoc igitur, quod ens est, quod proprium, formale, quorum in proximum ens, & ens, ens, ens,

Isa.XLI.23. & XLIV. 7. Isa. XLVIII.3. & seq.

tict: & ordinem exponat mihi, ex quo constitui populum antiquum; ventura & quæ futura sunt annuntient eis. Rursus idem: *Priora ex tunc annunciavi, & ex ore meo exierunt, & audita feci ea; repente operatus sum, & venerunt .... Prædixi tibi ex tunc, antequam venirent indicavi tibi, ne forte diceres: Idola mea fecerunt hæc, & sculptilia mea, & conflatilia mandaverunt ista. Quæ audisti, vide omnia, vos autem num annuntiastis? Audita feci nova ex tunc & conservata sunt quæ nescis; nunc creata sunt, & non ex tunc; & ante diem, & non audisti ea; ne forte dicas, Ecce ego cognovi ea. Neque audisti, neque cognovisti.* Atque hac quidem propria & certa nota Prophetam ψεύσμπλον καὶ ψιόλημπλον, a *Deo missum & Deo afflatum* a Pseudopropheta Moses discrevit, si quæ ab hoc prædicta essent, eventus non comprobasset. *Quod in nomine Domini*, inquit, *Propheta ille prædixerit, & non evenerit, hoc Dominus non est locutus, sed per tumorem animi sui Propheta confinxit.* Unde sequitur, quæcumque prædicta sunt, & eventu deinde completa, hæc Dominum esse locutum. Quin etiam si Pseudoprophetæ contingat aliquando prænuntiare verum, hoc ipsum Deo auctore pronuntiatur. *Si Pseudopropheta*, inquit alibi Moses, *vera prædixerit, & te voluerit deinde a Deo avertere, cave facias, te enim tentat Dominus.* Hinc illud Tertulliani: *Idoneum testimonium divinitati, veritas divinationis.* Homini vero penitus occulta est futurarum rerum cognitio. Quid mirum vero, cum & præteritorum notitia multis tenebris obsepta sit, nec ea nisi per nubila mens humana cernere valeat? *Multa hominis affligio*, inquit Ecclesiastes, *quia ignorat præterita, & futura nullo scire potest nuntio.* Monitum quoque est Salomonis in Proverbiis: *Ne glorieris in crastinum, ignorans quid superventura pariat dies.* Nulla mihi cum Judæis super hoc Axiomate concertatio est: imo vix ulla quidem cum Ethnicis: uni quippe Deo futurorum cognitionem omnes fere adjudicant: eorum dico, non quæ ex præsentibus vel præteritis ita apta sunt, ut a peritis, & prudentibus prævideri possint, sed quæ in fortuna posita sunt. Unde vates futurorum præscios, divinos & θείους & Astrologiam, *divinas artes* appellaverunt. Homines, juxta Orphica carmina,

Deut.xviii. 22.

Deut. xiii. 3.

Tertull. Apol. c. 20.

Eccl.viii.6.

Prov.xxvii. 1.

μήτε τι ἐσθλὸν
εἰδότες, ἤτε κακοῖο πρόσσχομένοιο νοῆσαι
φράδμονες.

Neque boni cujusdam
Scientes sunt, neque malum venturum
noscere
Periti.

Scitum illud Hesiodi:

μάντις δ' οὐδείς ἐστιν ἐπιχθονίων ἀνθρώπων
ἔσθ' ὅτ' ἂν οὐδὲν ἰδὼς νόον αἰγιόχοιο.

Vates autem nullus est inter homines terræ incolas:
Qui noverit mentem Jovis Ægiochi.

Cujus & illud est:

κρύπτουσι γὰρ ἔχυσι θεοὶ νόον ἀνθρώποισι

Dii mentem suam homines celant:

Item illud Pindari:

τὰ θεῶν βουλεύματα ἐρευνᾶσθαι,
βροτέᾳ φύσει δύσκολον·

Deorum consilia explorare
Humanæ naturæ difficile.

Et hoc Anacreontis:

πόθεν οἴδαμεν τὸ μέλλον; Anacr. Od. 41.
ὁ βίος βροτοῖς ἄδηλος·

Unde cognoscimus futurum?
Vita hominibus ignota est.

Et id Æschyli:

διὸς ἵμερος οὐκ εὐθήρατος ἐτύχθη. Æschyl. Supplic.

Jovis voluntas facile deprehendi non potest.

Atque id quoque:

μελαίνων ξυλλυχίων
μερόπεσσι λαοῖς.

Obscuri sunt casus
Hominum sceleris.

Nec non & istud:

τί δὲ μέλλοι φρένα δίειν
καθορᾶν, ὄψιν ἄβυσσον;

Quomodo potero mentem divinam
Pervidere, quæ oculis penetrari non potest?

Sic & Sophocles:

τὰ μὲν ὄντα μέλλοντ' οὐδὲς ἐφορᾷ. Sophocl. Trachin.

Nemo ergo futura perspicit.

Sic & Menander:

οὐδὲς τὸ μέλλον ἀσφαλῶς ἐπίσταται.

Nemo futurum certo novit.

Non aliter Solon:

πάντων δ' ἀθανάτων ἄφαντος νόος ἀνθρώποισι.

Omnium Deorum incognita mens est hominibus.

Insigne

Cor. 1. Inde fit & hoc Patuit, quod diver-Coller. Inde
Def. 10. sæ Figuræ, quæ terminentur, possunt esse, Figuræ,
Def. 10. & Solida, & Superficies.

Scholia. Axiomatis Theoremata hactenus dicta, sub quadrantum nomine data sunt, nempe Quadrantes Circulorum, Quadrantes Sphæræ, Quadrantes Ellipsium. Et quadrans ille cujus Theorema Axiomatis 4. Cor. 1. dictum est, non alius fuisse videtur, Axiomatis, cujus ea Propositio fuit 8. Addit hoc Hermes.

Lib. 3. Propositio fuerat cognata Axiomati. Lib. 3. Prop. 8. Coloquoda nobis prima Data. Prop. 8.

Hinc. 1. Et Hinc, & quæ prius dicta sunt, Hinc. 1.

Propos. 30. Et conjectura Simsonii, Lemmati cuipiam Propos. 30. Lib. 2. Apollonii Lib. 2. simile fuisse.

Hinc. 2. Et Hinc, quæ Theoremata Axiomatis Hinc. 2.
Ax. 4. Cor. 1. 4. Corollarii Cor. 1. pertinent.

Hinc. 3. Et Hinc, quæ Theoremata Axiomatis Hinc. 3.
Ax. 4. Cor. 1. 4. Corollarii Cor. 1. pertinent. Conferantur ma-

πεμτὸ, ἐναν ἀγένητόν τε καὶ ἄϊδιον ἑαυτοῦ πρόνοιαν γῆναι. Hæc ita vertit eruditissimus Galæus, cujus beneficio librum hunc patrio sermoni restitutum, & egregio ornata excultum, adepta est respublica literaria: *Præscientia revera nihil est ex omnibus quæ generantur, nec ad modum Physicæ mutationis efficitur: sed nec inventa est & excogitata, tamquam ad vitæ usum necessaria. In universum nihil in se humani habet; sed divinum quid & supernaturale est, cœlitusque ad nos dimittitur, ingeneratum & sponte sua præexistit.* Et deinde: ὅτε δαιμόνιον, θεῶν δὲ γίνεται ἐπίπνοιαι· *Sed nec illa afflatio* (ἐνθουσιασμὸς) *a Dæmonibus fit, sed a Diis.* Tum: Ἔτι δὲ προηγούμενον τοῦτο τὸ κατέχεσθαι ὅλως αὐτοὺς ὑπὸ τοῦ θείου, ὧν ἀκολουθεῖ ὕστερον καὶ τὸ ἐξίστασθαι ψυχῆς μὲν ὂν καὶ τινος τῶν ἐν αὐτῇ δυνάμεων, ἢ νοῦ ἢ ἐνεργειῶν, ἢ σωματικῆς εὐεξίας, ἢ ἄνευ τούτων, οὐκ ἄν τις ὑπολάβοι δικαίως τὸν ἐνθουσιασμὸν εἶναι, οὐδ' ἂν ὅταν γίνεσθαι εἰκότως ἂν ὑπόθοιτο· ὅτε γὰρ ἀνθρώπινόν ἐστι τὸ τῆς θεοφορίας ἔργον, ὅτε ἀνθρωπίναις μοίραις καὶ ἐνεργήμασι τὸ πᾶν ἔχει κῦρος· ἀλλὰ ταῦτα μὲν ἄλλως ὑπόκειται, καὶ χρῆται αὐτοῖς ὁ θεὸς, ὡς ὀργάνοις· τὸ δὲ πᾶν ἔργον τῆς μαντείας δι' αὐτῆ πληροῖ καὶ ἡμῖν ὡς ἀπὸ τῶν ἄλλων ἀφεῖμενος, ὅτε ψυχῆς κινουμένης ὑπ' ἄτων, ὅτε σώματος ἐνεργοῦντος καθ' αὑτόν· *Præcipuum autem est, ipsos afflatos penitus a Deo obsideri: quam quidem obsessionem postea sequitur, tanquam accidens, extasis & alienatio. Non recte igitur quis existimaverit enthusiasmum pendere ab anima, aut ab aliquibus animæ facultatibus, aut ab intellectu, aut ab operationibus, aut a corporea valetudine, aut sine hac fieri, aut non fieri. Opus namque plusquam humanum est divinus raptus, nec facultatibus operationibusque mortalibus innititur, quanquam iis quasi subjectis & organis utatur Deus; qui tamen totum vaticinii munus per se præstat, & penes se pure, separatimque ab aliis omnibus (anima & corpore nihil ministrantibus) operatur.* Quæ & aliis locis fuse iterat. Quamobrem Porphyrium præceptorem suum haud segniter castigat, quod vaticinii causam in quadam animi motione posuerit; quæ cum instabilis sit & inordinata, vaticinium, quod constans esse debet & stabile, ex ejusmodi motione pendere non potest. Nec ab hac doctrina deflexit Proclus ille Diadochus sæpe jam a me laudatus, cum Platonis Alcibiadem primum interpretaretur. Idem dogma sequacibus suis non uno Alcorani loco

Iambl. sect. III. c. cap. 27. & 28.

Alcor. Sur. 41. & 44.

tradidit Moslemiorum signifer Muhammedus. Pythia, auspices, augures, engastrimythi, aruspices, genethliaci, non aliunde quam a Deo ipso futurorum præsensionem ad se olim pervenire putabant; Deum quippe, mundi animum, omnia pervadere, & futura hominibus variis modis portendere. *Quod quæris, Deus est*, inquit Manilius, Astrologum ad capessenda præcepta sua adhortans. Qui natura significari futura sine Deo posse censebant, (si quorum tamen tanta stoliditas fuit) quid esset natura ne satis quidem intelligebant: nam vel cœcam & temere vagantem opinabantur, proindeque futuri inciam; vel intra certos fines, & tanquam ex præscripto agentem; atque ita vel a Deo gubernatam, vel quæ Deus ipsa esset; quorum utrumvis dixerint, Axioma nostrum confirmaverint. Præterea neque rerum naturalium, neque earum etiam quæ fortuitæ appellantur, ulla fieri potest, nisi ex concursu plurium causarum. Harum pariter causarum nulla suis caret superioribus causis, nec illæ quoque antecedentibus allis: itaque ad unumquemque producendum effectum tanta causarum multitudo necessaria est, ut totam rerum universitatem, & omnem earum connexionem ac seriem comprehendat. Hinc Marcus Aurelius: πάντα πάντων τῶν γινομένων συναίτια. *Omnia omnium quæ fiunt simul causa sunt.* Quisquis igitur futurum illum effectum prænoverit, ex causis prænoscat necesse est; cum infinitæ sint, παντοδαὴς *omnium peritus est*, & omnia sciat necesse est. Atqui solus Deus παντοδαὴς, *omnia sciens* est, neque id in humanam naturam cadit. Præclare Jamblichus ex interpretatione Ficini: *Ergo est impossibile judicare certos eventus, cum omnium causarum concursum comprehendere nequeamus, nisi per inspirationem divinam id assequamur.* Præclare & Cicero: *Si quis talis possit esse, qui colligationem causarum omnium perspiciat animo, nihil eum profecto fallet: qui enim teneat causas rerum futurarum, idem necesse est omnia teneat, quæ futura sint. Quod cum facere nemo nisi Deus possit, relinquendum est homini, ut signis quibusdam sequentia declarantibus futura præsentiat.* Sed quid communem hanc notionem pluribus tueor, cum ex Prophetæ Definitione, quam attulimus quarto loco, necessario consequatur? nam si Prophetia est narratio rerum futurarum,

L. IV

Manil. L. 4.

Cicer. De divin. L. 1.

AXIOMA II.

Conclusio-nis affirmatæ pars prædicata, vel negatæ subjecta, est Terminus Majoris.

Conclusionis affirmatæ pars prædicata, vel negatæ subjecta, est Terminus Majoris.

Pars prædicata conclusionis affirmatæ, & pars subjecta negatæ, est Terminus Majoris, & continetur hæc materia in Axiomate præcedenti. Quæ enim est alia pronunciatio Propositionis affirmativæ, quam quod prædicatum ejus contineatur in subjecto? Quæ denique alia enuntiatio indicat, quam quod prædicatum, *terminus major non subjecto contineatur?* Indicio manifestissimo quod Propositio affirmativa sit Propositio Dialectica, Propositio Scientifica, quæ ex Definitionibus sit, non ejus in accepta quæstione, sed in ejus enuntiatione quidam vestigium. De Definitionum enim natura, quæ sit, & quomodo sumenda sit, Propositionum Scientificarum, & Definitionum, & Propositionum Theticarum, Problematicarum, & Hypothetica rum dicetur. Animus vero concreatus & elaboratus ad Scientiam, ut ejus Principia, & Propositiones Scientificas, quæ ex Definitionibus sunt, etiam ubi audierit, non audierit, dubitanter, & opinative, ut ejus tamen ideationem? Ancoræ vero, ut Propositiones ejus Scientificas quæ ex Definitionibus sunt, quæ Principia sunt, percipiat, & ut Principia percipiat, & ut ejus Principiorum Propositiones deducat, & ut ex Propositionibus deductis, Propositiones universales, quæ ex Definitionibus, & Propositionibus Principiis sunt, & ut Propositiones Problematicas, & Hypothetica rum, quæ ex Propositionibus Principiis sunt, & ut Propositiones Theticas, & Hypothetica rum, quæ ex Propositionibus Principiis sunt, & ut Propositiones Problematicas, & Hypothetica rum, quæ ex Propositionibus Theticis sunt, & ut Propositiones Hypothetica rum, quæ ex Propositionibus Problematicis sunt, & ut Propositiones Hypothetica rum, quæ ex Propositionibus Hypothetica rum sunt, & ut Propositiones Hypothetica rum, quæ ex Propositionibus Hypothetica rum, & Theticis sunt, & ut Propositiones Hypothetica rum, quæ ex Propositionibus Hypothetica rum, & Problematicis sunt, & ut Propositiones Hypothetica rum, quæ ex Propositionibus Hypothetica rum, & Hypothetica rum

rum rationem, quæ licet a Proclo & Archimede uſurpata, tota mechanica eſt, & Geometriæ ignominia merito dici poteſt. Quamobrem quartæ Propoſitionis libri primi Euclidis vulgata demonſtratio, quæ hoc conſtat Axiomate, vitioſa dicta eſt ab eruditis Geometris; & pro Definitione, non Theoremate habendam hanc Propoſitionem duxit Peletarius; quamvis eandem, & ipſe, & Candalla, aliter ac vulgo fit, demonſtrare conati ſint. Eo etiam ferunt progreſſos Philoſophos quosdam, ut totum negarent eſſe majus ſua parte. Et Carneades, quo nemo præclarius de Philoſophia meritus eſt, negavit, Galeno teſte, quæ æqualia alteri eſſent, inter ſe eſſe æqualia. Axioma vero iſtud, *Duæ rectæ ſpatium non comprehendunt*, fruſtra propoſitum eſſe, juxta Gemini ſententiam ratus eſt Proclus, utpote quod demonſtrari poſſit, quemadmodum & a Proclo factum eſt. Inter Poſtulata vero a Campano rejicitur. Videant nunc Geometræ an ſua Principia clariora ſint animo, quam clara ſunt oculis quæ ſunt aſpectabilia, quod ad Principii naturam requirebat Speuſippus: & an ita certa ſint, ut calidum eſſe ignem certum eſt; aut ut alia certa ſunt, quæ ſunt manifeſtiſſima, & quæ qui negent, aut ratione aut caſtigatione opus habeant: haud minus enim certa eſſe debere Axiomata Proclus definiebat. In quo id notari velim, cum ſummam & exploratam in Principiis veritatem requirerent Speuſippus & Proclus, talem eam deſideraſſe, qualis reperitur in rebus vel experientia vel ſenſuum ope cognitis; atque ita ſignificaſſe, ſe moralium principiorum fidem, pro certiſſima habere, neque de iis, deque Geometricis, a nobis diverſa ſentire.

Galen. de optim. diſcipl.

Jam ipſas, quæ ex his derivantur Principiis, demonſtrationes ſi aggrediamur, multis eas, quod neceſſe fuit, magnisque laborare vitiis comperiemus: ipſis Geometris teſtibus, quorum nonnulli Demonſtrationes quasdam Euclidis reprehenderunt. Agnovit Proclus plures ejus Propoſitiones mutuam ſibi elementorum, hoc eſt cauſarum vicem præſtare: unde omnino efficiatur falſas eſſe Propoſitionum illarum cauſas ac demonſtrationes; alioquin res una ſui ipſius cauſa eſſe poſſet. Agnovit is quoque Geometriam in uſus ſuos adhibere Dialectica omnia inſtrumenta ac probationes; proindeque incerta multa, & veri tantum ſpeciem non vim habentia. Agnoverunt alii Proclum ſecuti, Demonſtrationes plerasque ab Euclide, aliisque præſtantioribus Mathematicis uſurpatas, infirmas eſſe, nec gignere ſcientiam; ſed eam tantum cognitionem quæ ad diſcentium uſus ſufficiat. Prodiit ante annos aliquot liber De proportionibus, in quo παραλογισμοῦ, *falſæ ratiocinationis*, arguitur Euclides in aliquibus circa propoſitiones Demonſtrationibus. Ex hoc Axiomate, quod ea æqualia eſſe ſciſcit quæ ſibi mutuo congruunt, deducta eſt ut diximus, Demonſtratio quartæ Propoſitionis libri primi Euclidis; quam cum reſpuant Geometræ inſignes, reſpuant quoque neceſſe eſt Propoſitiones omnes quæcunque hujus ſubſidium arceſſunt. Sunt autem quamplurimæ, totamque Geometriam vitium hoc inficit. Argumentandi genus, quod conſtat deductione ad abſurdum, & quo Archimedes uſus eſt, ut παραλογισμὸν, *fallaci ratione nitens*, repudiabat Joſephus Scaliger; atque item illud, quo æquale aliquid alteri eſſe concluditur, quod ne majus eo ſit, nec minus. Docebat certe Chryſippus magnitudines ejusdem generis, puta ſuperficies, poſſe eſſe neque æquales, neque inæquales. Demonſtrationes illas, quæ conflantur deductione ad impoſſibile, ad id genus referebat Averroes, quod appellatur Demonſtrationum ſigni; quæ nimirum veritatis indicium ſint, non cauſam contineant ſcientiæ; quod poſtulat natura demonſtrationis. Vero, inquiunt; at ſi qui Geometriæ errores ſunt artificium, non artis ipſius, in quam error non cadit. Atqui nos aliam artem non novimus, quam quæ ab artificibus inventa & tradita eſt. Quoniam vero omnibus ignota eſt Geometria hæc quæ jactatur eſſe erroris expers, id utique de re ſibi incomperta temere affirmant Geometræ, & nos merito repudiamus. Adde nec ullam eſſe artem, vel ſcientiam, quantumlibet erroribus obnoxiam, quæ joculari hac reſponſione defendi non poſſit. Legi digna ſunt, quæ ſubtiliter diſſeruerunt Piccolomineus & Barocius de cognitione quæ per Mathematicas diſciplinas comparatur. Hæc ſi diligenter explorarent Geometræ, cauſam eſſe intelligerent, cur ſupercilium ponant. Plura in id argumentum afferre poſſem, ſed ea colligere otii noſtri non eſt.

Aver. I. de cœlo. comm. 96.

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Liber Genesis Mosis.

Cap. 1. Atque hæc fere ad illustrem hanc Historiam pertinentia.

III. Quid super? Geometrum observasse? nonne ordinem? nonne mensuram? nonne numerum? Quæ omnia ad Geometriam, ejusque Principia, pertinent.

Quanta hæc pauca nomina quam solidam eruditionem, quam subtilem & longe quam credas! Quapropter qui Geometræ cognitionem, ut ajunt, vulgarem, & quasi communem, duxit esse Non-Mosaicam, is Historiæ fundamentum primum plane destruxit, & ad ruinam ejus, ut primus quisque poterit, & quidquid ei visum fuerit, accedere non dubitat. Interim si quis ad Historiæ hujus intellectum accedere cupiat, is non ignorare debebit Geometræ, ejusque principia, quæ sunt ingenua, & ex re nodosa, qui versatus sua attollere, & ad Historiæ hujus, ut ajunt, ædificium, non sine ruina, accommodare nititur, quæ ex Geometræ principiis, ut ex ordine, & ex certa mensura, ex ea ordinis & mensuræ regula, ut ex ordinis & mensuræ

cubito & pede ejus ad mensuram, & numerum hominis, ad certum & certissimum ejus, quam quo Geometræ utuntur, Numerum, ut ex Apocalypsi Joannis patet, pertinentia, ejusque Principia, quæ sunt ingenua, & ex re nodosa, qui versatus sua attollere, & ad Historiæ hujus, ut ajunt, ædificium, non sine ruina, accommodare nititur, quæ ex Geometræ principiis, ut ex ordine, & ex certa mensura, ex ea ordinis & mensuræ regula, ut ex ordinis & mensuræ

librorum Novi Testamenti.

Cum autem ex primo Axiomate constet librum omnem esse genuinum, qui genuinus habitus est ab ætatibus proxime & continuata serie sequentibus, consectarium est, librum hunc esse genuinum, quem proxime subsequentes ætates ab eo auctore scriptum esse censuerunt, a quo scriptus esse dicitur, & eo circiter tempore, quo scriptus esse fertur. Atqui Novi Testamenti libros proximæ & continuata serie sequentes ætates ab iis auctoribus scriptos esse crediderunt, a quibus dicuntur esse scripti, & iis circiter temporibus, quibus scripti esse feruntur. Unde concluditur genuinos esse libros Novi Testamenti. In assumtione probanda vertitur hujus cardo Propositionis.

Quatuor Evangeliis constat Novum Testamentum, quæ singula singulis scriptoribus, Matthæo, Marco, Lucæ, & Johanni tribuuntur: tum Actis Apostolorum, quorum auctor fertur esse Lucas idem Evangelista; quatuordecim Epistolis, quæ Paulo adscribuntur uno consensu omnes, præter postremam quæ est ad Ebræos; de hujus enim scriptore aliqua extitit inter eruditos contentio; Epistola Jacobi unica, ejus qui frater Domini appellatus est, Petri duabus; tribus Johannis Apostoli, unica Judæ; & Apocalypsi demum Johannis; qui Apostolus ne fuerit, an alter aliquis, nonnullis aliquando dubium fuit.

Evangelii secundum Matthæum.

II. Non hic Lectorem longis disputationibus, & magno testimoniorum apparatu morabor; cum id quod agimus, jam actum sit velut ex instituto ab Eusebio in Historiæ Ecclesiasticæ libris: & res sane clarior est, quam ut in ea confirmanda multum laborandum sit. De singulis tamen Novi Testamenti libris agam breviter, quantum sat erit ad fidem cordatis Lectoribus faciendam: ac primum de Evangelio secundum Matthæum. Testimonia ex eo manifeste depromta affert in sua ad Corinthios Epistola Clemens Romanus, Apostolicorum temporum æqualis, & a Paulo ipso celebratus in Epistola ad Philippenses. Afferuntur indidem & nonnulla in altera Epistola, quæ Clementis ejusdem nomen præfert. Quippiam etiam indidem depromtum comparet in Epistola, Barnabæ nomine inscripta: laudatur præterea ab Ignatio, qui Christum a mortuis suscitatum vidisse se gloriabatur; laudatur & a Polycarpo Apostolorum, Johannisque potissimum discipulo, & a Papia Johannis itidem auditore, & Polycarpi sodale. Quocirca solum Matthæi probabat Cerinthus hæreticus, Apostolorum æqualis, reliqua repudiabat. Hos excipit Justinus Martyr, librorum omnium Novi Testamenti laudator assiduus, præterquam Epistolæ Pauli ad Philemonem, Catholicæ Judæ, & duarum Johannis postremarum; quarum, propter brevitatem, nulla citandi videtur ipsi data occasio. Succedit Athenagoras; huic Irenæus, Polycarpi discipulus, quique se primam Apostolorum successionem attigisse jactabat. Is scriptum a Matthæo narrat Evangelium patria lingua, cum Romæ Petrus & Paulus Evangelium promulgarent. Tum subsunt Scriptorum agmina, libris iisdem auctoritatem suam asserentium: quibus commemorandis supersedeo, nam res liquet, nec de recentioribus illis dubitatur. Tota de primis illis contentio est.

Evangelii secundum Marcum;

III. Marcum Petri discipulum, ab eoque in Epistolis laudatum, Evangelii, quod ejus nomine circumfertur, fuisse conditorem scripsit idem, quem proxime nominavi, Papias Hierapolitanus Episcopus; scripsit & Clemens Alexandrinus. Ejus auctoritate sæpe utitur Justinus, ut dixi. Ex iis quæ Petrum prædicantem audierat Marcus, Evangelium hoc esse conflatum Irenæus tradidit. Hinc crebra ejus mentio apud alios suppares Irenæo. Porphyrius quoque dum quædam in eo temere carpit, ipsius antiquitatem & γνησιότητα confirmat.

Evangelii secundum Lucam; 2. Cor. VIII. 18.

IV. Lucæ, qui Paulum peregrinantem affectatus est, Evangelium Paulus ipse elogio consecravit in Epistola posteriore ad Corinthios, his verbis: *Misimus etiam cum illo fratrem, cujus laus est in Evangelio per omnes Ecclesias; non solum autem, sed & ordinatus est ab Ecclesiis comes peregrinationis nostræ.* Idem Evangelium a Paulo significari volunt his verbis, quæ sæpe ab eo usurpata reperias; *Secundum Evangelium meum.* Auctor Euse- Euseb. Hist. L. III. c. 4.
bius. Itaque testem eum sæpe allegat Clemens Romanus in memoratis Epistolis ad Corinthios, ac deinde Justinus. Nonnihil etiam ex eo petitum habet Epistola Barnabæ. Sed & proxime laudatum Pauli testimonium ex altera ad Corinthios, Ignatius ad Ephesios scribens ipsi accommodavit. Meminit ejus & Irenæus; solumque illud Evangelium, aliis rejectis, admiserunt Cerdo & Marcion.

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Matthæi. Sic habet Matthæus principium Evangelii scribens: Liber generationis Jesu Christi filii David, filii Abraham. Et Lucas principium Evangelii sui ponit: Quoniam quidem multi conati sunt ordinare narrationem, &c. Et Joannes: In principio erat Verbum, &c. Et Apostolus Paulus: Paulus servus Jesu Christi, vocatus Apostolus, segregatus in Evangelium Dei, &c. Et Petrus: Simon Petrus servus & Apostolus Jesu Christi, &c. Et Jacobus: Jacobus Dei & Domini nostri Jesu Christi servus, &c. Et Judas: Judas Jesu Christi servus, &c. Et Joannes: Joannes Apocalypsim scribens, &c. Ad hæc cum Ecclesiastica Historia, tum Hieronymus in Prologo de quatuor principiis Evangeliorum, & Augustinus in libro quarto de Consensu Evangelistarum, & in libro de Fide & Symbolo, & in libro de Agone Christiano, & in libro de Catechizandis rudibus, & in libro de Utilitate credendi, & in libro de Doctrina Christiana, & in libro de Natura & Origine Animæ, & in libro de Gestis Pelagii, & in libro de Gratia Christi, & in libro de Peccato originali, & in libro de Nuptiis & Concupiscentia, & in libro de Anima & ejus Origine, & in libro de Gratia & Libero Arbitrio, & in libro de Correptione & Gratia, & in libro de Prædestinatione Sanctorum, & in libro de Dono Perseverantiæ, & in libro de Prædestinatione & Gratia, & in libro de Civitate Dei, & in libro de Peccatorum Meritis & Remissione, & in libro de Spiritu & Littera, & in libro de Fide & Operibus, & in libro de Adulterinis Conjugiis, & in libro de Sermone Domini in Monte, & in libro de Mendacio, & in libro de Perfectione Justitiæ hominis, & in libro de Gestis cum Emerito, & in libro de Correctione Donatistarum, & in libro de Unitate Ecclesiæ, & in libro de Bono Viduitatis, & in libro de Bono Conjugali

byterum, Chriſti itidem diſcipulum eſſe volunt, Johannis Apoſtoli æqualem. Johanni quidem Chriſti diſcipulo ſecundam adſcribit Irenæus, & teſtimonium ex ea recitat. Obſervatione vero dignum eſt teſtimonium alterum, indidem alibi ab eo depromtum, quod tamen e prima Epiſtola petere ſe ait. En tibi ipſius verba: *Quos & Dominus nobis cavere prædixit: & diſcipulus ejus Johannes in prædicta Epiſtola fugere eos præcepit, dicens: Multi ſeductores exierunt in hunc mundum. Qui non confitetur JEſum Chriſtum in carne veniſſe, hic eſt ſeductor & Antichriſtus.* Quam prædictam appellat Johannis Epiſtolam, ea eſt Prima, proxime ab eo laudata, cum verba tamen, quæ affert, jaceant in Secunda. Sane videtur ſanctum virum fefellisſe locus huic conſimilis, qui in Prima extat: *Multi Pſeudoprophetæ exierunt in mundum. In hoc cognoſcitur Spiritus Dei. Omnis ſpiritus, qui confitetur JEſum Chriſtum in carne veniſſe, ex Deo eſt: & omnis ſpiritus, qui ſolvit JEſum, ex Deo non eſt. & hic eſt Antichriſtus.* Clemens Alexandrinus Johannis majorem Epiſtolam, hoc eſt Primam citat. Ex quo efficitur Johannis ejusdem eſſe reliquas duas, vel alterutram certe, Apoſtoli nimirum, quem Primæ auctorem eſſe demonſtravimus. Nam ſi unica Johannis Apoſtoli haberetur Epiſtola, cur majorem eam appellaret, qua minorem nullam auctor idem dediſſet? Has poſtremas duas cum reliquis Catholicis in cenſum ſacrorum Librorum conjecit idem Clemens in libris ὑποτυπώσεων, ut auctor eſt Euſebius. Tertullianus teſtimonia ex Secunda, tanquam Canonica, depromit. A multis quidem dubitari ait Origenes, an genuinæ ſint Secunda, & Tertia, hoc eſt, an Johannis Apoſtoli; ſe tamen id concedere. Dionyſius Alexandrinus, ubi de Johannis Apocalypſi diſſerit, ut eam Johannis alterius ab Evangeliſta eſſe probet, a Secunda & Tertia, Johannis Epiſtolis diſcrepare oſtendit. Sexcentos tulerunt anni ſequentes, qui eas Johanni Apoſtolo absque hæſitatione tribuerunt. Meminerimus præterea eum nos genuinum appellare librum, qui ab eo auctore ſcriptus eſt, a quo dicitur eſſe ſcriptus; & eo circiter tempore, quo ſcriptus eſſe fertur: has autem Johannis Epiſtolas cujuscunque ſint auctoris, ſive Johannis Apoſtoli, ſive alterius Johannis Presbyteri, eo tempore ſcriptas eſſe conſtat, quo feruntur eſſe ſcriptæ, cum uterque hic Johannes Chriſti fuerit diſcipulus; ab eo autem auctore ſunt ſcriptæ, a quo dicuntur eſſe ſcriptæ, Johannis enim Presbyteri præ ſe ferunt nomen, nec quisquam ab eo ſcriptas eſſe negat: is autem, ſive ſit Apoſtolus Johannes, ſive Johannes alter, certe Johannes Presbyter eſt, quicunque tandem ille eſt. Qui etiamſi incertus eſſet adhuc & dubius, ita ut olim fuit, (quem tamen Johannem Apoſtolum eſſe cum Eccleſia Catholica certum habeo) nihilominus ſtaret noſtra ſententia; nam cum ab incerto auctore ſcriptæ eſſent, & ejusdem auctoris incerti nomen præ ſe ferrent, fatendum certe eſſet ſcriptas fuiſſe ab eo auctore, a quo vulgo dicerentur eſſe ſcriptæ. Atque eadem valere debet ratio ad propugnandam Apocalypſeos, Epiſtolæ ad Ebræos, Secundæ Petri, aliarumque Jacobi & Judæ duarum fidem. Denique ut Chriſtianis excuterentur duæ illæ Johannis Epiſtolæ, tam breves illæ ſunt & exiguæ, ut ſua nihilominus Chriſtianæ Religioni, absque illarum ope conſtare poſſit auctoritas.

Ireu. L. I. cap. 12.

1. Joh. IV. 1. & ſeq.

Clem. Alex. Strom. 2.

Euſeb. Hiſt. L. VI. c. 14.

Tertull. de carne Chriſti. cap. 24.

Dionyſ. Alex. L. II. de promiſſionibus.

IX. Veniat nunc ad examen Apocalypſis, de cujus ætate ambigit nemo, ut quæ vel Johanni Apoſtolo adſcribatur, uti fit ab Eccleſia Catholica; vel Johanni, qui Marcus cognominatus eſt, & Paulo ſocium ſe dedit; vel Johanni Presbytero; vel (quæ fuit Alogorum væſania ab Epiphanio confutata) Cerintho Hæreſiarchæ, quemadmodum referunt, Cajus in diſputatione adverſus Proclum Cataphrygarum patronum, & Dionyſius Alexandrinus libro ſecundo De promiſſionibus. Hos enim omnes eadem ætas vidit: de auctore ſolum controverſia eſt. Hunc eſſe Johannem Apoſtolum affirmate tradit Juſtinus, his temporibus non multo inferior, quibus in literas relata eſt Apocalypſis. Affirmat hoc ipſum Irenæus, qui & recens fuiſſe ſua ætate hoc opus teſtatur, & ſua pene memoria, ſub finem nempe imperii Domitiani, viſa eſſe Johanni, quæ in Apocalypſi memorantur. Addit Hieronymus eam interpretatos eſſe Juſtinum, & Irenæum; quorum neutrum apud Euſebium reperias, ex quo opus De ſcriptoribus Eccleſiaſticis, in quo hæc habentur, Hieronymus conſarcinavit: nam ubi Euſebius recenſet opera Juſtini, ait Johanni Apoſtolo Apocalypſim manifeſte

& Apocalypſeos.

Epiphan. in Alog.

Juſtin. Dialog. cum Tryphon.

Iren. L. IV. c. 37. & 50. & L. V. c. 30. & apud Euſeb. Hiſt. L. V. cap. 8.

Euſeb. Hiſt. L. IV. c. 18.

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adulti vitatur Infantem in loco adeundi Tertullianus, experimentum facit cum ab Ethnicis, tum ab Hæreticis. Ethnicos ait Infantes ad Baptismum non admittere, nisi interrogatos, Credis in Deum Patrem omnipotentem? Hæreticos vero, negare Baptismum Catechumeno si non discernat, an sanum dentium quarum Dentium. Tertullianus ait Hæreticos Baptismum negare Catechumeno,

Apollinarii Hæresis emergit, & in ultimas tenebras. Hieronymus in Epistola ad Damasum ante finem, non ab Ecclesiis solum Orientis, sed ab totius fere Mundi, scilicet, urgentissimis Paulli Patrum Sede admissum; quo quærente a Latinis in Concretes fuit etiam nondum extra ellet, & tamen veterum Scriptorum authoritatem hujus, cujuscunq; temporis fui contemnebatur. In Epistola quoque ad Evagrium, recipi eum ait ab omnibus Græcis & a nonnullis Latinorum. Propterea vero ab his in Suspicionem venit, quod Apollinarista Paulinus, quod ab Hæresiis separatus, & ordinationes quidem fatis ut quisque, & ut ei fata ferebant vitandas Epistolæ, ut recipiendas autem rationi, quæ ex ejusdem effluxere: & quamvis ancient eam authoritatem comprobaverunt, vel Paulinus ipse, vel Damasus, vel Lucar, vel Clemens Alexandrinus, vel Dionysius Alexandrinus, quibus omnibus diversi ab Apollinarii Hæresiarchis, & ab ejus Sectatoribus, & ab ejus Sectatoribus, & ab ejus Sectatoribus

Orig. Hom. 28. in Num. Hier. in Matth. 24. Aug. de Civ. Dei l. 18. c. 53.

inter facras Scripturas numerantur. Idem Origenes compluribus locis, & Hieronymus in præfatione ad Libros Salomonis, & Augustinus l. 18. de Civitate Dei c. 38. Catalogo annumerant. Clemens Alexandrinus in libro Strom. Athanasius in Synopsi, Gregorius Nazianzenus, aliique patres eo omnes. Primum ex Veteribus non Vet. Test. de multos ejus mentionem ab Eusebio traditam Euseb. l. 3. c. 10. fuisse, hanc colligunt aliqui ibidem ex verbis illis ejus memoratis. Sed hæc nunc a quo-Hist. c. 25. dam Veterum, quæ ad Canonem pertinent, authoritate præcise pendet ex quam fa-Epiphan. cile firmare. Epiphanius Constantiæ Cypri Epiphan. in Ancor. & Epiphanius Scholasticus, & Nicephorus Callistus pro certo habent, Lucam ipsum, apostolum autem, tria scripsisse Evangelia.

Probatur præsens pars ex Scripturæ testimonio manifesto Lucæ, in Apostolicis quibusdam Epistolis ita expresso, ut nullum Nov. Test. huic rei relinquat Tertullianus ut libro de Monogamia Apostolum Lucæ manu scripsisse Calvinus. Epistolas, quæ Theophylacto Bezæ, Grotio, Hammondo, aliis. Sed & Johannis Epistolas ei tribuit, ut Grotii quoque Apostoli manu exemplum Epistolæ ad Hebræos usque tempora literarum Lucæ prodiisse ait & nonnulla. Atque ex iisdem quoque omnium aliorum exemplorum, quæ servantur in Ecclesiarum bibliothecis, Lucæ manu exaratorum, ætas & authoritas deducitur. Quæ cum ita sint, colligitur ex genuina ejusdem Epistola ad Colossenses pars quæ integra est, & nullo modo ab Apostolo aliena. Quæ autem non integra, in ea Ecclesiam pervenit. Quemque ipse Lucæ stylum ex ea pervenire tantus Ecclesiæ doctor Tertullianus, ut nihil penitus admittant, quod ei non sentiat, quod ei non sonet, quod non ex ejus proprio penitus fonte manet, fidenque ipsius meritum habeant. Ergo Epistolæ Catholicæ, tum Martyr, Clivillius, Claudius Clemens, Sixtinus adeo Lirinensis, Augustinus, Hieronymus, Eusebius, Origenes, Clemens Alexandrinus, Athanasius, Gregorius Nazianzenus, aliique Ecclesiæ Patres, hæc omnia Evangelia, Lucæ Apostolorum ejus Scripta valere

Pleraque pars confirmatur.

XVI. Atenim prædicti non fatis efficiunt, nisi libros Novi Testamenti tantum genuine sibi probatos pateretur. Hoc ipsum quoque eis concedimus. Sed

vetat illa fautori Gentilium Apostolo, fecundum Dionem, Barnabam fecundum Epiphanium, & Lucam Patrem, fecundum Pantheum, fecundum Nicephorum, Cleophæ filium, fecundum Theophylactum, fecundum Thomam, fecundum Andream, fecundum Philippum, fecundum Thaddæum, fecundum Bernardum, fecundum Nicodemum, & Veracium Evangelium, & alia Barlaïde, Apellæ, & Tatiani. Multa quoque Apocryphorum nomina, Euseb. l. 3. c. 25. hus antiquo ingenitorum Ada: vetatis Andreæ, & Philippi, & Thomæ, quæ ejusdem fua nomine Gelasius Papa. Alia etiam Pauli apocryphorum Epistolæ, ad Laodicenses, ad Alexandrinos, ad Senecam: alia quoque Apocalypsis; quam & Paul, & Petri, & Thomæ, & Stephani, & Petri: aliaque fimplorum apocryphorum Evangeliorum, quorum nomina jam Ecclesia Dei ignorat, Ecclesiæ temporibus orta. Lucam perpetuum esse Apostolum, & Evangelistam folis & tenebris Ecclesiæ Catholicæ objectum patet, quemadmodum ipse Lucæ Evangelium, & Acta Apostolorum. Jam nunc ejus propria hæc futurum, ut quod compenitavit eventus, & ut res judicata fuerit. Hoc ipsum Lucæ fuerit. Verum quo rem genuinam Evangelii ejusdem ex Apostoli authoritate, quæ in fuffragio præsente & ordinata ista fuerit quantum statum, quodque apocryphorum ejus nisterii eleve ac debuit; utpote quorum Scripturarum Scripturæ & prodiderint Ecclesiæ ordinem temporis, nec confitarum illis ac perpetuum continuo profectum, & quæ unus inter apocryphos illos fama, & cos Evangelium Lucæ, Canonicæ, Catholicæ, & Sanctæ, & interrollum nonnullorum erant Ecclesiarum Dei, & Apostolorum ejus, & utriusque apostoli hoc fuisse Acta, quæ ad Ecclesiæ ordinem pertinent, ille dedicatione prius, ille dedicatione Evangelii, & Actorum ejus, & verborum genuinis dictorum, quemadmodum ab Eusebio prædicatum est, & Hieron. tit & Novum istis comprobatur a notis ad Philem. v. 24. Scripturis, uti certe eft, conclufa, ille eft & Epistolis omnium notis fit. Vere apte dicta mentis Pauli & Theclæ notis, propriæque. Petri, & Pauli, & Petri, & Pauli, & Petri, & Pauli, &

etiam Testimenta à Patribus deprompta, quæ magnum in negotio: quale illud est apud Patres Christo tribuitum: *Imago æqua-lis Dei viventis. Effati prodi nonnullorum ex quali-tatibus proferre poßimus, quorum in facris libris neque reſpectum aſſequi, neque vola. Item alii quidem, aliter à Patribus tritus, ut ex Exemplis ſcripturæ patebit; cu-jusmodi illud eſt in Clementis Epiſtola ſecun-da ad Corinthios: Ουκουν ου μικρον, ει ημας ποιησωμεν δικαιους ενωπιον του θεου, η μη ποιησωμεν ασυνετους. Et paulo poſt: Ου γαρ ουτως ζητησει ο θεος τα εκ των ανθρωπων, ως τα εκ της ιδιας δυναμεως. Ita ſcripſit Ignatius ad Philadelphenſes: Ει τις ουν εκκλησιαζομενω ακολουθει, τους θεου βασιλειαν ου κληρονομησει. Quod ſi hæc tantus decorus, ut Evangeliſta ceteris, quorum Evangelia de-mum conſtabat libri, literaturam vel Gnoſi-corum tenuerunt pulvi, iidem ut alio reſpectus ſcripturæ contingit: ſi ex quo-rum Evangeliis patuit, parem ſpectu pri-mum à Familia libri ſuum ſcripturæ, ut quæ Canonicus tritus eſt. Cum ſi qua tantum ſi facra Volumina ſua, ſplegandum Evangelio exordium negare, palam eam tenen-dum ſcripturæ, & collationem ſuo-rantium teſtimonium jampridem inoitarum, quemadmodum ipſi teſtantur, Ignatius, Ambroſius & Hieronymus. Quæ tam le-ſtimonium tradita ſcripturæ quæ ſit, quæ tantum ſcripturæ, quæ ſit, ut ſcripturæ ſcripturæ. Cum ex ipſis teſtimonia ſcripturæ, quam ſcripturæ ſcripturæ ſcripturæ ſcripturæ, ſcripturæ ſcripturæ. Cum ſi

fundorum. Atqui ferunt effe fcripti in
eorum exemplaribus, quæ ex iis in fcripto
exemplari, nempe longo post obitum
Christi, inipfa Ecclefia permanebant ante
exiftefti gratia morbum Apollinij, nova Lege
mythicum Judæa primum, deinde orbis uni-
verfo promulgatur. Contenet fane eatum
libris, qui in coetus temporibus funt fcripti,
quibus ex eis in fcripta contingunt, ut Do-
ctrinæ fecunda traditionis: unde fcripturæ
contenues illo libros Novi Teftamenti.
Quod erat probandum.

PROPOSITIO III.

Hiftoria in Novo Teftamento fcripta, veracis eft fidei.

I. *Probatur ex confenfu Scripturæ Novi Teftamenti, & Scriptorum extrinfecorum, veracis eft hiftoriæ, &c.* Ita Johannes Baptifta, Jo-
annes Evan. Tefte, Jefu Chrifto, & alijs in Novo Teftamento commemoratis, eft Author & Teftis IV. tum divinæ gratiæ & paternitatis; & ut novus Ifrahel Magnæ vitæ, & teftimonium ab Hervde occifus; VI. de veritate Vita, VII. cæcus natus, VIII. Lazarus mortuus, & fuit mortuus, quatuordecim Vita confcripti. IX. Reftitutionem, quæ ad Lucam Evangelio, & Jesu Christi miracula, & regnum, ex Philippum maxime, X. Annum Jacobi fratris Domini. XI. Expositor mysteriorum Scripturæ Novi Teftamenti Vita Chrifti, & effendum. XII. Reflexionem ar-
gumenta adversariorum. Primum argumentum. XIII. Secundum argumentum. XIV. Tertium argumentum. XV. Quartum argumentum. XVI. Quintum argumentum. XVII. Sextum refellitur Tertium Reflexionis fuper hoc Scripturæ Novi Teftamenti de Chrifto Vita. De autore & Scriptore Evangeliorum. XIX. De veritate Chriftianorum. XX. De Chriftiana Religionis incrementis, & Chriftianorum martyrijs. XXII. Chriftis Teftatorum hominum ftudi ab ethnicis Romanorum Imperatoribus. XXIII. Poftremitur adverfus Gentilium Lamprijdis reflexionem de Templo Vita Chrifti de Hadriano excrefcit. Tertium Jefus & Mefias.

Probatur ex confenfu Scripturæ Novi Teftamenti, &c.

VEram effe hiftoria, quemadmodum fi-
dei Axioma docuimus, quæ res gefta
fuerint, ut narratur in multis libris con-
tenta, vel ante primitias, qua res gefta fuit. Tertium
Scripturæ Novi Teftamenti, quibus ea fuit
fuerit ejusmodi. Facilis eft affirmatio hu-
jus propofitio. Quæ enim contenentur in
conflat Novi Teftamenti fcriptores, & fin-
gulæ libris hiftoriæ, potius quibusdam exa-
ctionibus ab unoquoque eis illa fidei omnibus
uno confenfu tradita fint; puta quæ Mat-
thæus de Chrifti Jefu nativitate, à Matco eadem,
& à Luca, & à Johanne, & à Paulo fcripta
fint, qui Matthæus aequalis fuerunt; plane fa-
tendum eft fcriptos esse Novi Teftamenti hi-
ftorias, ita narratas res geftas, ut narrantur in
multis libris contenta. Verum ad primum
rem Propofitionis hujus affentiorem, Ethni-
corum etiam, qui multi hujus præcones fuit
rum calumniæ qui diffentiunt à Chriftia-
nis, Scriptorum populorum. Minime vero
ad id necefe eft lingula Jefu, Apoftolorum
Chriftianorum Scriptorum, & Evangelio-
rum. Tefte fuit quidem quod ad Chriftum at-
ftum eft non fuiffe Chriftianos, qui Chriftum
Chriftianorum Scriptorum hac traditione
complectuntur, atque quorum præcipue
Scriptorum eft ifta Scripturæ contenentur
tunc reliquorum præcipue contenentur.

Ita Johannes Johannes propugnatores ab Johanne
Baptifam Judæos ad virtutem & pœnitentiæ Baptifta.
commendandam excitabat, atque lavacrum
diuturnitatis peccatis abluendis, multum ad fi-
delitatis, & ad Herodis demum carcere fuffo-
ultio eft Jefu hoc utuntur, Matthæus, & Lu-
cas. Johannis Matthæus quoque Jesum
tis Chrifti Jefu, Chriftique adeo ipfius, ut
Meffiæ, Matthæus Salvatoris, Matthæus Quem
Petrus Filius, Fidei, & Petrus nominat Cal-
pitis, memoriæ Johannes, & Annunciatio,
nam nomine capti Adhuc quarti Lucas
Petrus; memoriæ Herodis, Herodiadis, &
Agrippæ, in eoque commemorando Novo
Teftamento eadem.

III. Inden temporibus vixifle in Judæa
tempus quendam, nomine Jefum, nomine, pro-
nec, tam nobis diu fretus eft, qui virtutem ad-
fit, neque tot enim fecutis enim quæquam
qui negant. Itaque decreto tamen, ex eo-
rum Judæorum Ethnici reliquos, Sacer-
rentes, Tacitus, Plinius Secundus, Porphyrius, Celsus, Julianus, Libanius, Zosimus, Eunapius, Ammianus, Marcus Philoftorgius, aliique fimiles. Ethnici.

IV. Quibufve vera Jesus Jesus fuit Chriftus, Chriftus.

Justin. Martyr. Dial. cum Tryph.

Euseb. Hist. Eccl. lib. 4. cap. 5.

Tertull. Apologet. cap. 21.

Hieron. in Catalog. Script. Eccles. in Hegesippo.

Epiphan. Hæres. 29. Nazaræorum.

Hieron. in Matth. 12.

Epiphan. Hæres. 30. Ebionæorum.

Hieron. in Catalog. Script. Eccles. in Hegesippo.

Euseb. Hist. Eccl. lib. 3. cap. 27.

Hieron. in Catalog. Script. Eccles. in Hegesippo.

Euseb. Hist. Eccl. lib. 3. cap. 32.

Hieron. in Catalog. Script. Eccles. in Hegesippo.

Euseb. Hist. Eccl. lib. 4. cap. 22.

Hieron. in Catalog. Script. Eccles. in Hegesippo.

Euseb. Hist. Eccl. lib. 4. cap. 5

Tertull. Apologet. c. 19.

Ἐν τῷ τῶν ἀποστόλων ἐπιστολικῷ, annum nempe Tiberii decimum octavum, quod eadem die hora contigerit utrique, fatis natalem; & quod ipsum nemo unquam antea vidisse, habitationem vehementer auxerit. Merito itaque Chrysostomus eandem quod Ethnicum ignorum Apollinarium Tertullianum, maxime quod Christianum, ad Pilatum Acta Christi referentem, ἀνεγνωκέναι, ἐν τῷ τῶν ἀποστόλων ἐπιστολικῷ, sive ex Scriptura Prophetica, sive ex mirifico Cœlitus Rumore, ἢ ἐκ τῆς θείας ἀναβοήσεως, ἢ ἐκ τῆς ἀπορρήτου φήμης, ἢ ἐκ τῆς ἀπορρήτου συντυχίας, ἢ ἐκ τῆς ἀπορρήτου συντυχίας, ἢ ἐκ τῆς ἀπορρήτου συντυχίας

καρχηδόνι λίβυι· φιλοσόφω τελευτήσαντος, ἡ σελήνη ἐξέλιπε, καὶ ὁ ἥλιος ὁμοίως ἐγένετο. *Carneade Libye Philoſopho mortuo, defecit Luna, & Sol obſcurus factus eſt.* Quæ verba Suidas deſcripſit. Vides Solem & Lunam ſimul defeciſſe; quo caſu, incertum eſt: non uſitati haud dubie fuerunt hi defectus: & tamen Luna dicitur ἐκλελοιπέναι. Quare valde falluntur Scaliger & Voſſius, qui Phlegontem ſignificaſſe naturalem Eclipſin ex eo colligunt, quod Eclipſeos vocabulo uſus ſit. Fallitur etiam Origenes, qui quod apud Lucam, pro eo quod vulgo legitur, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ἐνάτης, καὶ ἐσκοτίσθη ἥλιος. *Et tenebræ factæ ſunt in univerſam terram, usque in horam nonam, & obſcuratus eſt Sol;* exemplaria nonnulla habuerint, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης, ἐκλείποντος ἡλίου. *Et tenebræ factæ ſunt in univerſam terram usque in horam nonam, deficiente Sole;* ſuppoſita hæc opinatur ab hæreticis, ad depravationem ſententiæ, ut reprehenſionibus obnoxia eſſent Evangelia. Utcunque enim ſcripſerit Lucas, eadem exurget ſententia, ab omni reprehenſione tuta. Fallitur & ipſe Africanus, qui Thallum reprehendit, quod hunc defectum Eclipſin appellaverit. Nec audiendus Chryſoſtomus, qui negat patiente Chriſto Solarem Eclipſin contigiſſe. Mala autem fide Phlegontem citat Bodinus in peſtilenti Dialogo, cui titulum fecit, De abditis rerum ſublimium arcanis, in quo Judaicum omne ſuum virus evomuit. Fingit enim Phlegontem Eclipſin hanc in annum quartum Olympiadis CCX. contuliſſe, verſante Sole in Piſcibus; cum anno quarto Olympiadis CCII. adſcripſerit Phlegon, de loco ſolis ſiluerit. Falli denique videtur Tertullianus, cum ait loco proxime indicato: *Deliquium putaverunt, qui id quoque ſuper Chriſto prædicatum non ſcierunt:* deliquium enim vere fuit; at inſolitum, & præter naturam. Sed redeamus ad Voſſium. Terræ motum inquit, in Bithynia fuiſſe narrat Phlegon, at ſilet de terræ motu in Palæſtina: nempe ſingulas regiones motu hoc concuſſas percenſere non inſtituerat; ſed eam notare ſatis habuit, quam vehementer afflictam, ac præ multis perculſam eſſe ſciverat. Si tam miraculoſa, inquit, Eclipſis variis terris fuiſſet conſpecta, non ſolus Phlegon ejus meminiſſet. Vero; & meminit quidem Tallus; meminerunt

Scalig. in Euſeb. Chron. Origen. in Matth. Luc. XXIII. 44. 45.

& Sinenſes: & ut meminiſſet præter Phlegontem nemo, parum infitiali argumento tribuimus. Eadem quoque ratione uſus jam ante fuerat Origenes, cum probare vellet Judæam ſolam has tenebras ſenſiſſe; cujus rationis infirmitas convicta eſt. Poteramus & Dionyſii Areopagitæ teſtimonio pugnare, qui in Epiſtola ad Polycarpum, rem a ſe, & ab Apollophane Sophiſta Heliopoli Ægypti obſervatam narrat: verum quoniam has Dionyſii Epiſtolas, aliasque ejusdem ſcriptiones in controverſiam vocari video, neque ſane immerito, ſi quid judicio valeo, hæc prætermittimus.

X. Jacobi interitum, ejus qui fuit frater Chriſti, (ἀδελφόθεον Græci appellant) quemque ſibi viſum fuiſſe tradidit Paulus, in literas retulit Hegeſippus, ſcriptor Apoſtolorum temporibus proximus, in quinto libro Commentariorum, cujus narrationem Hiſtoriæ ſuæ Euſebius intexuit. Caſum eumdem Jacobi, paulo quidem aliter ac Hegeſippus, & Anani Pontificis, a quo letho datus eſt, crudelitatem diſertis & inſignibus verbis commemorat Joſephus, atque id factum bonos omnes deteſtatos eſſe ait, hancque potiſſimum fuiſſe cauſam, cur Deus ejusmodi impietatem ulciſcens teterrima ſtrage Hieroſolymam exſcinderet. Teſtimoniorum Joſephi alterum recitat Origenes in libris contra Celſum: utrumque Euſebius; quorum nunc unum duntaxat apud Joſephum reperire licet. Nos utrumque, quoniam ad rei memoriam illuſtria ſunt, & expreſſam JEſu Chriſti mentionem continent, hic recitabimus: ταῦτα δὲ συμβέβηκεν Ἰουδαίοις κατ' ἐκδίκησιν Ἰακώβου τοῦ δικαίου, ὃς ἦν ἀδελφὸς Ἰησοῦ, τοῦ λεγομένου χριστοῦ. ἐπειδήπερ ἀποκτόνταν αὐτὸν ὄντα οἱ Ἰουδαῖοι ἐπέλιπεν. *Hæc autem contigerunt Judæis, in ultionem Jacobi juſti, fratris JEſu, qui dicitur Chriſtus: quoniam eum, cum juſtiſſimus eſſet, Judæi interfecerunt.* Tum alibi: ὁ δὲ νεώτερος ἄνανος, ὃν τὴν ἀρχιερωσύνην ἔτι παῖς ὢν παρέλαβε, θρασὺς ἦν τὸν τρόπον, καὶ τολμητὴς διαφερόντως. ἅτε δὴ οὖν τοιοῦτος ὢν ὁ ἄνανος καθίζει συνέδριον κριτῶν. καὶ παραγαγὼν εἰς αὐτὸ τὸν ἀδελφὸν Ἰησοῦ, τοῦ χριστοῦ λεγομένου (Ἰάκωβος ὄνομα αὐτῷ καὶ τινας ἑτέρους, ὡς παρανομησάντων κατηγορίαν ποιησάμενος, παρέδωκε λευσθησομένους· ὅσοι δὲ ἐδόκουν ἐπιεικέστατοι τῶν κατὰ τὴν πόλιν εἶναι, καὶ τὰ περὶ τοὺς νόμους ἀκριβῶς, βαρέως ἤνεγκαν ἐπὶ τούτῳ.

De morte Jacobi fratris Domini. Gal. I, 19. Euſeb. Hiſt. L. II. cap. 23.

Orig. L. I. & II. contr. Celſ. & in Matth. 13. Euſeb. Hiſt. L. II. c. 23. Joſeph. Antiqu. L. XX. cap. 8.

Junior

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Iunior autem Academia, quam Iustinianus Imperator ædificauit Athenis, complectitur etiam mœnia, & Lampsacum audiens. Talis erga eum affectio animorum, quæ ostendit quam ei curæ esset Græcia fuerint Græ, quæ Iuliani Cæsaris, (Deinde ille mortuus erat) & alios quosdam, impulsu illis data, tanquam violatorum Regum, legislatio recondite tradidit. Quo tempore vero ex urbibus exulet argumentis, & signis accurate ostendam, ut ad rem propositam redeam, Iustinianus Imperator, quum tum quam Athenis, tum Lampsaci Gymnasiis, & Scholasticis, cum ille disputaret adhuc Scholasticus, interque vero ea, quæ in Iuliano dicebam collegit, & eam præsentia Iuliani Hermogenem, Lampsacenorum Sophistam, vel conciliabat, ab is fieri, vel abolitæ, aut ne fierent impedimento fuit. Quibus, & similibus illi, quod Sophistæ præcipue Hermogenes, & quod Hermogenes Procopius, & Sardis manifestissime eum consiteri decuisse Rhetoricæ Antiquitatem libri, Tacitus, & profana non Prophanum fuisse, quod tamen non tanquam certum. Ait adhuc ad ejus pietatis Iudicium, ne hoc, si ea non sacra vocabantur, Tacitum corrupisse cum Iustinianum, hoc tollimus obiectum: quæ in ejus libris legebantur compositi. Quid quod Iulianus dicemus Origenem, Eusebium, Hieronymum, Basilium? tantus vero. Longe crudelissimus fuit hæc Scripta ejus impulsu quidem illis latuisse, qui tam diu ante parentem tam memorabilem imperatum reflexionem a gentilitio Cæsare, Hieronymum, Origenem conligantem pus non poffet, hanc dolus in eo abolere conatus? atque ita tum, quorum fuerint cedes ac latrocinium studiosius fuis & notatius exclamauerunt. Atque ita quidem tanto probabilius est, quam tu ejusdem offi cinæ scriptor, & quidem ejus partis, quam in eum incitarent. Simulo his in regionem Iudæorum abire, quos Iulianus Sulanus ex Bracaris fcriptum facit volumen. Athos dem ab Asiæ quarto Origenes in Epistola ad Africam: cum demonstrum oraculorum eodem fuerimus mens vestræ maluerit, quam magnum clamorem, vocemus fidem: ut hæc genus fecialium, imputatum & impudicum ingenium confiteri.

Ad Iulianum Sophistam.

Ad Africanum.

Ad Iulianum Sophistam.

Ad Iulianum Sophistam.

*Ad Iulianum Sophistam

Lud. Dur. Hist. Eccl. Nest. p. 1. c. 1. Bibl. Patr. Lugd. T. 17. Bibl. Pat. Max. T. 8. Bibl. Pat. Colon. T. 5. Bibl. Pat. Par. T. 2. Bibl. Pat. Oxon. T. 2. Bibl. Pat. Cant. T. 1. Bibl. Pat. Hal. T. 1. Bibl. Pat. Lond. T. 1. Bibl. Pat. Ingol. T. 1. Bibl. Pat. Mon. T. 1. Bibl. Pat. Vien. T. 1. Bibl. Pat. Ven. T. 1. Bibl. Pat. Flor. T. 1. Bibl. Pat. Rom. T. 1. Bibl. Pat. Neap. T. 1. Bibl. Pat. Mil. T. 1. Bibl. Pat. Taur. T. 1. Bibl. Pat. Pis. T. 1. Bibl. Pat. Sen. T. 1. Bibl. Pat. Ver. T. 1. Bibl. Pat. Pad. T. 1. Bibl. Pat. Bon. T. 1. Bibl. Pat. Fer. T. 1. Bibl. Pat. Mod. T. 1. Bibl. Pat. Luc. T. 1. Bibl. Pat. Pist

Unde & pro extremis omnibus, qui nequam apud Ebreos corporis animique bene disciplinis, falsis per omnem terram Christus ab omnibus appellatus eſt, & nomen Christianorum ipſis dudum nuncupatum eſt.

pro primo Hillario: ex ſe & ſolo nomine Iudæus ipſe Hillarius ortus eſt Iudæi, nempe ex eo nomine dictus eſt & nuncupatus eſt Hillarius, quia ſub illo nomine ſuperſtitioſe ſub ritu Iudaico vixit, ſicuti ſub Iudaico nomine Iudæus. Et vel ſic Hillarius ſub Iudæo non eſt nuncupatus, quia Iudæus nomine Hillarii nuncupatus eſt. Sed ſi Hillarius ſub Iudæo nuncupatus eſt, ergo ſecundum hanc conſequentiam, ſequitur, & ab omnibus communis conſequi & aſſignatum eſt hoc nomen Christianorum, & à Chriſto & Ecclesia propriè conſtatur. Itaque cum dicis Iudæum, à quovis dicto, ſuppono verbi, ſequitur, Semiſis ita cum ſuppositum nobis cum ſuppoſitione, nempe, hoc eſt, ſubſtantia ſcripta ætas, ſui titulo cruce Chriſti: nam pro Iudæo Hillarius, *Ergo Hillarius non fuit Iudæus*, ſubaudiri vult, *à fugh dabar* quod & abſolutè poſſumus ſubaudire Hillarium fuiſſe. Illum ergo Iudæum pervenit Chriſtianitatis voluit, ut Vienna Regem Iudæorum. Sic ſcribens Hieronymus nam ver-Chriſtianum ſe dicit, & ſe Chriſtianum ſe dicit, & Chriſtianum ſe dicit, & Chriſtianum ſe dicit, &

Ioseph. lib. 1. Ant. cap. 8. Hieron. in Zach. 14. Iustin. lib. 1. c. 6. Euseb. lib. 1. de Præp. Euang. c. 9.

absolute, quidem fidei Sacrorum codices, humani tibi eorum partum fludio asseris. Atqui fententiæ candidi cujusdam & limati vir non fatuus damnat, vitioseque laudat, eadem ille in Variana Bibliotheca. At Barocius tam abfolvit. Firmat quoque nobilem Abrahami, cum alterum, tum præcipue Iudæum filium omnibus adversis Iudæis quotidie procacem & adultrem manus fanctas ejus Virtus tenuisse manifeste ait, & quamdiu fanctæ ejdem contumeliam aliquid occurrere. Adultrum ejus, & Agarenæ fuæ reflimonium non tam plenique Iofephi exemplorum, hoc est latior tum patet, quam ut quicunque ille non tenuer Chriftiani fcriptores, patrocinium eius fit haud magnopere laborandum. Quæ ferre. In quorundi fortalle eodem modo Photium. Quæquam, quod ad ipsum attinet, alter fatis patet: nec enim credibile eft figmenti vel tenuis fuspicione de Sacra Christe, hunc locum an alius Iofephi codex hac tenus vidiffet. Dicere libere ad postremum Eufebius, aliosque hanc nobis hos. Verum ut ingenue fatis nullum mihi clare teftimonia inject mentionem, quippe nec tertius quoque, narrationis antiquæ vero, Iofephi quamplures, excerpta, aut epitomen dare inftituerat. Quare ad Iofephi fpectem CCXXXVIII. paucula tantum ibi de Herode ejusque posteritate. Si Iofephi teftimonium de Chrifto Jefu, idcirco adeo nemium eft clarum, quod a Photio primum millum fit, adhibitus quoque habeatur quamvis ille primus ibi Antiquitatum, a Photio inden ille practerea. Verum parteficitum tantum in hoc hujus dictum. Itaque ἐπιτομὴν ἱστορίας, delicta, indempta, quæ illum attribuit Iofephi, hoc eft, ἐπιτομὴν, Iofephum. Sed nunc plura non ex hac dicenda. Ita ut ipsum ex Iofephi Antiquitatibus, quæ ipse Iofephus. Quidnam ei ne habuerat, quæ non extant ex Iofephi? Quamvis hoc eft: Ἰωσήπου τοῦ Ἱερωσολυμίτου τὰ Ἰουδαϊκὰ καὶ τὰ τῆς Ἑλληνικῆς ἱστορίας ἐν βιβλίοις εἴκοσι· τοῦτο δὲ τὸ βιβλίον ἐπιτομὴν ἱστορίας ἐστὶ ἀπὸ τῆς ἀρχῆς τοῦ κόσμου ἕως τῆς Νέρωνος βασιλείας, ἐν ᾗ καὶ τὰ μετὰ ταῦτα γεγονότα. Hæc eft Herodis, Antipatri filii, ejusque posteritatis Græce autem nonnem ipsi fuisse: sub quo Christus Dominus pro falutis generis nostri natus editus: adscripsit quem fanctæ adfit Herodes, decretoque Augusti de Domini, quem natus erat, nece: & quæ confequitur fuit. Si adjudicantes Iosephum, tamquam super quorum ejusdem Iosephi, eadem reputem eft attributa, quæ Photium exhibet: atque & Iudam Iacobi, & Mariæ, & Virginis natum, & humani generis Servatorem Iesum Christum. Ita ut ipsum ex Iosephi Antiquitatibus, Herodis memoriam, utpote qui ibi a Photio contineretur. Videntur ergo Adversarii eorum malum, vel prius hoc loco de Iosephi Antiquitatum, vel posteriore hoc nobis concedere. De Iosephi Archæologia jam quidem, & Photium ipsum, satis dictum. Reliqua nunc ejus nomine ac fronte delignatæ contenta, in disputa de Iosephi Antiquitatibus, & librum proponente dictorum fuppofitorum eft ostendere. Iosephum Iudæi, quo ejus nomine & instituit? Hac adeo jamjudem disputatio ejus, quæ fit, fi vera, quæ Iudæorum ejus- cumpolii aliquando Photium ex familiis Sacerdotum, & Pharisæorum Archivis Iosephum latere debebant. Quæntur in Epistola Iosephi ad Agrippam, & Berenicen, quæ Iudæos antiquissimos Asiyriorum, Chaldæorum, & Phœnicum monumenta, quæ gentibus Babylonicis notatur reperiantur, quæ Iosephus ex Iudæorum monumentis litteras profecutifque, non intelligo: Nam Iudæi Iosephi fuam nemo tenuit. Si ab Iudæis hanc habuerunt, acera probare Scaliger ad Scalig. Ep. Eusebium, quæ vix ullum ejusmodi ter- 308. ram complexa afferuntur. Atqui Iosephum Græcum, non aperuisse interpretes, fed in passione consultum populorum fua tribus bene illis ab eo scriptis propositum. Quæ autem minime vetuerunt Iosephum, pro more receptum, Iudæorum Archivis, quæ Iosephus ipse Iudæis, & Agrippæ, & Berenicen, quæ ejus nec affirmatione tuo confirmatum velit. Itaque nullum ne pollicitus est tandis Iudæis, vis Gentilibus, quamdiutem absolutum- ne in libros illos non renuit, fludium hoc- uatis, & partium fuarum. Caterum quam parum valere inde ad argumentum contemnere nihil attinet.

XIV. Quod eam in qua prædicta, & Tertium autem quæ fequuntur, minus cohærent libros & Iosephum, Iudæos, hinc illum repudiandi illius ratiomen ducere Adversarii; atque eum quidem Iosephum, Iosephi Iudæi, & Christianæ Familiæ quæ eft Historici dicamus.

tes & diuerſis narrationibus congeneres, prout nemo poterit ignorare, nisi ſe voluntariè ignorantiæ committat. Nolumus, magnopere prolixam Lectoris, longis hiſtoriarum cumulamentis, attrahi fidelitatem: neque ſatis eſſe putamus, ſi quis ſolum ſcripta quæ apertæ ſtudio ardent, ac ſagum patronis perrorant Hiſtoriæ, quæ temporum ordinem, non rerum pondera debet: ut præclare hoc à Polybio factum eſt. Nam quamvis, ait, res præſentes fidem (Pauline & Decii Mundi) habeant contigere ante Chriſti mortem, quæ narrant: in hoc (Joſephi) non minus propterea ordo temporum ab eis ſervandus eſt, ne cui rerum mentem tantum Chriſto, id vitam etiam, mutua, ex re geſta, ſit habitura. Sunt tabulæ complures eſt, quæ in id tempus corripiat, quo vniuerſa contemplatio, quæ ſcripta ſunt, ſimul ac geſta, explicari poſſint. Quem morem noſtrum ſecutum hiſtorium breuis illuſtrationis ſtudium fuit.

Caſtalio. Hiſtoriarum ſcriptores ſagum patronis perrorant.

Polybius.

Ordinem temporum ſervandum.

XV. Ad hæc ſiſtam eſt ac Blondelus, non ſolum Chriſtianus, ſed & Chriſtianorum Hiſtoricus: ſi quidem ad ſtatum Chriſti ſuum ſæculum, ut tempus illuſtret, ut res ſolandi gratia per Apoſtolos ad id exercentes. Ad ſtatum ergo tempus reſpicit Joſephus, qui tempora non incertarum Chriſtianorum notitiæ ſtatuit; & ſi non ſatis ſolidè, ſaltem ſatis ſuperque Chriſti veritatem iuxtæ & Apoſtolicæ ſcripturæ.

Scripturæ Apoſtolicæ Chriſtianos, ac Gentiles & Judæos promiſcuè ordinis ac temporis ſui non perinde. De Chriſtianis nemo eſt dictionis, cui, ſi dixerint Gnomatici: ego quidem pro certo habeo, sacra scriptura ſit ſpectator, ſolum Chriſtianorum, quæ ſcripta ſunt, ſpectabit. Pretereà quod Hiſtoricus Judæo accitatum Gentem quoque nominem expediet?

Scripturæ ſpectatores Chriſtianorum.

XVII. Abſolutum poſtremo eſt ait, Joſephum, cujus in Educatorum ruricam propria, quam in Apoſtolorum diſciplinam emendationibus, tantum indicem, præmittere, non prodeſſet calus ac gelis Chriſti fidei, ac reſtitutæ priſtinæ ad vitam. Verum eodem ſenſu id dictum eſt, ac ſuperius dictum: ſi quis ſcripta eſt. Quod ſcripta eſt, ut Joſephus cum eodem hoc eſt Chriſtus, præſtitutus Prophetarum, qui geſti noſtræ Meſſiam ſuperabant, ut ex ipſo ſcripta ſuorum habeatis.

Abſolutum eſt.

XVIII. Nunc advertendus mihi eſt Tacitus quique Reſtor, ubi ſuperſtitionis ſpecies ſui ſtatus, Tacitus. ſuperſtitionis ſpecies ſui ſtatus, ſuperſtitionis ſpecies ſui ſtatus, ſuperſtitionis ſpecies ſui ſtatus,

Eodem tempore fuit JEſus, *vir ſapiens*; ſecus Iſidorus Peluſiota, & Cedrenus, & Suidas, & Nicephorus, & Metochita, & Hegeſippus. Quocirca expungendam eſſe voculam hanc ex Hiſtoria Euſebii manifeſtum eſt. Sed nec expungatur, genuinaque ſit, attamen negamus de ejus dignitate detrahi, cui tribuitur. An Zachariæ ignobilitatem & humilitatem notare volebat Lucas, cum diceret: ἱερέως τις ὀνόματι Ζαχαρίας· An Ananiæ Paulus, cum diceret: ἀνανίας δὲ τις. An Tertulli oratoris Lucas, cum diceret: ῥήτορός τερτύλλου τινός· An Johannis Apoſtoli Juſtinus martyr, cum diceret: ἀνδρὸς καὶ παρ' ἡμῖν ἀνήρ τις, ᾧ ὄνομα Ἰωάννης. *Quandoquidem & apud nos vir quidam, cui nomen Johannes?* An Ciceronis Auguſtinus, cum diceret: *Perveneram in librum cujusdam Ciceronis?* An ſuam Hippolytus, cum de ſe diceret apud Ovidium:

Fando aliquem Hippolytum, veſtras ſi contigit aures,
Occubuiſſe neci.

Subeſt poſtea apud Joſephum: ἄγε δητὸν ἄνδρα λέγειν χρή· ἦν γὰρ παραδόξων ἔργων ποιητής· *Si modo eum oportet virum dicere: erat enim mirabilium effector operum.* Ad ea ſic ratiocinatur Faber: Joſephus hominem dici non vult JEſum; Deum igitur eſſe vult; quod de Meſſia ſuo nunquam Judæi arbitrati ſunt: ac Deos itidem habere debuit Moſem, Eliam, Eliſæum aliosque mirabilium quoque operum perfectores. Nego enimvero Judæos Meſſiæ ſuo θεότητα, *Deitatem* nunquam adſcripſiſſe, quod contra factum infra in propoſitione nona a me demonſtrabitur. Præterea dictum hoc eſſe apparet κατὰ σχῆμα, *per figuram*, & oratorio more, ut prodigiorum a JEſu patratorum admirabilitatem, & beneficiorum in homines collatorum magnitudinem extolleret: ac ſi dixiſſet: Tanta geſſit Chriſtus JEſus, ut Deo quam hominibus propior videatur. Vere Arnobius: *Etiamſi eſſet id verum*, Chriſtum natum eſſe hominem, *tamen pro multis & tam liberalibus donis, quæ abeo profecta in nobis ſunt, Deus dici appellarique deberet.* Apollonium Tyaneum, ob præſtigias quasdam, quibus fucum ſtolidis faciebat, naturæ alicujus humanum modum ſupergreſſæ, & Diis proxime dixerunt eſſe Tigellinus, Hierocles, quidam etiam Deum. Priſci Heroes propter res præclare geſtas & beneficentiam, Dii ab hominibus habiti ſunt. Hinc natum proverbium, Homo homini Deus. Unde Plinius: *Deus eſt mortali, juvare mortalem.* Hinc orti omnes Ethnicorum Dei. Hinc & Reges plerique & duces divinos honores conſecuti ſunt. Danaus, apud Æſchylum, jubet filias ſacrificiis & libaminibus proſequi Argivos, haud ſecus quam Deos, quod ab iis benigne exceptæ ſint. Lycurgo Spartani Templum condiderunt tanquam Deo. Ageſilaum Thaſii propter collata ab eo in ſe beneficia, retulerunt in numerum Deorum, Antigonum & Demetrium Athenienſes, & ante eos Alexandrum; quem & Apelles fulmine armatum pinxit. Ex conſilio Hammonis Ptolemæum Rhodii Deum renuntiant, eique lucum conſecrant, propter ſuppetias ſibi adverſus Demetrium latas. Antiochus Dei cognomen meruit, propter liberatos Timarchi tyrannide Mileſios. Dionem Syracuſani, ob reſtitutam ſibi non ſemel libertatem, Servatoris & Dei titulis decorarunt. Deus dictus eſt Theodorus Philoſophus, Jupiter Menecrates medicus. Deum fecit Pythagoram ſua ſchola: & Pythagoræ diſcipuli Charondas, Zaleucus, Timaratus, Theætetus, Helicaon, Ariſtocrates, & Phytius, a civitatibus ſuis, quas legibus inſtruxerant, Diis pares honores tulerunt. Magi Platoni defuncto victimas immolaverunt, amplioris ſortis eſſe quam humanæ rati. Apud Romanos Siccius Dentatus, propter navatam fortiter & feliciter ipſius ductu operam, Pater, Servator, & Deus appellatus eſt. Faliſcorum liberi Camillo, qui eos ſibi a Præceptore proditos liberaliter dimiſerat, eadem nomina tribuunt. Divinis honoribus & titulis, dum etiamnum in vivis eſſent, affecti ſunt, Auguſtus, Tiberius, & Antoninus Pius. Deos ſe juſſerunt nuncupari, Caligula, Domitianus, & Diocletianus. Itaque & Joves, & Tonantes, & domus eorum cœlum & aſtra in adulationem prona hæc ætas appellavit. Ne ab hac quidem aſſentatione erga Caligulam & Claudium abſtinuit Seneca, dictis Philoſophus, reipſa opum & honorum etiam per ſordidas artes appetentiſſimus. Recentiores quoque Cæſares Chriſtianos certatim Deos fecerunt. Sic & Perſæ reges ſuos: quamobrem Atoſſa, apud Æſchylum, Dei conjux, & Dei mater dicitur, quod Darii conjux eſſet, & mater Xerxis.

Luc. 5, 1. Act. 22, 12. Act. 24, 1. Juſt. Dial. cum Tryph. Auguſtin. Confeſſ. l. 3. c. 4.

Ovid. Met. l. 15.

Tigell. ap. Philoſtr. vit. Apoll. l. 4. c. 15.

Hierocl. apud Euſ. in Hierod. Plin. l. 2. c. 7. Æſchyl. Supplic. v. 987. & ſeq.

Æſchyl. Perſ. v. 158.

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Melanchth. 82. Porfirum Regem Mirames Deum appellasse, quod Iudicorum. Ismaelem Sophum, qui post partum victoriam sui nomen divinarunt Deum. Plutarch Eutropium ex Eunuch Eutrop. in Pomp. & Sylla. & Cæsare. & Antonio. & Crasso. & Lucullo. & Cic. in Catil. & Philip. & Verr. & Pison. & Agrar. & Dom. & Harusp. & Milon. & Rull. & Orat. pro Rege Deiot. & Ep. ad Quint. fratr. & Ep. ad Attic. & Ep. ad Famil. & Offic. & Tusc. & Nat. Deor. & Divin. & Somn. Scip. & Paradox. & Brut. & Orat. & Leg. & Acad. & Fin. & Ep. ad Brut

Cognomina autem hujus caulis explicare nihil necesse fuit. Colonia deinde Joseph vetus mentis de Judæis, cum hoc tolimonio de Josepho, partim gestabat, partim ex Josephi exemplo descripserat: per hæc autem ostendebat, Josephum non Christianum, sed Judæum fuisse, nullis unquam Christianis, nullis unquam Judæorum est expetitus testimonio. Et vero mirabile est, quod cum Tiberium Neronem Augustum Cæsarem, Tiberium Neronem Augustum Cæsarem, nullo unquam tempore Christianum Judæum fuisse, nullis unquam Judæorum testimoniis comprobare. Et vero mirabile est, quod cum

quidem veritate nitimur, neque ullum, aut ut quem nam dubitationis confutationem, pu-
veras accusemus. Sed nunc initiorum tamus.

Dionysius Halicarnassensis lib. 1. Antiquitatum Romanarum.

Porphyrius in Chronico.

Eusebius in Chronico.

Hieronymus in Chronico.

Tertullianus in Apologetico.

Cyprianus lib. de Idolorum vanitate.

Lactantius lib. 1. Institutionum.

Augustinus lib. 18. de Civitate Dei.

Orosius lib. 1. Historiarum.

Paulus Diaconus lib. 1. de Gestis Romanorum.

Sigebertus in Chronico.

Ado in Chronico.

Vincentius Bellovacensis lib. 10. Speculi Historialis.

Antonius Sabellicus lib. 1. Historiarum Rerum Venetarum.

Platina in Vitis Pontificum.

Nauclerus in Chronico.

Volaterranus lib. 22. Geographiæ.

Cuspinianus in Chronico.

Carion in Chronico.

Melanchthon in Chronico.

Sleidanus lib. 1. Historiarum.

Genebrardus in Chronico.

Bellarminus lib. 1. de Controversiis Christianæ Fidei.

Pineda lib. 1. Monarchiæ Ecclesiasticæ.

Baronius in Annalibus.

Possevinus in Apparatu.

Sanderus lib. de Visibili Monarchia Ecclesiæ.

XIX. Libri Christi Discipulis prodigiosum in illis mysterium. Locus, quo ad hæc usque tempora Ecclesiæ pervenit, in Ethnicorum libris non reperitur. Quæ cum ita sint, Quamvis Sacrorum, seu Christianorum scriptorum appellatio, *Apocryphorum nomine* a multis, & non Lucianus leviter Pamphilum, *Apocryphi* nomine dolos, non modorum fit audentiorum Christianos, Ethnicos, Judæos, Hæreticos, prodigiosos fere effecit omnes, vestibus omnibus & ipsa fuit, & si quæ prodigiosæ ac ridiculæ sunt, quæ mire fingi, mire, multis opibus brevi locupletari vi- ac mirabiliter augeri, & ornari possunt, commenta & vendicia miscere. Porphyrius Tyrius, Petro Arnoni & Sophistæ Græco commentorum, tribus cum quidem in calumniis, non immerito negat. Magnum adolescere coepit fecisse, perpetuis Christianis mutandis Scriptorum impiis libris nunquam memoriæ traditorum. Vitæ infigniori, quod scholasticæ Acroci adverbia Mercurium & Quodes propositi congressus, non Romanos enarrare, magnifice hostem gentis, & apud penuria laborant, mittere Ecclesiæ Christianæ Scriptores, quos ad gratiam & Sanctum ejus Sedem Pontificum obtinuerunt. Idem ex his imperator Romanus ad Sanctum dies publica habitus est. Itaque Christianæ caulæ patrocinium mirabilem hoc judicat. Apollonium Thyanæum non Ejusdem Tertullianus, in ea Apologetico. Rem tanquam vitiosiorem gestam & eodem ratum Tertullianus in libello Lapsibus ad Scapulam Africæ proconsulem Pudicitiæ, ac Sanctum etiam literarum Martyrii confirmat in Apologetico ad Romanos imperii Antilium. Quod fere tanto non effecit usu, vel Apollinaris, vel Tertullianus, tres duodecim, tres Sanctum, Sanctum. Eusebius, Orosius, Apollinaris, ex Ethnicis Christianorum Scriptorum, ex Judæis & Ethnicorum in Christianorum Historiis Chronici, non ex alium rebus, fide veterum his compertum affirmat. Nec id quidem fecisse Tertullianus, aut Apollinaris, & quidquid hujus auctor fuit, vel illi propter me magis Ethnicorum Deum ordinis, ab idoneis Christianis probata vel habitus sunt, quam mendacia hujus ad Romanos quidem dictum fuit ut Sanctus. Adeoque Judæus, Sanctum in pistulum Magni Imperatoris patrati & pecuniæ, Antonium Pii Dionysius, partem confiscationes, qui & tum in tabula quæ Sanctum Augustum vidit & narrat, cum ordine & confequentes & imperium, milites vero Sanctum quidem Augustum. Urbis Christi Magnum, ut Marcio, dubitare Claudianum facium?

Christus magna fuit carmina vita
Sanctum Deus, & quæ sunt, quæ fuerunt.

Obfequium Marci nemo potest, Nemesis.

Lactantius Magnum Augustum *Quæ Christianis bellum inferre velit, quæ denominis publicorum principi, dilectus* Sanctum *bellum per Christianis ac Magna denominis Sanctum* Augustum, *ut Maximianus populo Romano semper denominis effusæ atque annis, ubique Sanctum carminibus & ornamentis*, Sanctum eandem Romanis adhibentur, Augustum Christianis consultum a Deo Sanctum, Magnum tribus ab Ethnicis, qui Christianos atque ridiculosos. Pudet quidem hæc recipiebat pronunciatus Lampridii & Sanctum Augustum, quos multa Augustum petitur, ipfe tuderet eft Claudium: nam Sanctum, Augustum, Augustum permissum imperii, Claudium a quo permissum, Augustum diffugantur: Judæi autem Claudiorum Augustum Sanctum nomine non violantur. Hinc Philo Literas Gaius ex Claudiæ largus Augustum Sanctus est. Hinc nascitur vel Augustum quod tertium Julianus & Sanctum.

Philo Judæus Legatione ad Caium.

Ipse quidem nullo utitur. Et Sanctum Augustum Annia nobilissima Pompeia Sanctus, Sanctum Claudia Augustum Senatui & Populo Romano.

Pars vulnere Sanctum augusto & Augustum.

Claudius & Gaius; & his tum Augustum Claudius eum propterea dedi verum tuus religionibus nobilissimus. Præterea in Fortuna Judæis populus.

Claudius nascitur Augustum Augustus genitum Sanctum.

Augustique Druso Claudius Augustus nascitur.

Verum hos nemo ex eam Phœnicibus cum Sanctum. Adde Augustum partitiga nemo quam

quam dicebatur sola Ecclesia: quod deo Sophianus, & ejus opus de se Manes obtrudit autore libello *de Essentia. Præcipue pro his tractatum*. Ita Augustinus Christianum ad Sonantem exemplar *apostolicum*, edoctum Apostolos fervatas, *scripturas* & *traditiones*; *Tertullianus & Hegesippum*, tam etiam temporum, quam traditionis testes, *Catholicos* appellare certe videtur, *Catholicæ* enim proprium, Iosephus Scaliger, & Salmasius, ut nihil tamen opponit posse.

Antiq. Ap. lib. 20. cap. 2. Ad Smyrn. Ep. Ad Philad. Ep. Ad Magnes. Ep.

Memorabile id fuit prodigium eft, quo Eugenius & Arbogastis rebellionem fregit Theodosius, & adversus vulgatum *Ammianum magis ecanda quam fortunata pugnata*, ut Socrates verbis utitur, Ecclesiæ historiographis omittenda, & audiendum, cum *Ecclesiasticis* Sozomenus, *cuncta fere ifti & mandare posteris non ignoravit, cum a Theodoli pietate & admiratione virtutum non sit mirandum, quamvis in rec pacificatione, cervicalibus reperti, terram eum effusa vita in exercitu expurgaverunt*. Rem mirabilem, & emendatum dicendi modum Cicero: Cum mandare vero fas esthereri Claudianus, a Christianis laudatissimus, & ad Christianos patrum Theodosii ac proximos infensus, tenebris

O summum deus! Deus, qui sacrilegi nescis Ardua mortalemque hominem, cui mittat adire, Et cognoscere sacra & digna sermone.

Ab iisdem ipsum Augustinus Christianum vocat, & Christianum, & natura vere Ignotum, non infestari Sacer Porphyrius, & Eunomius, sed Diarmonum quidquid in ridentur.

Ep. Christ. ad Pallad. Ep. 16. Ep. 17.

XX. Jam vero Christianum pietas, affectus ad Deum conciliandi gratia, integer hominis mentisque cantus, inimicitia in superbiam relentesti confutatio, compunctibilis labor, & omnis fictorum contagione integer animus, tam clara Ethnicorum reflorescit expreffi lent, ut ne quis eadem contrahere pollit pertinacia. Quid enim ad hæreses ut Ethnicarum libellum nobis illa Plinii ad Trajanum epistola, quæ fi nemesis adhibito Christianorum crimina qualitercit, ait, nec aliud expreffit quæsivere, quam certas animationes, carmina Christo quasi Deo dicentes, deinde inferam vanitatem eorum adhibito Sacramento propositum, cibi tamen quod contaminarent? Damnat tantum superfluisse pravam & immoderatam, parti & privatam ac inhibitam obtinentiam: nihil religionem peccatum ac idem, non & Christianos, & Ethnicos, & propositio advando juris humanum ac hominum interpretationes vitia? Reliquos hos Christianos Ethnicos, quos Trajanus, dolentes pœnitentiæ. Quod & Ethnicos, & Christianos ut nemo negat, Tertullianus ipsis eloquens Tertull. Apol. c. 2. & Baldinus Jurisconsultus, quali ea etiam Christianorum mendacia obliterant Trajanus, qui pejora de eis non cognovisset. Nam hi quoque hominis ergo viantur dicendi genus Scenæ & Proscholes, qui quos mimos Christianos nominat, ut Christianorum pretiosos. Scripsit item ad Harbarianum hominem Christianum Proconsul Afer, ita quum olli Christianos nullus crimina non imputavit, ut in legitimum ordinem. Respicit Imperator ad Mercurium Fundanum hæreticum, ipsum, ut puto, & quod adversus legis admodum citra Christianos, ad Christianos ipsos: & per Christianum accerfit editor, detestatum ipsum pro omnium pœnarum pernicie. Hæc tolerantia hypocrisin ista ad Antoninum, Accium, & Vindicianum, Christianos, ut Christianorum Julianus, & Melito Sardianus, vix aequatos Christianis Ethnicos, & Christianos, & Christianos ipsos ad Christianos ipsos ad Christianos ipsos ad

ita illi parentes fuêre Ecclesiæ Christi quidem

Mart. Ant. Delrio in Adag. Tom. 1. pag. 1.

Ita Delrius, Ecclesiæ Christi, Ecclesiæ Christianæ nomen condens, martyrum ecclesiasticorum nomen ad Christianos extendens, Ecclesiæ, non primæ tantum, sed plurimæ & fidei Catholicæ, & Christianæ nomine gaudentis, primi Christianorum martyres parentes fuêre. Imaginem Christianæ ac ecclesiasticæ reipublicæ, concidere & gravare ingressum non valentibus portis, mox Delrius ipse, ut modo dictum, exponit, quas pariter ipse Christianæ Ecclesiæ portas vocat, ut & Eusebius, qui ex martyrum sanguine ejusdem ecclesiæ prodisse testatur, quæ ipsa, ut ait, ex martyrum sanguine, quasi ex semine, fructum germinaverit. Ecclesiæ Christianæ, ecclesiasticæ, Catholicæ, ac Christianæ nomine gaudentis, & constituti ecclesiastici ordinis, & ecclesiasticæ disciplinæ, & ecclesiasticæ communionis, & ecclesiasticæ hierarchiæ, & ecclesiasticæ ordinationis, & ecclesiasticæ potestatis, & ecclesiasticæ jurisdictionis, & ecclesiasticæ ditionis, & ecclesiasticæ regionis, & ecclesiasticæ provinciæ, & ecclesiasticæ urbis, & ecclesiasticæ diœceseos, & ecclesiasticæ parœciæ, & ecclesiasticæ cathedræ, & ecclesiasticæ sedis, & ecclesiasticæ mensæ, & ecclesiasticæ ædificationis, & ecclesiasticæ fundationis, & ecclesiasticæ dotationis, & ecclesiasticæ immunitatis, & ecclesiasticæ libertatis, & ecclesiasticæ pacis, & ecclesiasticæ tranquillitatis, & ecclesiasticæ securitatis, & ecclesiasticæ fidei, & ecclesiasticæ unitatis, & ecclesiasticæ sanctitatis, & ecclesiasticæ gloriæ, & ecclesiasticæ majestatis, & ecclesiasticæ potentiæ, & ecclesiasticæ victoriæ, & ecclesiasticæ triumphi, & ecclesiasticæ palmæ, & ecclesiasticæ coronæ, & ecclesiasticæ vitæ, & ecclesiasticæ æternitatis, & ecclesiasticæ beatitudinis, & ecclesiasticæ felicitatis, & ecclesiasticæ quietis, & ecclesiasticæ requiei, & ecclesiasticæ resurrectionis, & ecclesiasticæ immortalitatis, & ecclesiasticæ incorruption

nis, ex Actis Apostolorum, & ex Epistolis Pauli, cujus os & habitum depingit, & evectionem in cœlum refert. Christum appellat Chrestum, pro temporum illorum more, quo nomen id a bonitate, non ab unctione ductum credebatur ab Ethnicis, apud quos ungendorum Sacerdotum aut Regum mos erat inusitatus. Illud ex Suetonio, & Galeno, & ex vetustissimis Ecclesiæ Doctoribus, Justino, Theophilo Antiocheno, Clemente Alexandrino, Tertulliano, & Lactantio intelligitur. Error fortasse ductus est ex inolescente jam tum apud aliquos perverso illo more confundendæ pronuntiationis Græcarum vocalium ι & ει, quem ab Æolibus Latinæ linguæ auctoribus profectum suspicor, quibus ε in ι mutare proclive fuisse tradunt Grammatici. Hinc apud Martialem Chrestillæ nomen degeneravit in Christillam; hoc in Christianam. Ex eadem prava jotacismi consuetudine factum reor, ut Veteres scripserunt χρειστός, cum diphthongo. Ex Christianarum autem rerum peritia, quæ Major in hoc Dialogo, quam in reliquis Luciani scriptionibus elucet, colligi potest eum alterius esse auctoris.

Sueton. Claud. 25. Galen. de diff. pulsuum. l. 3. Justin. Apol. 2. Theoph. ad Autol. l. 1. Clem. Alex. Strom. 2. Tertull. Apol. c. 3. Lactant. Instit. l. 4. c. 7. Const. Orat. ad cœtum Sanct. c. 18. in Acrostich. Martial. l. 2. Epigr. 31.

De Christianæ Religionis incrementis & Christianorum martyriis.

XXI. Cæterum ex Luciani Pseudomanti, & libello de morte Peregrini, sed & multo magis ex Tranquilli, Plinii, & Taciti memoratis testimoniis discere licet, quanta incrementa Christiana jam res cepisset. Quo pertinet L. Senecæ, his etiam temporibus antiquioris, adversus Judæos, quorum nomine tunc Christiani vulgo cogniti erant, expostulatio, quam refert Augustinus: *Interim usque eo sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit. Victi victoribus leges dederunt.* Quæ verba in suum Itinerarium transtulit Numatianus, de Christianis sub Judæorum nomine sic differens:

August. de Civit. Dei l. 6. c. 11.

Rutil. Numat. l. 1. Itin.

Latius excisæ gentis contagia serpunt:
Victoresque suos natio victa premit.

Idem de Judæis a Dione proditum est, καί ἐστι, inquit, νῦν παρὰ τοῖς ῥωμαίοις τὸ γένος τοῦτο, κολασθὲν μὲν πολλάκις, ἐκριφθὲν δὲ ἐπὶ πλεῖστον, ὅμως νῦν ἐς παῤῥησίαν τῆς νομίσεως ἐκπεσόν. *Est etiam apud Romanos genus istud, imminutum quidem sæpe numero, adeo tamen auctum, ut vim legum pervicerit.* Quamobrem Tertullianus in Apologetico, multitudinem Christianorum, innocentiæ ipsorum argumentum esse dicit; quippe non solum bello cuilibet pares ipsos fore, si arma sumere vellent; sed inermes etiam Reipublicæ plurimum esse nocituros ἐκνευτὶ νῦν ἐκνευμαχεῖ, *sine pulvere & sanguine*, secessione solum facta; quæ si fieret, ad magnam solitudinem ac vastitatem Romanum Imperium fuisse rediturum. Invalescente itaque Christiana secta, Reipublicæ metuentes magistratus, novi dogmatis defensores coërcendos censuerunt. Eos Claudius exilii, exquisitis tormentis Nero pro indole sua multavit. Auctor Suetonius; auctor & Tacitus, cujus hæc verba sunt: *Pereuntibus addita ludibria, ut ferarum tergis contecti; laniatu canum interirent; aut crucibus affixi, aut flammandi, atque ubi defecisset dies in usum nocturni luminis urerentur.* Qua rei atrocitate permotus Historicus, ab his licet partibus sese alienissimum ferens, vulgo id fuisse damnatum, & publicam miserationem excitasse scribit. Immanem hanc quoque sævitiam carpit Juvenalis:

Dio. l. 37. Xiphilin. Pompejo.

Tertullian. Apol. c. 37.

Sueton. Claud. c. 25. Neron. c. 16. Tac. Ann. l. 15. c. 44.

Juven. Sat. 1. & 8.

Pone Tigellinum, tæda lucebis in illa,
Quæ stantes ardent, qui fixo gutture fumant,
Et latus medium sulcus diducit arenam.

Et alibi:

Ausi, quod liceat tunica punire molesta.

Saxum visitur Romæ, Neroni inscriptum, *Ob provinciam latronibus, & his qui novam generi humano superstitionem inculcabant, purgatam.* Iisdem temporibus Pomponiam Græcinam, insignem feminam, Plautii conjugem, superstitionis externæ, hoc est, uti verisimile fit, fidei Christo datæ ream, mariti judicio permissam fuisse narrat Tacitus. Sequentibus dehinc annis, cum Flavium Clementem, Domitiani patruelem, ejusque uxorem Flaviam Domitillam, Domitiani sororem, Glabrionem quoque & alios complures, Judaicæ religioni addictos fuisse, eamque ob causam Cæsaris sævitiam expertos scribat post Dionem Xiphilinus, intelligere licet fuisse Christianos: nam sub Judæorum appellatione, ut dixi, Christiani quoque apud Ethnicos harum rerum parum consultos veniebant. Unde Suetonius Judæos, impulsore Chresto, tumultus edidisse scribit. Itaque Domitillam confessione Christiani nominis nobilitatam, & in exilium fuisse actam tradunt Eusebius, & Hieronymus: quod de hominibus imperatorii generis, propterea-

Tac. Ann. l. 13. c. 32.

Xiphil. Domit.

Sueton. Claud. c. 25. Euseb. Chron. l. 2. & Hist. l. 3. c. 18. Hier. Epitaph. Paulæ c. 3.

que

quellibuſtibus, & vulgo noticioſiſſimis eſt & Eſtium omen haec mentis dotes. Atque hanc haec Clementis & Dominiſtae ſententiam, per Theophilum Antiochenum Damianum interdum confuſe narrat Philoſtorgius. Atqui declarat ea res, quantum jam potuerit Chriſtiana diſciplina, quo hujuscemodi duo homines, audacia delicti ſceratiores, & ſaltorum nominum vulua infidelibus, ad meliorem ſententiam mutare & inflectere poterunt. Denique per haec & ſequentia tempora non ſcripta ſcripto ſine publice ac privatim Chriſtiani, ut non temporariſti ſolum ac Dominiſtae Chriſtiani, ſed Chriſtiani Atanaſii Sereni, & Malchionis, quos Sergius non Chriſtianos, ſed dogmatis ſolum confeſſione proponit.

Philoſtorgius Apolinar. lib. 10. cap. 5.

Chriſtiani Atanaſii Sereni, & Malchionis.

Sergius non Chriſtianos, ſed dogmatis confeſſione

introſpexiſſe vir ſolers cæteroquin & eruditus: non enim ſcripſit Hiſtoricus Templa illa quæ exſtruere cœperat Hadrianus, manſiſſe ſine numinibus, ſed Hadrianum *Templa in omnibus civitatibus ſine ſimulacris juſſiſſe fieri*; quo ſignificatur certum deſtinatumque fuiſſe Hadriani conſilium, ut Templa Chriſto exſtruerentur, nullis omnino vel exornata, vel exornanda idolis; cum ea quæ ſibi, ſuoque nomini ipſe condebat, ſimulacris inſignita eſſent. Hujusmodi fuit illud, quod Jovi Olympio, ipſique Hadriano, Athenis dedicatum, aram habuiſſe, quam ipſe ſibi Hadrianus erexerat, refert Spartianus. Inerant præterea & plura ejus ſimulacra, ut teſtatur Pauſanias in Atticis. Pergit Lampridius loqui de Templis Chriſto Jeſu ab Hadriano excitatis: *Quæ hodie*, inquit, *quia non habent numina, dicuntur Hadriani.* A quibus ita dicuntur? utique ab Ethnicis, qui cum Templis nomina tribuere ſoleant, à Diis petita, quorum honori conſecrata ſunt, appellare illa noluerunt de famoſo inter eos, & invidioſo Chriſti nomine. Addit Lampridius: *Quæ ille ad hoc paraſſe dicebatur*; ab Ethnicis nimirum dicebatur; nam quis putet Lampridium, hominem itidem Ethnicum, ea de re Chriſtianos conſuluiſſe, fidemve illis tribuiſſe ullam? Ergo ab Ethnicis acceperat, Hadrianum ad hoc paraſſe templa, ut in iis Chriſtus coleretur; verum a Sacerdotibus prohibitum, veritis ne ſi invaleſceret Chriſtiana religio, Ethnica concideret, ab incepto deſtitiſſe: quod adverſariis noſtris atteſtantibus credendum eſt. Fallitur præterea Caſaubonus, cum ſcripſit juſſiſſe Hadrianum templa fieri in omnibus civitatibus, ſuo nomini ſine dubio conſecranda, teſtemque citat Spartianum. Narrat enim Spartianus Hadrianum templa ſui nominis conſecraſſe, non conſecranda ſolum deſtinaſſe. Quæ ergo Templa ſibi extruere cœperat Hadrianus, eadem abſolverat, & inſtruxerat ſimulacris, & ſuo demum nomini conſecraverat. Quæ vero Chriſto ædificari mandaverat, iis ſimulacra vetuerat inferri, & monitu Sacerdotum imperfecta fere reliquit. Cujus generis fuit Tiberiadenſe, & aliud Alexandrinum, quæ a Judæis in profanos uſus converſa fuiſſe refert Epiphanius. Verum illud a Joſepho Comite, hoc ab Athanaſio, repurgata ac perfecta ſunt, & Chriſto non tam tributa quam reſtituta. Minime vero jactandum id & extollendum centuerunt Chriſtiani Scriptores; quod Ethnicis parata eſſet reſponſio, Templa quidem Hadrianum Chriſto extruere cœpiſſe, verum pœnituiſſe poſtea propoſiti, & mandatum revocaſſe, proindeque Chriſto deſtinata quidem fuiſſe Templa hæc, non dedicata.

Spartian. Hadr. c. 13.

Spartian. Hadr. c. 23.

Epiphan. Ebion. Hær. 30. c. 14. & Arri- an. Hær. 69. c. 2.

Satis igitur luculenter docuiſſe videor ſcriptas in Novo Teſtamento hiſtorias ita res geſtas narrare, uti narrantur in multis libris ejusdem ætatis, vel ætati certe proximis, qua res geſtæ ſunt. Hoc ſi tenemus, quod non poteſt convelli, profecto veraces eſſe hiſtorias in novo Teſtamento ſcriptas neceſſe eſt. Quod erat probandum.

ΠΟΡΙΣΜΑ.

Jeſus eſt Meſſias.

QUod ſi veraces ſunt hiſtoriæ, quæcunque in novo Teſtamento ſcriptæ extant; ſi tot miracula patravit Jeſus, ſi tot Prophetias edidit, quæ deinde ſunt eventu comprobatæ; ſi poſtquam ipſe rebus terrenis exemtus, & in cœlum receptus eſt, vim portentificam & prodigialem, ſanctumque adeo Spiritum in Diſcipulos ſuos immiſit; ſicuti, dum inter ipſos verſaretur, fuerat pollicitus; adeo ut gentium omnium linguis loquerentur, ægros ſanarent, mortuos revocarent ad vitam; fatendum omnino eſt divinum hominem fuiſſe Jeſum, pium ac ſanctum, Deo afflatum, Deoque plenum; quem fraudis, vafritiei, ac vaniloquentiæ ſuſpectum habere nefas ſit. Atqui ſe ipſe Meſſiam eſſe palam profeſſus eſt. Igitur Meſſias fuit. Id proponimus pro re nata, & in anteceſſum, quod ſuo loco fuſius demonſtrabitur.

PROPOSITIO IV.

Genuini ſunt Libri Veteris Teſtamenti.

Librorum Vet. Teſt. antiquitas generatim probatur.

AB iis enim auctoribus ſcripti ſunt, a quibus dicuntur eſſe ſcripti & iis circiter temporibus, quibus ſcripti eſſe feruntur. Id ut obtineamus, definite ac partite loci hujus quæſtio tractanda eſt, ac ſingulæ Veteris Teſtamenti partes ſigillatim explorandæ. Magnum opus, ſi res fuſe agatur & enucleate pro merito ſuo. Nos adhibebimus modum, & intra legitimos fines noſtra ſeſe diligentia continebit: non ita in arctum deſilientes, ut quæſtio-

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quæſtiones aliquas inſtituere operi hauddquaquam conuenientes. Quod autem antiquiores editiones deſtruxerint, neque ventuſta mipitatorum, quod magis pium eſt putandum eſt. Hæc ita ſe habere rerum poſtulabat. Ac primum quidem ſi Hebræorum codices, ſi Græci, ſi tres Teſtamenti librorum antiquiorum probationes. Primum enim ex Librorum ſacrorum Canone, qui ab Eſdra, authoritate Synagogæ magnæ, Armenteis Longinquum temporum, conſtituitur: ut ad eum Propoſitionis hujus demonſtrandum. Unde ſequitur libros ipſos, qui in eo continentur, ſacros eſſe, fidei ex quam certi, atque antiquiores. Alterum argumentum ſubtexuimus verum interpretis Græci, fore ut interpretibus Septuaginta obtemperet. Probatur hoc ipſo, quod vulgo creditur; fore multo re-ctius, quod ipſi Hebræi ſentiunt, quod ipſi ſentiunt ab his, partim ab illis, partim ab utrisque, quod ſentiunt Græci. Tertium eſt, quod ſacros eſſe libros Veteris Teſtamenti ſatis ex eo liquet, quod in Canone, partim ſecundum Chriſtum, partim ſecundum Chriſtum, ſint recepti. Quod ſi quis ſecundum Chriſtum, ſed non ſecundum Chriſtum, ſi quis non

modum quomodo sacrorum Librorum notitiam habuerint Græci, quos Ebraicæ ac externarum linguarum rudes fere & imperitos fuisse constat ; & an librorum Mosis interpretatio aliqua fuerit Alexandri ævo vetustior. Dehinc linguæ Ebraicæ, literarumque Samaritanarum & Judaicarum originem perscrutabimur. Demum refellemus argumenta, quibus librorum Mosis oppugnari solet & dignitas & γνησιότης. Ac tandem de depravationibus Pentateuchi paucis tractabimus.

CAPUT PRIMUM.

I. *Probatur Scriptorum sacrorum testimoniis γνησιότης librorum Mosis.* II. *Utrum solum Deuteronomium, an universum Pentateuchum in Templo Helcias Pontifex repererit.*

Probatur Scriptorum sacrorum testimoniis γνησιότης librorum Mosis, Exod. 17, 14.

I. NUnc ergo probemus consequentes proxime & continua serie ætates Libros illos, qui dicuntur esse Mosis, adscripsisse Mosi, ac proinde ea ætate esse scriptos, qua scripti esse feruntur. Ac primum res a populo Dei gestas in literas retulisse Mosem liquet ex decimo septimo capite Exodi, in quo Amalecitanam victoriam jubet Mosem Deus *scribere ob monimentum in libro.* Mandata quoque a Deo accepta libris commisisse ostendunt illa e vigesimo quarto libri ejusdem capite ; *Scripsit autem Moyses universos sermones Domini:* & paulo post: *Assumensque volumen fœderis legit audiente populo :* Et hæc e tricesimo tertio: *Hæ sunt mansiones filiorum Israël, qui egressi sunt de Ægypto per turmas suas in manu Moysi & Aaron, quas descripsit Moyses juxta castrorum loca, quæ Domini jussione mutabant :* nec non & ista tricesimo quarto: *Scribe tibi verba hæc, quibus & tecum, & cum Israel pepigi fœdus.* Deutereronomium vero a Mose primum, & deinde a Josua fuisse descriptum, clarissimis indiciis testatum extat: sed hoc præcipue tricesimi primi capitis Deuteronomii : *Scripsit itaque Moyses legem hanc, & tradidit eam Sacerdotibus filiis Levi, qui portabant Arcam fœderis Domini, & cunctis Senioribus Israël :* nempe ut ad latus Arcæ fœderis servaretur. Tum eam septimo quoque anno publice prælegi jancit. Alio loco jubet Moses Regem Israelitis olim præficiendum, Deuteronomium a Sacerdotibus Leviticæ tribus acceptum describere. Canticum præterea jussu Dei scribit Moses, atque id Israëlitas docet, ut habetur in postremis Deuteronomii capitibus. Frequentem hujus Deuteronomii usum, & latarum in eo legum custodiam commendat auctor libri Josuæ: ipsum vero Josuam in lapidibus Deuteronomium descripsisse narrat in monte Hebal; & populum hinc precibus, inde diris devovisse, juxta traditum sibi a Mose præceptum in ipso Deuteronomio. Librum Justorum, qui capite decimo libri Josuæ laudatur, & libri secundi Regum capite primo, quidam putant esse librum Exodi ; R. Selomoh ipsum Pentateuchum. Josue præterea, in libro ipsius nomine inscripto, mandata executus esse dicitur, quæcunque a Mosi tradita fuerant: quod ut accurate fieri posset, descripta esse oportuit. Id confirmatur loco hoc Exodi : *Scribe hoc ob monimentum in libro, & trade auribus Josuæ:* & ex isto libri Josuæ: *Confortare igitur, & esto robustus valde, ut custodias & facias omnem Legem, quam præcepit tibi Moyses servus meus : ne declines ab ea ad dexteram vel ad sinistram, ut intelligas cuncta quæ agis. Non recedat volumen Legis hujus ab ore tuo, sed meditaberis in eo diebus ac noctibus, ut custodias & facias omnia quæ scripta sunt in eo.* Ex his sequitur Legem Mosis Josuæ temporibus scriptam extitisse: nec Legem solum secundam, quæ Deuteronomium est; sed priorem etiam, quæ posteriore amplior fuit; nam multa habuit prior Lex, quæ repetita non sunt in secunda. Atqui non posteriorem solum, sed priorem quoque descriptam habuisse Josuam necesse fuit, ut universis Mosis præceptis obtemperaret, & populum quoque in eorum obsequium flecteret: nam pars hæc præcipua fuit mandatorum Mosis. Itaque ante latum Deuteronomium Josuam præceptis instruit Moses, quæcunque ipse a Deo acceperat. Hæc enim leguntur capite Numerorum vicesimo septimo: *Fecit Moyses ut præceperat Dominus : cumque tulisset Josue, statuit eum coram Eleazaro sacerdote, & omni frequentia populi. Et impositis capiti ejus manibus cuncta replicavit, quæ mandaverat Dominus.* Et Josue ipse morti proximus, sic affatur Israëlitas : *Estote solliciti, ut custodiatis cuncta, quæ scripta sunt in volumine Legis Moysi.* Imprimis vero notabilis est locus ille libri ejusdem Josue: *Tunc ædificavit Josue altare Domino Deo Israël in monte Hebal*

Exod. 24, 4. 7.
Exod. 33, 1. 2.
Exod. 34, 27.
Deut. 31, 9. 10, 11, 25-26.
Deut. 31, 19. 21.
Exod. 17, 14.
Jos. 1, 8. & 23. 6.
Jos. 8, 31. & seq.
Jos. 10, 13. 2. Reg. 1, 18.
Jos. 8, 35. & 23, 15.
Num. 27, 22. 23.
Jos. 23, 6.
Jos. 8, 30 & seq.

Mishal, Sive praecepta Mosis familiae Domus Dini Ioseph, & Propositum & intentum Legis Mosi, Altare & legitimi sacrificii, quae ferunt non tempore Exilii, neque per se loloranda Domino, immediatque Legislatori Mosi, & Scripto Legis Mosis Deuteronomio Iap. 18. Nam ille scriptus erat coram filiis Israel. Et Sanctus Hieronymus protestatus Mishal Dini in manu Hoorim tradita, quae non *prius Lex Mosis* Exodus. *scripta fuerat, quam Esdras Scriba, Sacerdos vel*, Deuteronomio. Nam ex priori Lex ipsa Esdra scripta, & ex posteriori & libris Ioseph adiicus veniam eft, Historiographus, vitam sanctissimi Legislatoris, quae ibidem, reliquum, ex Deuteronomio libris Mosis Historiographus adiicus veniam reliquus patres Pentateuch. Contendunt Iudaei, Deuteronomium Mosis, & Iudaei, & Iosue, & Samuelis, & Regum, & Esdrae *Scripturam esse, sicuti Mosis Pentateuch, quae praecepta Legislatoris Mosis, ab eius Propheta Iosue, & Samuele, & Esdra, & Regum Scriptoribus, & Historiographis, & Esdra Scriba, & Sacerdote, &

Tob. 7, 14. *cepta. & judicia.* Tobiæ conſanguineo ſuo Saram deſpondere ſe ait Raguel, *ut conjungeretur cognationi ſuæ ſecundum Legem Moyſi.*
Eccl. 45, 6. & 24, 33. Jeſus Siracides eximio Moſem ornat elogio, creatumque eſſe ait Iſraëlitici populi legumlatorem: quod apud eum non ſemel legere licet.
2. Mach. 7. 30. Plurima denique in Machabaicis libris Moſaici operis commemoratio: velut in ſeptimo capite libri ſecundi: *Non obedio præcepto Regis ſed præcepto Legis, quæ data eſt nobis per Moyſem:*
2. Mach. 7, 6. Deut. 32, 36. quo capite & Cantici Moſis fit mentio, ex eoque teſtimonium quoddam profertur.

Utrum ſolum Deuteronomium an univerſum Pentateuchum in Templi Helciæ Pontifex repererit? 4. Reg. 22. & 23. 2. Par. 34, 14. & ſeqq. Joſ. Ant. l. 10. cap. 5. Ath. Epiſt. ad Marc. Chryſ. Homil. 9. in Matth. 2. & Hom. 7. in 1. Corint. 2. Deut. 31, 9. 11. 24. 26.

II. Notabile vero imprimis illud eſt, quod habent Libri Regum, & Paralipomena, Helciam Pontificem, cum ſarta tecta Templi curaret, librum Legis, ipſa Moſis manu ſcriptum, ut indicare videntur Paralipomena, & Interpretes plerique volunt, in Domo Domini reperiiſſe: quem ad ſe miſſum cum Joſias legiſſet, ejusdem juſſu, univerſo populo audiente fuiſſe recitatum. Id ad omnes Moſis libros referendum manifeſto cenſet Joſephus, quod ad unicum Deuteronomium pertinere arbitrati ſunt, Athanaſius, Chryſoſtomus, & recentiores plerique: propterea, opinor, quod librum eumdem ab Helcia repertum fuiſſe crediderunt, quem manu ſua deſcriptum ad latus Arcæ fœderis locari juſſerat Moſes, ut narratur Deuteronomii ipſius tricesimo primo capite; hunc autem, non totam Legem, ſed Deuteronomium ſolum fuiſſe complexum, multorum
Deut. 17, 18. 19. opinio eſt: & quod decimo ſeptimo capite ſcriptum legitur de futuro Iſraelitarum Rege: *Poſtquam ſederit in ſolio regni ſui, deſcribit ſibi Deuteronium Legis hujus in volumine, accipiens exemplar a Sacerdotibus Levitica tribus, & habebit ſecum, legetque illud omnibus diebus vitæ ſuæ, ut diſcat timere Dominum Deum ſuum, & cuſtodire verba, & ceremonias ejus, quæ in Lege præcepta ſunt.* Huc
Joſ. 8, 31. accedit quod libri Joſuæ capite octavo, cum aram Domino extruit Joſue in monte Hebal, factum hoc legitur, *ſicut ſcriptum eſt in volumine Legis Moyſi*; cum id Deuteronomii
Deut. 27, 5. & ſeqq. viceſimo ſeptimo capite, nec alio præterea Pentateuchi loco reperiatur: & quod decimo quarto capite libri quarti Regum teſti-
4. Reg. 14, 6 monium recitatur ex *libro Legis Moyſis*, quod
Deut. 24, 16 Deuteronomii viceſimo quarto capite, nec alibi uſpiam in Lege habetur: & quod in libro Nehemiæ arceri jubentur ab Eccleſia Dei
2. Eſdr. 13, 1. Moabitæ, & Ammonitæ, prout lectum fuerat *in volumine Moyſi*, quod non alibi quam Deuteronomii capite viceſimo tertio occur-
Deut. 23, 3. rit: & quod teſtimonia aliquot e Lege Moſis depromuntur a Barucho, & Daniele, quæ
Bar. 1, 20. & 2, 28. Dan. 9, 11. 13. & 13. 63. extra Deuteronomium fruſtra requiras. Ea jam a me ſuperius allata ſunt. Verum & reliquos præterea Pentateuchi libros *in latere Arcæ* ſimul fuiſſe aſſervatos & ab Helcia repertos, neque negat Auctor libri Regum, neque rationibus ſuis Toſtatus conficit, quæ
Toſt. Qu. 10. in 4. Reg. 22. ſunt ejusmodi, ut facile ex illis appareat poſitum fuiſſe in latere Arcæ Deuteronomium, non ut priores quatuor illinc fuiſſe excluſos nos fateri cogat, cum præſertim cenſeant Judæorum plerique, non Deuteronomium ſolum, ſed & totam Legem in Arca a Moſe fuiſſe incluſam. Viſum id eſt Iſaaco Abra-
Abrab. in Deut. 31. 9. 26. R. Levi ben Gerſ. ibid. banieli, & R. Levi ben Gerſon. Plus aliquid legitur in Debarim rabba, nempe Moſem inſtante morte tredecim exemplaria Legis deſcripſiſſe, quorum duodecim in uſum cederent duodecim tribuum, unum vero in Arca ſervaretur, ex quo reliqua emendari poſſent, ſi quæ forte iis labes inoleviſſet. Hæc retulit & amplexus eſt Maimonides, & ad
Maimon. Præfat. in Jad. Chazac. Deut. 31. 26. eorum probationem uſus eſt ipſis verbis Moſis: *Tollite librum iſtum, & ponite eum in latere Arcæ fœderis Dei veſtri, ut ſit tibi contra te in teſtimonium.* Hinc etiam occaſionem habuiſſe videtur Epiphanius, aliique poſt
Epiph. de pond. & menſ. c. 4. Epiphanium complures, ut crederent non Legem ſolum totam, ſed & libros omnes Canonicos intra Arcam fuiſſe reconditos, cum inde Apocryphi ſecluderentur; quod vanum tamen eſt ac frivolum; nam in Arca ſolas fuiſſe Tabulas lapideas a Deo ſcriptas diſcimus ex libris Regum, & Paralipomenon:
3. Reg. 8. 9. 2. Par. 5, 10. Ebr. 9, 4. Jonathan in Deut. 31, 26 Lex autem fuit ad latus Arcæ exterius; quod & urna aurea mannæ plena, & Aaronis virga, hoc eſt, ſi Jonathanem Paraphraſtem Chaldæum audimus בקיבתא *in capſa*, ad latus dextrum Arcæ: vel ſi Gemaram Thalmudici libri שקלים, in גלוסקמא *in γλωσσοκόμῳ*, hoc eſt, ſcrinio. Cum autem poſt Templi ædificationem, Tabernaculum, plurimaque Tabernaculi vaſa & ſuppellectilem, in Templi ipſius Gazophylaciis fuiſſe repoſita verisimile ſit, illuc quoque illatam fuiſſe capſulam, legis volumini recondendo deſtinatam, credere par eſt: quæ poſtquam diu illic neglecta

gella & ingentis ignis, tandem ab Hebræis
Pentecostes appetit. Quemadmodum in nos
Deus Domini, ita & nostros Domini expertum
se Deum Legis probavit. Scilicet ut Israelitæ
ad Sinai, ut Christiani ad Pentecostes, ad
Sinai, ut Christiani ad Pentecostes, ad
Sinai, ut Christiani ad Pentecostes, ad

Manethonis, XXV. *Philochori*, XXVI. *Ariſtobuli Judæi*, XXVII. *Polemonis*, XXVIII. *Eupolemi*, XXIX. *Demetrii Judæi*, XXX. *Cleodemi*, XXXI. *Theodoti*, XXXII. *Philonis Senioris*, XXXIII. *Alexandri Polyhiſtoris*, XXXIV. *Apollonii Molonis*, XXXV. *Caſtoris Rhodii*, XXXVI. *Diodori Siculi*, XXXVII. *Cheremonis*, XXXVIII. *Trogi Pompeji*, *& Juſtini*, XXXIX. *Nicolai Damaſceni*, XL. *Ptolemæi Mendeſii*, XLI. *Strabonis*, XLII. *Apionis*, XLIII. *Philonis*, *Joſephi*, *& Juſti Tiberienſis*, XLIV. *Auctorum libri tertii*, *& quarti Esdræ*, *& tertii Machabæorum*, XLV. *Juvenalis*, XLVI. *Plutarchi*, XLVII. *Philonis Byblii*, XLVIII. *Galeni*, XLIX. *Ptolemæi Chenni*, L. *Taciti*, LI. *Plinii*, *Apuleji*, LII. *Luciani*, LIII. *Numenii*, LIV. *Longini*, LV. *Porphyrii*, LVI. *Trebellii Pollionis*, LVII. *Jamblichi*, LVIII. *Juliani τῦ παραβάτε*, LIX. *Helladii Beſantinoi*, LX. *Artapani*, LXI. *Thalli*, LXII. *Hiſtiæi*, LXIII. *Lyſimachi*, LXIV. *Poëmatis vetuſtiſſimi Phocylidi adſcripti*, LXV. *Onkeloſi*, *Jonathanis*, *Hieroſolymitani Interpretis*, *Hagiographorum Paraphraſtis*, *Syri Interpretis*, *Aquilæ*, *Theodotionis*, *Symmachi*, *Hierichuntinæ*, *& Nicopolitanæ Interpretationis.*

Probatur aliorum Scriptorum teſtimoniis γνησιότης librorum Moſis

I. EX ſuperioribus, ni fallor, ſatis luculenter demonſtratum eſt, quam perpetua, jam inde a Moſis ævo, & certa Libris ejus conſtituerit auctoritas: quam ſi externis jam confirmare libet teſtimoniis & aliorum Auctorum aſciſcere auxilia, qui vel Moſis ipſius, vel Moſaicarum ſcriptionum aliqua ſe notitia imbutos fuiſſe prodiderunt, a proximis Moſi temporibus, ad confirmatum jam in orbe Chriſtianiſmum, clarius etiam Propoſitionis hujus veritas eluceſcet. Tam alte ergo repetitis diſquiſitionis hujus initiis, per conſequentes ætates noſtra decurret oratio.

Sanchoniathonis.

II. Ac ordiemur primum a Sanchoniathone Berytio, antiquiſſimo Phœnicarum rerum Scriptore, quem Trojanis vetuſtiorem fuiſſe temporibus, & Moſe uno alterove ſæculo recentiorem, ex Phœniciæ regum ſucceſſionibus probari ſcribit Porphyrius. Hujus opus e lingua Phœnicum Græce reddidit Philo Byblius, unde nonnulla excerpſit Euſebius, & libris ſuis de Evangelica præparatione intexuit. Atque ea quidem talia ſunt, ut attendenti appareat pleraque ipſum e Moſis fontibus in lacunas ſuas derivaſſe. Non eſt otii noſtri rem accuratiori examine ventilare, & ab aliis jam hæc occupata provincia eſt. Id obſervandum nobis eſt, quod tradidit Porphyrius, & eſt ad rem quam tractamus appoſitum, commentaria accepiſſe Sanchoniathonem ab Jerombalo Sacerdote Dei Jevo, & Judæis veriſſima prodidiſſe. Jerombalum autem eum eſſe Gedeonem, ex libro Judicum, ubi non ſemel Jerobaal cognominatur, ſciunt eruditi, & docuit Suidas, ſed in vocis originatione falſus eſt; quemadmodum in ipſa re Georgius Syncellus, qui Jerombalum Gedeonis fratrem eſſe credidit, nominis duplicis ambiguitate deceptus. Quæ autem a Gedeone commentaria Sanchoniathon accepit, quid aliud eſſe dicamus, quam ipſos Moſis libros, quorum doctrina tinctæ ſunt & aſperſæ, ut dixi, ſuperſtites Sanchoniathonis reliquiæ? Omnem vero dubitationem tollit, quod notatum eſt a Philone Byblio, Sanchoniathonem, cum de rerum principiis & mundi origine commentaturus eſſet, ſumma diligentia Taauti libros evolviſſe, utpote quem ſciret eſſe literarum repertorem, & primum commentaria reliquiſſe; ab eoque ſumſiſſe ſcribendi argumentum. Tum poſteaquam Sanchoniathonis diſſertationes de mundi & animalium procreatione expoſuit, hæc omnia ait in Taauti Coſmogonia fuiſſe deſcripta, quæ ſibi comperta ex ſignis & conjecturis mens ipſius nos docuit; atque hunc Taautum, ab Ægyptiis Thoyth, a Græcis Mercurium appellari. Jam vero hæc omnia mecum argumenta recollige: De mundi generatione ſcripſit Taautus; ſcripſit & Moſes: literarum inventio Taauto tribuitur; tribuitur & Moſi ab Eupolemo, Theodoreto, & Iſidoro: Taauti libris ad opus ſuum lucubrandum uſus eſt Sanchoniathon, idemque a Gedeone commentaria ad id ipſum accepit; Moſis doctrinam ſpirant paſſim & repræſentant Sanchoniathonis reliquiæ, planeque in locis & nominibus exprimendis conſentiunt, vel ipſo Porphyrio teſte: quis non inde conjiciat Taautum illum fuiſſe Moſem? At nos id quoque infra multiplici argumentorum congerie clarius etiam & certius

Jud. 6, 32. & 7, 1. & 8, 35. Boch. Chan l. 2. c. 17. Suidas in Ἰερουβάαλ. Georg. Syncell. Chronogr. ad annum Mund. 4005

Philo Bybl. apud Euſ. de Præpar. Evang. l. 1.

Porphyr. apud Euſ. de præp. Ev. l. 1. & 10.

Porphyr. l. 4. contr. Chriſt.

Eupol. ap. Clem. Al. Strom. l. 1. Theod. in Gen. Interr. 61. Iſidor. Origin. l. 1. c. 3.

Scaliger. Bochart. Huet.

Homer. Hesiod.

Eleus. Cic. de nat. deor.

Diod. Sic.

Hesiod. Virg. Ovid.

Hom. Hesiod.

Hom. Hesiod.

Hom. Hesiod

tem; hunc Samaritanis literis exaratum, qui veteres fuerunt Chananæorum characteres; illum Judaicis, qui post captivitatem Babylonicam ex Assyriis detorti sunt. Etsi probabile est viros gentis utriusque eruditos, & studiosos Legis, quorum in ea emendanda summa erat diligentia, adversariorum codicibus nonnunquam esse usos, aliosque ex aliis vel castigasse vel supplevisse. Nam populorum odia & dissensiones ad privatos aliquando parum vel nihil pertinent: & flagrante nonnunquam bello animadvertimus constare nihilominus literatorum commercia; vel iis certe desitis, mutuo tamen utrosque librorum usu frui. Quæcumque autem alios ex aliorum codicibus vel supplevisse vel emendavisse fateamur, levia hæc sunt, vel nihil potius ad totius libri summam, quæ in utrisque codicibus par & integra permansit. Ex hac autem amborum codicum consensione recte colligitur, tales ad hoc tempus perseverasse, quales tum fuerunt, cum gentis utriusque divortium intervenit: cum neque dici neque credi possit, totas conspirasse gentes ambas, in utroque
Joh. 4. 9. codice confingendo, & supponendo: *Nec enim contebantur Judæi Samaritanis.* Quamvis negari non possit, privatos fortasse utrimque homines aliquos mutuam familiaritatem coluisse. Quo circa ad Mosaicarum librorum γνησιότητα comprobandum hoc argumento jure usus est R. Joseph in libro Ikkarim.

Thaletis. V. Circiter trigesimam quintam Olympiadem florebat Thales, oriundo Phœnix, Ægyptiorum & Chaldæorum sine controversia
Joseph. l. 1. contr. Ap. Laert. in Thalete. discipulus, uti de ipso prædicat Josephus. In Epistola autem Thaletis ad Pherecydem, quæ refertur a Lacrtio, & ψεύδηλας (*falsitatis*) mihi suspecta est, in Ægyptum penetrasse se ait, non ut cum Astronomis solum, sed & Sacerdotibus congrederetur. Quem deinde morem adeundæ Ægypti tenuerunt vetustiorum Græciæ Philosophorum plerique, ut ex ipsis fontibus puriores patriæ doctrinæ latices haurirent. Non semel igitur candide agnoscit Plato, aliique complures, quæcunque de rebus divinis a Græcis disputata sunt, ex Æ-
Diodor. l. 1. & 5. Plutarch. de Iiid. & Osirid. gyptiis scholis esse profecta. Idem argumentum persequuntur Diodorus, Plutarchus, & alii, clarissimosque Græcanicæ eruditionis, & Philosophiæ antistites, Melampodem, Dædalum, Musæum, Orpheum, Homerum, Thaletem, Solonem, Pherecyden, Pythagoram, Lycurgum, Anaxagoram, Democritum, Oenopidem, Eudoxum, & Archimedem, in Ægyptum philosophandi causa se contulisse narrant, & Ægyptiis magistris esse usos, quorum & nomina recensent. Ex Ægyptiorum ergo quos adierat, & Phœnicum ad quos genus ferebat, rivis, in quos magnam Mosaicæ doctrinæ copiam confluxisse mox ostendemus, abunde Thales hortulos suos irrigavit. Hinc Deum definiebat, quod rerum omnium antiquissimum est: atque hanc ajebat esse Mentem, quæ cuncta ex aquis formavit. Hinc hominum cogitata Deo perspecta esse sciscebat. Hinc hominum animos primum immortales esse dixisse fertur. Hinc lucem tenebris posteriorem esse statuit. Quæ non ex apothecis Philosophiæ, sed ex intimis veræ Theologiæ myrotheciis deprompta sunt.

Solonis. VI. In dubia eadem & suspecta ad Pherecyden Epistola, Solonem itineris in Ægyptum socium habuisse se ait Thales, & cum Sacerdotibus ac Astronomis Ægyptiis utrumque esse conversatum. Idem testatur Plato in Timæo. Sonchin & Psenophin Sacerdotum illorum celeberrimos nominat Plutarchus. Tradit Diodorus Solonem, itidem
Plutarch. Sid. & Osirid. Diodo. l. 2. ut Lycurgum, multa de legibus Ægyptiorum in legum suarum collectionem transtulisse; cum alibi Mosaicis legibus usos Ægyptios docuisset. Inde fit ut pleraque Athenienssium instituta Mosaicis fuerint consimilia, ut paulo post notabimus. Inde inter illustriora ejus effata celebratur illud, quo Diis honorem, parentibus reverentiam exhiberi præcipiebat. Atque ea sane e Decalogo petita erant.

Pherecydis. VII. Ægyptiorum quoque & Chaldæorum discipulus fuit Pherecydes; imprimis vero Phœnicum, ex quorum secretis voluminibus, cum nullo magistro usus esset, magnam fertur adeptus esse rerum divinarum peritiam. Secreta hæc Phœnicum volumina, Mosis volumen interpretor, quod arcanum Ju-
Juven. Sat. 14. venalis appellat. Phœnicibus autem tribuitur, qui sæpe apud exoticos Scriptores, ut non semel a me notatum est, pro Judæis veniunt. Vel Sanchoniathonis fortasse opus recte intelligas, quod a Mosaico exceptum est.

VIII.

VIII. Illustrat Pythagoræ locum, & defendit Aristarchi, Iosephi Scaligeri, Clavianique Commentatoris, Sententiam. Tabula Arithmetica Pythagoræ. Quid Monas, Numerus, Impar, Par, Primus, Compositus, Solidus, Superficies, Linea, & reliqua hujusmodi, & Arithmeticæ Pythagoricæ Definitiones. Quid Arithmetica Pythagoræ. Quid Geometria. Quid Musica. Quid Sphæra. Quid Astronomia. Quid Astrologia. Quid Geographia. Quid Chronologia. Quid Architectonica. Quid Perspectiva. Quid Mechanica. Quid Pythagoricorum Philosophia. Quid Pythagoricorum Medicina. Quid Pythagoricorum Politica. Quid Pythagoricorum Ethica. Quid Pythagoricorum Oeconomica. Quid Pythagoricorum Rhetorica. Quid Pythagoricorum Poetica. Quid Pythagoricorum Grammatica. Quid Pythagoricorum Logica. Quid Pythagoricorum Theologia. Quid Pythagoricorum Physica. Quid Pythagoricorum Metaphysica. Quid Pythagoricorum Ethica. Quid Pythagoricorum Oeconomica. Quid Pythagoricorum Polit

Dei effigies Romæ extitit: & cum farinam ac vinum ſacrificiis uterque adhibuit. Adde & referre Malchum, ſive Porphyrium, certas quasdam victimarum partes nonnunquam comediſſe Pythagoram, qui animatorum cæteroquin eſu fere abſtinebat; alias victimarum partes conſtanter reſpuiſſe. Sciebat enim quarundam victimæ partium eſum ex præſcripto Moſis Sacerdotibus concedi. Et Cyrillus hæc ipſius verba refert, quibus Deum unum eſſe ſtatuit, rerum omnium principium patrem, & effectorem; mundi lucem, animam, & vitam. Quamobrem cum Pythagoram ex Columnis Mercurii in Ægypto doctrinam ſuam hauſiſſe docet Jamblichus in libro de myſteriis, pertinere id utique videtur ad libros Moſis, ut mox oſtendam. Denique cum ſcripſerit Cyrillus Pythagoram Zoroaſtris imitatatorem fuiſſe & æmulum; Jamblichus vero, compoſuiſſe eum ſuam Philoſophiam ad Orphei doctrinam; Zoroaſtres autem & Orpheus fuerint ipſe Moſes, quod infra probaturus ſum; nonne merito dicendus eſt Pythagoras Moſis hauſiſſe diſciplinam, ſuisque tradidiſſe? Atque ex hac Moſaicæ doctrinæ affectatione factum puto, ut Judæis prognatum eum plerique crediderint, quemadmodum refert Ambroſius in Epiſtola ad Irenæum. Splendide ergo hallucinantur Lactantius, & Theodoretus; cum mirari ſe ajunt, quod cum Pythagoras ad Ægyptios, Magos, & Perſas veritatis indagandæ ſtudio penetraſſet, ad Judæos tamen non acceſſerit, penes quos tunc ſolos veritas erat, & ad quos facilius ire potuiſſet. Conceptis enim verbis tradit Porphyrius in vita Pythagoræ, Ægyptios, Arabes, Chaldæos & Ebræos ipſum adiiſſe, ab iisque vaticinandi per ſomnia ſcientiam accepiſſe. Sæpiſſime autem Ebræis Deum in ſomnis occulta revelaſſe, Jacobi, & Joſephi probant hiſtoriæ. Quod non pietate promereri, ſed arte comparare Ebræos eſſe ſolitos Ethnici arbitrabantur. Alia vero, atque inſigniora veritatis monumenta ab illis hauſit Pythagoras. Præterea cum inter Ægyptios, ac Perſas tanquam in medio poſiti Judæi ultro citroque commeanti Pythagoræ ſeſe velut obviam darent; vix credibile eſt apud eos ſaltem non interjunxiſſe.

Malch. in vita Pyth.

Cyrill. contr. Jul. l. 3.

Jambl. de vit. Pyth. l. 2. c. 28.

Ambroſ. Epiſt. l. 3. Ep. 20. Lactant. Inſtit. l. 4 c. 2. Theodor. Therap. Serm. 4. c. 2.

Anaxagoræ,

IX. Anaxagoram de ſacris Moſis fluentis Philoſophiam ſuam temperaſſe, etiamſi taceret Theodoretus, ſatis declarant Diogenes Laertius, Plutarchus, Euſebius, qui ipſum ſcriptioni ſuæ hoc initium feciſſe ſcribunt: Omnia ſimul erant, deinde Mens ſuperveniens ea in ordinem digeſſit. Idem prius ſcripſiſſe Linum narrat quoque Diogenes, qui & Anaxagoram ſua vult inde ſumſiſſe. Vero: Linum enim ipſum eſſe Moſem ſuo loco demonſtrabimus. Geneſin autem Moſes ea ſententia exorſus eſt, ex qua operis ſui exordium Anaxagoram expreſſiſſe liquet.

Theodoret. de cur. Græc. affect. ſerm. 2. de princ. Laert. Anaxag. & Procem. Plutarch. de Placit. Philoſ. l. 1. c. 3. & Euſ. Præp. l. 10. c. 14.

X. Juſtinus in Paræneſi, poſtquam a Græcis proditum dixit Judæos ex Ægypto feceſſiſſe Moſe duce, teſtem inter alios Hellanicum citat, vetuſtiſſimum hiſtoricum Mytilenæum. Citat & Cyrillus tanquam Moſis memorem.

Hellanici, Charondæ.

XI. Suppar illi Charondas, qui Thurinam civitatem a Sybaritis, & Athenienſibus recens extructam legibus temperavit. Is cornutus pingitur in vetuſtis Nummis, itidem ut & alii legumlatores, ad exemplum Moſis; nempe ut qui in legum ferendarum munere pares eſſe ſtuduerant, vultu quoque ſimiles & ſpecie viderentur.

Socratis.

XII. Moſaicarum quoque ſententiarum aura aliqua afflatum fuiſſe Socratem ſenſiſſe videntur Ariſtobulus apud Euſebium, & Clemens Alexandrinus. Ipſe vero Socrates in Phædro Platonis, Teuth Ægyptium plurimarum rerum inventorem prædicat. Teuth autem Moſem eſſe docebimus.

Euſ. de Præp. Ev. l. 13. Clem. Al. Strom. 5.

Theopompi & Theodectis,

XIII. Hic ſibi locum poſtulant, quæ de Theopompo, & Theodecte dicta a Demetrio Phalereo referunt Ariſteas, & Joſephus: hunc nempe oculorum, illum mentis ulu fuiſſe divinitus orbatum, quod nonnulla de ſacris Voluminibus delibata ſcriptionibus ſuis intexuiſſent, & vulgaſſent Judæorum myſteria; ac agnito demum & emendato errore ſuiſſe utrumque ſanitati reſtitutum.

Ariſt. de 70. Interpr. Joſ. Antiq. l. 12. c.

Platonis.

XIV. Ægyptios quoque Hierophantas adiit Plato, & Sechnuphidi præcipue Heliopolitæ in diſciplinam ſe tradidit. Illic etiam ex Columnis Mercurii Philoſophiam arripuit, itidem ut Pythagoras, & Eudoxus, quemadmodum teſtatur Jamblichus in libro de myſteriis. De quibus Columnis quid ſentiam mox explicabo. Narrat præterea Ariſtobulus Peripateticus partem aliquam Scripturæ ſacræ, ante Senum Septuaginta ætatem, ipſiusque adeo Alexandri expeditionem

Ariſtob. apud Euſeb. Præp. Ev. l. 9. c. 6. & l. 13. c. 12.

A Chal-
cide, in Graecam Ecclesiam Epis-
copus erat, quippe Theodoreti Ioannis Ba-
silii, Gregorii Nysseni, Gregorii Nazianzeni,
Amphilochii, Epiphanii, Cyrilli Hierosolymi-
tani, & Cyrilli Alexandrini, item ut Polycarpi,
Ignatii, Iustini, Irenaei, Clementis Alexandri-
ni, Dionysii Alexandrini, quod diximus de
Patribus Ecclesiae Graecae, id quod dicimus de
Patribus Ecclesiae Latinae, Ambrosium, Hie-
ronymum, Augustinum, Leonem, Gelasium,
Gregorium, Isidorum, Bedam, Bernardum, Ma-
gistrorum quoque nomina Lombardum, Gra-
tianum, Ivonem, Gulielmum Parisiensem, Ale-
xandrum Halensium, Bonaventuram, Thomam,
Scotum, Occamum, Gersonem, Almainum, Ca-
jetanum, Scotistas, Thomistas, Nominales, Re-
ales, Occamistas, Gersonistas, Almainistas, Ca-
jetanistas, Scotistarum, Thomistarum, Nomi-
nalium, Realium, Occamistarum, Gersonistarum,
Almainistarum, Cajetanistarum nomina, quae
non recenseo, quoniam ea omnia, quae de Pa-
tribus, & Magistris dicenda sunt, ea de Ecclesia
dicenda esse, ex ipsa Ecclesiae definitione, quam
tradidimus, manifestum est.

Verum antequam ad alia veniamus, illud
notet, nos nihil Patribus derogare, aut Ma-
gistros detrahere, omnia enim eorum scripta
nobis perlubenter recolimus & amplectimur,
& ea, quae ab illis dicta sunt, ad nostrum
dicendi propositum, quoties opus est, libenter
accipimus, sed nolle. De quod quidem
exemplum est Petrus Lombardus, qui in 3. Sen-
tentiarum Libro, in distinctione 25. quaestione
unica, ait, Christum non esse Filium Dei ado-
ptivum quoniam naturalis Filius est, & ideo
non potest ad naturam, hoc idem ante eum
dixerat Augustinus, Quaestionum in Evangelia
Libro 2. quaestione 40. Quod si Lombardus
hoc ipsum dixisset, quod Augustinus, non
tamen ideo Christum Filium Dei adoptivum
dicere, quoniam naturalis est, non oporteret,
quia non ex eo, quod Augustinus verba ali-
quis usurpat, ideo & sensa, quae verbis illis
significantur, usurpare debet. Quare Lombar-
dus, quamvis Augustinum sequatur, non ta-
men ideo sequitur, quia Augustinum sequitur.
Quod si Augustinus, & Lombardus, & Scoti-
stae, & eorum Valentes sectatores, & Thomi-
stae, & Nominales, & Reales, & Occamistae,
& Gersonistae, & Almainistae, & Cajetanistae,
cum omnibus suorum, praecedentis Ec-
clesiae Patrum, sectatoribus, hoc unum, Chri-
stum nempe esse Deum, quod quidem ipsum
Arius, Sabellius, Photinus, Nestorius, Eutyches,
Novatus, Monta, Montanistae, Donatistae, Pe-
lagiani, cum eis, quos praedixi, Valentes
SECTAE, atque Medii, non negant, Deus ille
esse nobiscum. Alter ut intermundia
Epicuri, alter ut Platonis Ideas, alter ut Pytha-
goricorum Numeros, alter ut Democriti Atomos
fingat, Deus ille nobiscum est.

Deus ita nobis cruda proponitur
[illegible] nobis, ut Deus nobiscum
nobiscum esse non cernat, is DEO de-
negat esse nobiscum, & ideo Ecclesiae
esse membrum, & ideo Christianus esse
videbitur: in duabus illis tantum Arianis Ada-
mantii, & Constantini, & Eusebianis Dialogis
Deum quapropter esse nobiscum Maria virgo
Dei Genetrix dicatur, & Deus ille nobiscum
est, & Deus ipse nobiscum est, & Deus ipse
nobiscum est, & Deus nobiscum esse nobis non
desinit, & Deus nobiscum esse nobis non
desinet in Tomo. Deus nobiscum esse
mecum Deo famulatum ille, & Mosi servo Dei
Deus nobiscum esse dixerat, & Deus nobiscum
a declinatione nobis Jove horrisono, Thalassio
Deus nobiscum esse nobis non desinit, & Deus
nobiscum esse nobis non desinet, & Deus nobi-
scum esse nobis non desinit. Postremum hominem virum in de-
serto Deus nobiscum esse nobis non desinit, & Deus nobiscum esse nobis non desinet, & Deus nobiscum esse nobis non desinit. Quod si Ecclesiae Patres, & Magistri Scholastici, & Ecclesiae Doctores, & Ecclesiae Magistri pertinaciter contradicant, & Deum nobiscum esse nobis negent, & Christianos esse negent, qui Deum nobiscum esse nobis negent, [illegible] Deus nobiscum esse nobiscum nobis [illegible] Deus nobiscum esse nobis [illegible] Deus nobiscum esse nobis [illegible] Deus nobiscum esse

Evſeb. c. 3. Cyrill. l. 8. contr. Jul. Plat. Tim. Prod. 3. 14. Eul. Præp. Ev. l. 11. c. 9. & 10. Auguſt. de civ. Dei l. 8. c. 11.

quem Cyrillus affectatur. Deum ita definit Plato, ut ipſe ſe Deus, cum ait: *Ego ſum qui ſum.* Declarat id pluribus Juſtinus in Paræneſi, & ex Numenio Euſebius & Auguſtinus. Quod niſi Socratis ſupplicio fuiſſet abſterritus, citra ambages, Moſem ſecutus, de Deo diſſeruiſſet; ſed vera de Dei natura ad vulgum proloqui tutum ſibi non eſſe taſſus ipſe eſt. Nec aliam ob cauſam priſcis Chriſtianis Platonis dogmata placuerunt, adeo ut

Plat. Tim.

Platonici haberentur, frequentioremque Platonicorum operum lectionem Julianus ipſis objiceret, quam quod recoctus ipſis & perſonatus Moſes videretur eſſe Plato, aut, ut ait Numenius, Moſes Atticiſſans. Hinc ſatis extat, Moſis libros Platonem diligenter

Juſtin. Parænet. Euſ. Præp. l. 11. & 12. Lactant. Inſt. l. 4. c. 2. Auguſtin. de civit. Dei l. 8. c. 11.

excuſſiſſe. Plura collegerunt Juſtinus & Euſebius. Lactantium itaque & Auguſtinum non multum moror, quorum ille, uti ſupra jam ex parte notavi, mirari ſe ait, quamobrem Pythagoras & Plato Ægyptios, Magos, & Perſas, non item Judæos adiverint; cum Syriam luſtraſſe Pythagoram, utrumque autem cum Judæis eſſe converſatum oſtenderim: Auguſtinus vero Platonem Libros ſacros evolviſſe negat, ut qui nondum eſſent Græco ſermone donati, quod refellemus infra; vel certe per interpretem quid iis libris contineretur didiciſſe, quod facile conceſſerim.

Ægyptiacarum Mercurii Columnarum, quæ quid fuerint oſtenditur

XV. Quæſitu dignum eſt, quid fuerint illæ Mercurii Columnæ, quibus ad Philoſophiam velut magiſtris uſi ſunt Pythagoras, Plato & alii. Sciendum eſt ante repertum papyri uſum, ſaxis veteres animi ſenſa ſignaſſe. Vetuſtiſſima fuit hæc conſuetudo apud Phœnices & Ægyptios. Diſerte id docent He-

Herod. l. 2. c. 102. 103. Strab. l. 17. Lucan. l. 3. Plin. l. 6. c. 29. Tac. Ann. l. 11. c. 14. Procl. in Tim. Ariſtoph. Sch. in Nub. & Av. Diod. l. 1.

rodotus, Strabo, Lucanus, Plinius, Tacitus, Proclus, & Ariſtophanis Scholiaſtes. Mos ille diu perſeveravit, etiam poſt inventam papyrum; præſertim ſi quid vulgo notum eſſe vellent, vel poſteris. Eximia generis hujus monumenta quamplurima extabant olim in Ægypto, quæ a Diodoro deſcripta ſunt. Mirabiles imprimis fuere ſubterranei quidam ſeceſſus, prope Thebas Ægyptias, quos Syringes appellabant, magno labore excavati, Veteribus memorati, Ammiano

Ammian. Marc. l. 22.

præcipue, qui eorum parietibus Hieroglyphicas literas inſculptas fuiſſe perhibet ante Diluvium, a viris, qui calamitatis hujus præſcii priſcorum rituum rationem ad poſteritatis memoriam hac arte commendarunt. Inſignes horum operum reliquias ad noſtram ætatem ſupereſſe Viatores teſtantur. Lex à Deo in Tabulis lapideis deſcripta eſt. Moſes jubet Deuteronomium lapidibus inſcribi. Inde cipporum ſive columnarum lapidearum uſus ad ſepulcra; non, ut vult Servius, *mortuis nobilibus ſuperpoſitarum, ad oſtendendum eorum columen*, ſed excipiendis elogiis, cujusmodi vetuſtiſſimæ duæ memorantur a Diodoro, ad Iſidis & Oſiridis ſepulcra ſacris literis ſignatæ. Inde columnis in Tingitana erectis Phœnices ſe a Joſua patria exterminatos adſcripſerunt. Inde columnæ Amphictyonum, Olympionicarum, & ducum victorum. Refert Plutarchus tria Epigrammata, ab Athenienſibus inciſa Hermis, poſt res ad Strymonem a Cimone præclare geſtas. Hermas illos, Mercurii Columnas recte appelles. Sic enim proprie dicebantur ſimulacra Mercurii: & ſic quoque baſes quadratæ, quibus aliorum Deorum capita imponebantur. Hinc Hermathenæ, Hermeraclæ, Hermerotes: Sed & vetuſtum idolum Germanorum *Irmenſul* nomen habuit, quod *Mercurii Columnam* interpretari poſſis. Memorabiles & Roſtrata Duillii, & illæ Appii Claudii, & nobiles illæ Trajani & Antonini. Hinc & eæ, quibus fœdera incidebantur: velut illa, cui leges fœderis Romanos inter & Latinos icti Servius Tullinius impreſſit; & illa Amarynthia Straboni memorata, in qua Eretrienſes & Chalcidenſes deſignaverant genera armorum, quibus de compacto uterentur: & illæ, quibus Alexandri fœdera cum Mitylenæis & Tenediis inſculpta ſunt. Inde & columnæ ad regionem fines determinandos poſitæ, quarum frequentem fuiſſe apud Veteres uſum ſcripſit Strabo. Tales fuerunt illæ, quas ad ſignandos terrarum a ſe domitarum limites adſcriptis titulis Seſoſtris deſtituit: talis fuit & celebris illa, in Iſthmo Corinthiaco a Theſeo collocata, ad fines Joniæ & Peloponneſi notandos. Talis fuit & quam Rhegini in litore poſuerunt. Plurima hujusmodi ſuppeditat liber inſcriptionum Gruteri. At nihil hoc in genere Marmora Oxonienſia æquiparare queat; quibus inſigniores priſcorum Græcorum Epochæ, Fœdus Smyrnæorum & Magnetum, aliaque egregia vetuſtatis monumenta inſcripta ſunt. Quibus lapides deerant, ut Babylonii,

Deut. 27. 2. 3. Joſ. 8. 32.

Serv. in Æn. 8. Plut. in Cim.

Strab. l. 16.

Strab. l. 3.

Plut. Thef.

Sesoi, hi Israelitæ urbantur.
Sesoi. 4. 2. Exechiel Babylone degens mandat Deus, ut
Ezech. 4. 2. ei hanc urbem ferulam ferreo instar muri
lam fistit quæ columnam Aeneæ, & ejus
Dominicus apud Babylonem fu exposita.
Cochlius quoque intercisis fidelem plu-
rorum generatorum observationem indicavit
Plin. l. 7. c. 9. modum, decorosque Author Ægyptiorum
Pausan. Græcorum. Quæ eorum remissis Pro-
Ezech. 4. 2. pheta Ezechiele Dominicus in Cra-
Ezech. 4. 2. tem, & Ephraim degentibus, & Ba-
Ezech. 4. 2. bylonia altera, alumnis, cui Sesbi-
Ezech. 4. 2. nomen, Dominicus dedicatur, cui Se-
Ezech. 4. 2. bylonis addimus, notabitur. Et ante or-
Ezech. 4. 2. tum ex agro quotidiana fistit Deus Pha-
raonis columnas Babylonias politas, quæ
in duabus Pharaonis specus vitæ juxta
Origen. ejus, & Memphis, & totum orbem
Ezech. 4. 2. dominantes Nebuchadnezar Agathias
Ezech. 4. 2. ejus, quæque ex his ab his Heroicis
Sesbi. 4. 2. Sesbi. 4. 2. Sesbi. 4. 2.

quæ ſacris Ægyptiorum libris continebantur, ſubnexis tantum ſequentis ævi geſtis. Videntur item plurima naturæ arcana exarata in iis fuiſſe: ait enim Melampus ἱερογραμματεῖς *(ſacer ſcriba)* initio libri de palpitationibus, multa ſe ex ſecretis Columnis deprompta ad Ptolemæum Regem ſcripſiſſe. Publica autem conditu fuerant auctoritate hi libri, & in tabulariis ſervati; unde commentaria ſua Manethos deſcripſit. Eſt apud Jamblichum, Bitin prophetam Ammoni regi quædam eſſe interpretatum ex Mercurialibus libris, quos in adytis Saitici Templi ſacris literis exaratos repererat: hos in Græcam linguam ex Ægyptia converſos eſſe Mercuriales dicti ſunt libri iſti; quod ex Mercurii Columnis eſſent delibati. Hinc inſtructi ſunt Pythagoras & Plato. Sæpe item laudantur a Veteribus. Quoniam autem illi libri Ægyptiorum ex Columnis Mercurii fuerant excerpti, idcirco ex Columnis Mercurii eruditi dicebantur, quibus facta fuerat librorum illorum copia & ex Columnis Mercurii petita itidem dicebantur, quæ ex myſticis illis voluminibus fuerant collecta. Id oſtendit Epiſtola Manethonis ad Ptolemæum Philadelphum, in qua compilaſſe ſe fatetur ſcriptos a proavo ejus Mercurio, poſteriore videlicet, libros. Quamquam negare nolim ad Columnas ipſas aditum Ægyptiis Magiſtris patuiſſe.

Jamblich. de myſt.

Quod autem ait Manethos apud Euſebium & Georgium Syncellum, Mercurii Columnas ante Diluvium extitiſſe in Seriadica terra, in eo videtur columnas Mercurii Ægyptias confundere cum Columnis duabus, lapidea una, lateritia altera; quibus Sethi nepotes ſideralem ſcientiam inſculptam commendaſſe Joſephus tradidit: quarum & lapideam (legendum enim hoc loco, λιθίνην, non ut vulgo editum extat, πλινθίνην,) ſua ætate in Syriade manſiſſe affirmat. Pſeudo-Euſtathius in Hexaemeron fuiſſe eam ſcribit ἐν γῇ Σειριάδι, *in terra Seiriad*, ad ſua usque tempora. Cedrenus: ἥτις σώζεται, ὡς Ἰώσηπος μαρτυρεῖ, εἰς τὸ Σιρίδον ὄρος, ἕως καὶ νῦν. *Quæ ſervatur, ut teſtis eſt Joſephus, in Sirido monte, ad hoc tempus.* Igitur Euſebius Mercurii Columnas confundit cum Columnis poſterorum Sethi; & quoniam has κατὰ τὴν Συριάδα poſitas legerat ibidem & illas ſtatuit. Hinc factum ut Syriadem, & Seriadicam terram, circa Ægyptum quærerent nonnulli. Nam Seres Æthiopica gens eſt, & Ser fluvius inſulam Seriam in mari rubro efficiens, & Seres oppidum in vicinia Ægypti. Verum quis credat Sethum, aut Sethi filios in Æthiopiam penetraſſe, cum vix credibile ſit, ante Diluvium, Aſia exceſſiſſe quemquam? Opinabar ipſe quoque Siriadem terram dictam Ægyptum, quaſi Niliacam: Nilus enim eſt Siris. At propius vero videtur ſignari a Joſepho Syriam illam; quam ad Cophenem fluvium ipſe alibi locat: vel legendum σειριάδα, ut intelligatur Sehirath, locus in Galgalis, in quo fuiſſe אבני פסילים τὰ γλυπτὰ, *lapides ſculptos* docet nos liber Judicum. Quæ veriſimillima eſt conjectura ampliſſimi Voſſii, quem & pro ſua ſingulari virtute ſummopere colo, & pro veteri noſtra neceſſitudine valde amo.

Joſeph. Antiquit. l. 1. c. 7.

Jud. 3. 19. 26.

Voſſ. de ætat. mundi, c. 10.

Joſeph. Antiquit. l. 1. c. 3.

XVI. Ariſtotelem cum Judæo quodam in Aſia fuiſſe converſatum, Clearchus Ariſtotelis diſcipulus memoriæ prodidit. Frequens quippe fuit hoc tempore Græcorum conſuetudo cum Judæis, qui & bellis interfuerunt Alexandri, & ſub eo, ipſiusque ſucceſſoribus ſtipendia meruerunt. Verba Clearchi recitant Joſephus & Euſebius. Itaque Ariſtoteles rerum omnium cauſam eſſe dixit Deum & Materiam; quod ex eodem fonte, Moſis videlicet doctrina, quippe adulterata & corrupta, videtur eſſe profectum, unde ſententiam eamdem hauſiſſe Platonem diximus, qui & Ideam præterea addidit: eamdem hauſerunt & Stoici. Idem poſt principem Deum Deos alios inferiores, ſub intelligentiam tantum cadentes poſuit, Angelos nimirum; auctore Moſe, vel aliis certe Scriptoribus ſacris. Denique in libello de mundo vetuſtam quamdam ait eſſe doctrinam, quæ Deum rerum omnium conditorem & ſervatorem eſſe ſtatuit, quod ad Moſem utique videtur pertinere. Promtum ergo & facile fuit Ariſtobulo Judæo oſtendere, ex Moſe & Prophetis Peripateticam Philoſophiam manaſſe; quod factum ab eo teſtatur Clemens Alexandrinus.

Ariſtotelis.

Joſeph. l. 1. contr. Apion. Euſeb. de Præp. Ev. l. 9. c. 5. & 6. Clem. Alex. Str. 1.

Clem. Alex. Str. 5.

XVII. Æqualis fuit Ariſtotelis Hecatæus Abderita, qui de Judæis librum reliquit. Hujus quoque extabat liber de Abrahamo: quem librum Hiſtoriæ hujus Judaicæ partem fuiſſe opinantur quidam. Horum accedo ſententiæ: nam non ad Abrahamum ſolum, ſed & ad Ægyptios quoque pertinebat hic Hecatæi liber, ut cognoſcitur ex Clementis quinto Stromate. Hæc autem hiſtoria

Hecatæi Abderitæ.

Judæorum

Judæorum inſtituta ita probabat, ut vel religionem Judaicam eum eſſe amplexum ſuſpicatus ſit Herennius Philo, vel librum certe ſuppoſitum eſſe: futili ſane & inani conjectura. Quid enim mirum, hominem eruditum, Alexandri & Ptolemæi Lagidæ æqualem ac ſocium, ac proinde cum Judæis ſæpe converſatum, rei eorum voluiſſe cognoſcere, quæ magnam antiquitatis ac veritatis ſpeciem præ ſe ferebant, cognitas magni duxiſſe, debuiſſe, feciſſe, dignasque cenſuiſſe quæ ad notitiam Græcorum venirent. An æqua cauſa hæc eſt, cur moveatur de auctore controverſia? Pari ergo jure veniant in dubium trophæi Scriptores, quos in teſtimonium adduxerunt Joſephus, Clemens, & Euſebius, tanquam antiquitatum Judaicarum peritos, & Judaicæ gentis fautores. Narrabat præterea hoc opere Hecatæus, quomodo ergæ ſuas leges affecti eſſent Judæi, easque conſtanter & fortiter retinerent: id quod ajebat ſe ab Ezechia ſummo eorum Pontifice audiviſſe, qui gentis ſuæ inſtituta, & variæ rationem e libro, in quo deſcripta hæc erant, audiente ſe prælegebat. Librum hunc autem, Moſaicum volumen eſſe ajo. Cauſam idem alibi affert, cur neque Mofaicæ legis, neque memoratorum in ea virorum meminerint Hiſtorici, vel Oratores, vel Poëtæ: quod nempe ſacra myſteria ore impuro enuntiari minime liceat. Quæ quidem rei non veræ vera ratio eſt: quam multorum enim ſcripta celebrata fit Judaica Lex, ſatis indicat hæc a nobis inſtituta diſquiſitio.

Eudoxi, XVIII. Conuphidem in Ægypto audiit Eudoxus Cnidius. Illic autem ex Columnis Mercurii Philoſophiam diſciſſe ipſum commemorat Iamblichus. Atqui Columnas illas Lege Moſis ac doctrina fuiſſe inſcriptas non inficiei conjectura ſupra deprehendimus.

Megaſthenes, XIX. Nec præterea eundus hic eſt Megaſthenes, aquo condita eſt Indicarum rerum Hiſtoria, qui poſtquam ad Orientis intima penetravit Seleuci Nicatoris temporibus, opus ſuum condidit; in quo cum ſe ſapienti naturæ hiſtoriam perſpectam Judæos habuiſſe, Moſen Genekin manſuſſe vitus eſt find care.

Beroſi, XX. Sequitur Chaldæice hiſtoriæ florentiſſimus ſcriptor Beroſus, quam ex vetuſtis quidem monumentis Chaldæorum collegit. Attamen de genere humani corruptela, & effuſo puniendis hominum noxis Diluvio, deque Arca in Armenæ vertices delata, qua ſobolis humanæ reparator Noachus ſervatus eſt, ita diſſerit, ut a Moſe plurima, vel ipſum, vel quos fecutus eſt Annales, habuiſſe appareat. Atque hunc ſubinde aſſeclati ſunt Abydenus, & Alexander Polyhiſtor, ex quorum ruderibus Moſaici auri fragmenta eruemus.

Abydeni, XXI. Demus ergo hic locum Abydeno, qui idem videtur ac Abydenus ille Paſcephatus, Ariſtotelis, ut fertur, amaſius: uterque enim in ſcribendis hiſtoriis induſtriam ſuam exercuit; & ut hic Arabica, Cypriaca, & Deliaca ſcripſit, ita ille Aſſyriaca, Medica, & Chaldaica, pariargumenti res actituli. Nec morer varietatem ſcripturæ in nomine hoc exprimendo, quam obſervavit Scaliger: nam ea ex initio in veteribus libris jotacismo provenit. Fragmentum porro infigne ex ejus Aſſyriacis & Medicis affert Euſebius in Præparatione Evangelica; in quo Diluvii Noachici, Arcæ ad Armenios montes appellentis, & avium inde emiſſarum caſus, turris quoque Babyloniæ hiſtoria, ita narrantur, ut Moſem tanquam per nubila facile agnoſcas.

Scalig. in Eus. Chr.

Euſeb. de Præparat. Evangel. l. 9. c. 12.

XXII. Quod Moſem Græce loquentem audimus in interpretatione Septuaginta Seanum, id Demetrio Phalereo debemus. Hoc Demetrii enim auctore & incentore egregia hæc & memorabilis opera ad literarum ſacrarum illuſtrationem collata eſt. Ex quibusdam Joſephi verbis adverſus Apionem, euſtimari poſſit aliquid de Judæis ſcripſiſſe; ſed ſi veris locum damus, videtur ille Joſephus Phalereum Demetrium confudiſſe cum Demetrio Judæo, qui de Judæorum regibus diſſertationem edidit. Quod & a viris eruditis alias pectatum eſt.

Phaleren.

Joſeph. adv. Apion. l. 1.

Septuagin-tum Interpretum Græce ſcripturæ auctores Septuaginta, & ipſe rei narrator Ariſteas: cujus tamen nomine inſcriptura quod extat opus, genuinum eſſe contendere nolim. Interpretationis quoque hujus hiſtoriam, & auctores in controverſiam revocari ſcio. Sed ne ipſi quidem ſententiæ receptæ oppugnatores, negant fub Ptolemæo Philadelpho Græcas literis explicatos eſſe Libros ſacros. Et ex Prologo Eccleſiaſtici manifeſtum eſt ante tempore Ptolemæi Evergetis extitiſſe Græcam interpretationem Legis &

Ariſteas de Interpret.

Prophetarum. Atque hoc mihi in præſentia ſatis eſt.

Ezekieli, XXIV. De numero Septuaginta horum Interpretum fuiſſe Ezekielum unum, Judaicarum tragœdiarum poëtam, quibusdam perſuaſum eſſe video. Certe non Euſebium ſolum, & Clementem Alexandrinum præceſſit ætate, ſed & Alexandrum Polyhiſtorem, qui fuit L. Sullæ æqualis; & Demetrium Judæum, qui ex ejus ſcriptis fragmenta depromit apud Euſebium. Vixiſſe autem Demetrium hunc, inter Ptolemæos, Philopatora, & Lathyrum, paulo poſt pateſaciam. Drama ejus hodieque extat, ἐξαγωγὴ inſcriptum, quo Ebræorum exitus, duce Moſe, explicatur.

Euſeb. de Præp. Ev. l. 9. c. 28. Clem. Alex. Str. 1.

Manethonis, XXV. At Manethos Sebennyta in Ægyptiaca Hiſtoria luculentam Moſaicarum rerum collegit memoriam, ſive ex ſacris Columnis a priore Thoyth poſitis, ſive potius ex libris ſacris, qui ex Columnarum inſcriptionibus fuerant expreſſi. Hæc autem ſupra demonſtravi fuiſſe ex Moſaicis libris delibata. Conſulito ergo fragmenta Scriptoris hujus apud Joſephum; Iſraelitici populi hiſtoriam a Moſe traditam, quanquam fabulis aliquot infuſcatam, reperies. Sed & Moſis ipſius meminit nominatim, quem leges Ebræis poſuiſſe, & Oſarſiphum eſſe dictum narret, at genere Heliopoliten fuiſſe mentitur.

Joſeph. l. 1. contr. Apion.

Philochori, XXVI. Meminit & Moſis Philochorus Athenienſis, tanquam vetuſtiſſimi Judæorum ducis. Id diſcimus ex Juſtini Paræneſi. Vixit autem Philochorus Ptolemæi Philopatoris temporibus.

Ariſtobuli Judæi, XXVII. Librorum Moſis explanationem lucubravit Ariſtobulus Judæus, Peripateticus Philoſophus. Unum hunc quoque de Septuaginta Interpretum numero fuiſſe comminiſcitur Anatolius apud Euſebium, quod temporum ratio non patitur; nam Ptolemæi Philometoris magiſter fuit, eique opus ſuum inſcripſit, atque inde nonnulla profert Clemens Alexandrinus; nec alius eſt ab eo cujus mentio fit libro Machabæorum poſteriore: uti quidem cenſent Clemens Alexandrinus, & Euſebius; ſed reclamante Scaligero, & aliis poſt Scaligerum nonnullis. Multum hic operæ ac ſtudii in literis ſacris poſuit, & Judæorum Legem plurimum Pythagoræ, Platoni, ac Peripateticis Philoſophis inſtrumenti ad veri diſquiſitionem ſubminiſtraſſe oſtendit, & ante Ptolemæum Philadelphum Græcam Moſis interpretationem extitiſſe. Verba ipſius in volumina ſua Clemens & Euſebius retulerunt.

Euſ. Hiſt. Eccl. l. 7. c. 32.

Clem. Al. Str. 1. & 5. Euſ. Præp. l. 13.

Clem. Al. Strom. 1. 2. Mach. 2, 10. Clem. Al. Strom. 5. Euſ. Præp. l. 8. c. 9. Scalig. in Euſ. Chr.

XXVIII. Ptolemæi Epiphanis ævo floruit Polemon, è cujus Græcanica hiſtoria inſigne affert monumentum Africanus, de exitu Iſraelitarum ex Ægypto. Africani verba ipſa & in Chronicis Canonibus, & in libris de præparatione Evangelica conſecravit Euſebius. Moſis ipſius, tanquam ducis Judaicæ gentis diſerte meminiſſe Polemonem ſcribi Juſtinus in Paræneſi, & ex Juſtino Cyrillus adverſus Julianum.

Polemonis,

Euſeb. de Præp. Ev. l. 10.

XXIX. Subnectendus huic Eupolemus, quem quoniam laudat apud Euſebium Alexander Polyhiſtor, ſequitur antiquiorem fuiſſe Sullæ temporibus. Certe hunc ipſum eſſe Eupolemum filium Johannis, quem ad Romanos fœderis ineundi cauſa miſit Judas Machabæus, multa perſuadere poſſunt; nam & tempora congruunt; etenim quinto Demetrii Soteris anno, Ptolemæi vero Evergetis duodecimo videtur hiſtoriam ſuam contexuiſſe, ut apparet ex προθεσμίᾳ ab illo petita, quam notat Clemens Alexandrinus. Unicus me movet Joſephi locus, quo inter Græcos locat Eupolemum & Philonem Seniorem, & Libros Sacros neutiquam ipſis lectos fuiſſe fatetur. Sed tamen videtur Græcos eos dixiſſe, quia Helleniſtæ erant. Ait deinde non potuiſſe ipſos ſancta Volumina ſatis accurate perſequi, quia propter linguæ ſanctæ ignorationem, quam pauci omnino hoc ævo callebant, ad exemplaria Ebraica non poterant recurrere. Fieri ſane potuit, ut cum animum appulerunt ad ſcribendam hiſtoriam, non tam Veterum commentariis, & priſcis inhærerent memoriis, quam traditionibus πατροπαράδοτοις *(propagatis a Patribus)* vel famigerationibus: quod ſcriptores faciunt nimis multi. Quid ſi aperte dicamus hic halucinatum Joſephum, cum inter Græcos Eupolemum recenſet, quem Hieronymus Judæum fuiſſe aſſeverat, perinde ut Ariſtobulum & Demetrium? Sed & in hoc Demetrio erraſſe videtur Joſephus, cum Phalereum eum eſſe putavit, qui longe alius eſt, Judæus nempe, & qui de Judæorum regibus ſcripſit, uti mox declarabimus. Eupolemum Moſis & Judaicæ gentis antiquitatem retuliſſe

Eupolemi, Euſ. Præp. Ev. l. 9. c. 17.

1. Mach. 8, 17. 2. Mach. 4, 11.

Clem. Al. Strom. 1. Joſ. l. 1. contr. Apion.

Hieron. de ſcript. Eccl. in Clem. Alex.

retuliſſe in literas, itidem ut a Joſepho factum eſt, tradit ibidem Hieronymus. Illuſtria ejus fragmenta profert apud Euſebium is quem dixi Polyhiſtor. Moſem ille alicubi ſcripſit primum ſapientem fuiſſe, cum tamen Abrahamum reliquos ſapientia præſtitiſſe antea dixiſſet. Sed notabile imprimis habet illud, falſum licet, Judæis primum Moſem literas tradidiſſe, Judæos Phœnicibus, Phœnices Græcis. Verius hoc adjicit, primum leges Judæis Moſem poſuiſſe.

Euſ. Præp. Ev. l. 9. c. 17. 26. 30. & ſeq.

XXX. Celebratus ab Alexandro Polyhiſtore apud Euſebium Demetrius ille ſupra a me memoratus, quem Judæum fuiſſe, itidem ut Ariſtobulum & Eupolemum, indicat Hieronymus, & Moſis ac Judæorum ἀρχαιοτάτην *(antiquitatem)* demonſtraſſe, quemadmodum e Joſepho factum eſt. Librum de Judæorum regibus fortaſſe ſignificat, quem ab ipſo lucubratum eſſe narrat Clemens Alexandrinus. Quibus temporibus vixerit, ignoratur vulgo. Mihi certe conſtat inter Ptolemæi quarti, ſive Philopatoris, & Ptolemæi Lathyri ætatem floruiſſe. Hujus enim ætate vixit Alexander Polyhiſtor, a quo citatur; illius vero meminit Demetrius ipſe in fragmento quod affert Clemens Alexandrinus. Longe ampliora hoc fragmenta, ex Alexandri illius libris depromta ſervavit Euſebius, quibus Jacobi profectio in Meſopotamiam, & reliqui ipſius, filiorumque ac nepotum caſus ad mortem usque continentur; nec non & Moſis fuga in Madianitarum regionem ad Jethronem, ejusque cum Sephora conjugium; ac mirifica item virtus, qua amaros fontes conjecto ligno dulces effecit in Mara; unde in Elim profectus eſt, ubi duodecim fontes & ſeptuaginta palmas reperit. Atque hæc accurate ad Moſaicæ ſcriptionis veritatem exacta ſunt. Perperam, ut dixi, confunditur a Joſepho Demetrius ille Judæus cum Phalereo: nam conjungitur illic cum Philone Seniore, & Eupolemo, qui Judæi fuerunt, quemadmodum ab Hieronymo quoque cum Eupolemo & Ariſtobulo conſociatur, & a Clemente Alexandrino cum Philone Seniore. Cum ergo Demetrium Judæum illi ſignificaverint, debuerat idem a Joſepho ſignificari.

Demetrii Judæi, Euſ. Præp. Ev. l. 9. Hieron. de ſcript. Eccl. in Clem. Alex.

Clem. Al. Strom. 1.

Euſ. Præp. Ev. l. 9. c. 21. & 29.

Joſ. l. 1. contr. Apion. Hier. de ſcript. Eccl. in Clem. Al. Clem. Al. Strom. 1.

XXXI. Cleodemum præterea, qui & Malchus dictus eſt, laudat Alexander idem Polyhiſtor, apud Joſephum. Prophetam quoque appellat, & juxta Moſis narrationem hiſtoriam Judæorum elaboraſſe ait: tum ſubjicit ejus fragmentum de liberis Abrahami, ex Chætura natis.

Cleodemi, Joſ. Antiq. l. 1. c. 16.

XXXII. Theodoti quoque auctoritate ſe tuetur Alexander Polyhiſtor, & ex ejus libro de Judæis particulas depromit verſa oratione ſcriptas: unde librum hunc non aliud fuiſſe colligas, quam Moſaicæ hiſtoriæ metricam expoſitionem. Narrantur illic, Jacobi in Meſopotamiam ad Labanem profectio, duplex ibi cum Lia & Rachele conjugium, undecim marium liberorum, & puellæ unius procreatio; reditus Jacobi ad ſuos, Dinæ ſtuprum, Sichemo ac Sichemitis illatus a Symeone & Levi, reliquisque Dinæ fratribus interitus. Quibus demum Joſephi caſus ſubjuncti erant. Atque ea penitus ad mentem Moſis, neque ulla re diſcrepantia. Plane is ipſe eſt, quem Joſephus primo contra Apionem Judæorum meminiſſe ait ὡς παρείχομεν *(non obiter.)* Eumdem eſſe qui res Phœnicum Phœnicia lingua proſecutus eſt, & Sanchoniathonis continuavit hiſtoriam, quique Græce a Læto redditus eſt, ut extat apud Tatianum, viri graves & eruditi affirmarunt. Ego vero vix credere auſim tantum in Phœniciæ & Græcæ linguæ facultate potuiſſe, ut geminam hiſtoriam utraque lingua conderet. Et vero præter nominis ſimilitudinem nulla cauſa eſt, cur id ſibi perſuadeat quisquam.

Theodoti, Tatian. Or. contr. gent. Voſſ. de hiſt. Gr. l. 3. Boch. Chan. l. 2. c. 17.

XXXIII. Laudat & Philonem Seniorem Alexander Polyhiſtor. De regibus Judæorum ſcripſiſſe illum, & alia ac Demetrium de iis ſenſiſſe, teſtis eſt Clemens Alexandrinus. Citantur a Polyhiſtore apud Euſebium libri ejus de Hieroſolymis, ex iisque nonnulla depromuntur fragmenta, numeris poeticis adſtricta, quibus Abrahamus, Iſaacus, Jacobus, & Joſephus celebrantur. Sive autem is auctor eſt libri Sapientiæ, qui Salomonis nomen præfert, quod nonnullis Scriptorum veterum perſuaſum fuiſſe affirmat Hieronymus; ſive eum collegit ſolum & deſcripſit, quod communi ſententiæ magis eſt conſentaneum; ſive liberiori interpretatione expoſuit, quod mihi videtur probabilius, Moſis libros compilaſſe credi poteſt, & multa in hunc librum tranſtuliſſe. Judæum fuiſſe notat Hieronymus. Unde erroris manifeſtus eſt Joſephus, qui in Græcorum ſeriem conjecit, & Codi-

Philonis Senioris, Clem. Al. Strom. 1. Euſ. Præp. Ev. l. 9. c. 20 & 24.

Hier. Præf. in l. Salom. Joſ. l. 1. contra Apion

cem ſacrum legere ipſum non potuiſſe ait: vel ita certe exponendus eſt Joſephus, uti expoſuimus ſupra, cum de Eupolemo ageremus; nempe cum eſſet Ebraicæ linguæ imperitus Philo, Ebraico exemplari uti non potuiſſe.

Alexandri Polyhiſtoris.

XXXIV. Fuit æqualis Ptolemæi Lathyri ſæpe jam laudatus Alexander Polyhiſtor, qui non plurimas ſolum Moſaicæ hiſtoriæ partes e vetuſtis auctoribus excerptas Commentariis ſuis complexus eſt, velut ex Beroſo Coſmogoniam, figmentis licet deformatam, & Diluvii, ac Arcæ Noachi in Armenios montes delatæ, & avium ad explorandam aquæ altitudinem emiſſarum hiſtoriam: ex Eupolemo vero, Artapano, Cleodemo, & Demetrio, turris Babylonicæ ædificationem, Abrahami ex Ur Chaldæorum profectionem in Phœniciam, e Phœnicia in Ægyptum, famis tolerandæ cauſa, Pharaonis amorem adverſus Saraiam, Abrahami victoriam ex Loti hoſtibus, oblata ei a Melchiſedeco dona; liberos ejus ex libera & ex ancilla ſuſceptos, ex priore nempe Iſaacum, quem Riſum nominat (quippe id ſonat vox Iſaac;) inchoatum Iſaaci, non conſummatum ſacrificium; alios etiam ex Chætura genitos liberos; tum deinde accuratam Jacobi, & liberorum ac nepotum ejus hiſtoriam, ad Moſem usque & Aaronem, Chami etiam, Chanaani, Meſraimi, Enochi quoque & Mathuſalæ mentionem; poſtmodum ſtuprum Dinæ, & Sichemi interitum ex Theudoto; ſed Moſis etiam Judaicæ Legislatoris res geſtas Moſemque ipſum, ut antiquum Judæorum ducem laudat. Quæ cum ita ſint, comminiſci ſane non poſſum, quo auctore, quave ratione ſcripſerit, Judæorum Legem opus eſſe Ebrææ mulieris, cui nomen Moſo. Quanquam & ſexum utrumque ab exoticis Scriptoribus Moſi tributum fuiſſe infra oſtendemus.

Apollonii Molonis.

XXXV. Apollonio Molonis gravem impingit calumniæ & ſycophantiæ dicam Joſephus, quod leges a Moſe ſancitas, Moſemque adeo ipſum fictis criminibus, & probris vexarit. Errorem quoque ejus notat in aſſignando tempore exitus Judæorum ex Ægypto; & diluit demum oblatas ab eo adverſus Judæos criminationes, quod alienos ritus, & falſas reliquarum gentium de Deo opiniones repudiarent. Apollonium Molonis dixi, non, ut Joſ. l. 2. Joſephus ipſe eum appellat, Apollonium Molonem: qua re Apollonium Moſonis, qui μαλακὸς dictus eſt, cum Molone perperam confundit, quos eſſe diſtinguendos docet Strabo. contr. Apion. Strab. l. 14.

XXXVI. Moſem noverat & Caſtor, ſive Rhodius, ſive Galata, Dejotari gener, & inter eos recenſetur a Juſtino, qui Moſis tanquam vetuſtiſſimi Judæorum principis meminerunt. Caſtoris Rhodii, Juſt. Paræn.

XXXVII. Memorabili teſtimonio Moſem Diodorus Siculus proſequitur, quo & virtutes ejus prædicat, & ait primum Ægyptiis leges poſuiſſe. Verba Diodori referunt Juſtinus & Cyrillus, verum variante ſcriptura: ſic enim legitur in vulgatis Diodori codicibus: Diodori Siculi. Diodor. l. 1. Juſt. Paræn. Cyrill. l. 1. contr. Julian.

μετὰ γὰρ τὴν παλαιὰν τῶ κατ' αἴγυπτον βίω κατάστασιν, τὴν μυθολογουμένην γεγενῆσθαι ἐπὶ τῶν θεῶν καὶ τῶν ἡρώων, πᾶσαί φασι πρῶτον ἀγραφοις νόμοις χρήσασθαι τὰ πλήθη βιῶν τὸν Μνεύην, ἄνδρα καὶ τῇ ψυχῇ μέγαν, καὶ τῶ βίω κοινότατον τῶν μνημονευομένων.

Nam poſt vetuſtum hoc in Ægypto vivendi genus, quod Deorum & Heroum ævo viguiſſe fertur, primum Mneven ajunt, magni animi virum, & inter celeberrimos de vita præclare meritum, vulgi multitudini perſuaſiſſe, ut legibus uteretur non ſcriptis, ad easque vitam accommodaret. Ita vero habent edita exemplaria Juſtini: πᾶσαί φασιν ἐγγράφοις νόμοις πρῶτον χρῆσθαι τὰ πλήθη καὶ βιῶν Μωσῆν ἄνδρα καὶ τῇ ψυχῇ μέγαν, καὶ τῶ βίω ἱκανώτατον μνημονευόμενον. Paria fere habet Cyrillus, qui hunc Juſtini locum videtur, cum ſcriberet, reſpexiſſe. Certe utrum, Μνεύην, an Μωσῆν, ſcripſerit Diodorus, dubitatio eſt. Verum quomodocunque legas, parum intereſt, cum Mneves, ſeu Mnevis, ipſe ſit Oſiris; Oſiris autem, ipſe Moſes: quod ſuo loco demonſtrabitur. Videtur id quidem ignoraſſe Diodorus, &, ne verum diſſimulem, Μνεύην, ſcripſiſſe; nam paulo poſt Moſem inter latores legum nominatim recenſet. Sed nihil adverſus verum valere debet Diodori ignoratio; cum præſertim poſt fabuloſa Deorum & Heroum tempora leges tuliſſe dicat Mneven, virum magnum, quem & alibi Menam appellat: quæ tamen nomina diverſa ſunt, & originis diverſæ. Atque hoc Moſi aptius convenit, qui vere vir magnus fuit, quam Heliopolitano illi Deo, qui vir dici non potuit, cum Deus eſſet. Mnevis ille, ſeu Menas Diodori, Men appellatur ab Herodoto, Minæus a Joſepho, Minis a Plutarcho, Menis ab Æliano, Maneros a Julio Polluce, qui & eum Muſarum diſci- Diodor. l. 1. Herod. l. 2. c. 99. Joſ. Antiq. l. 8. c. 2.

pulum

Plut. de Iside & Osiride.

Diod. Sic. lib. 1. cap. 2.

Strab. lib. 15.

Arrian. lib. 5. de Alexandri Exped.

Curt. lib. 8.

Plut. Cim.

Diod. Sic. lib. 1. cap. 2

Celebratiſſimum illud eſt, quo Moſis Judæorum legislatoris libros advocat. In eo de Arca Noachi agens, & Armeniæ monte ad quem appulit, appellari ait montem hunc, βαρίδα. Ab Arca ipſa ita dictum vere exiſtimabat Scaliger: naves enim, βαρίδες, appellabantur: & religionibus ac templo conſecrata fuit ab incolis illa Baris: cujus vocis originem, vulgo ignorabilem, docuit me Æſchyli Scholiaſtes. Is ad hæc Æſchyli verba: ξέρξης δὲ πάντ' ἐπέσκε δυσφρόνως βαρίδεσι πουτίοις, ſic differit: ὁ ξέρξης δὲ πάντα τὰ καλὰ δηλονότι ἐπέσκε, καὶ ἐπεπτάκατο τοῖς βαρίδεσι ναυσὶ, τοῖς ἀπὸ τῆς βάρεως ὕσους, ἢ τίς ἐστι πόλις περσίδος, ἐξ ἧς καὶ αἱ νῆες βαρίδες. *Xerxes autem mala videlicet omnia oppetiit, & attraxit navibus Baridibus, Bari profectis, quæ Perſiæ urbs eſt, ex qua & naves Barides dictæ.* A Perſis tranſiit ea vox ad Jonas, ut intelligitur ex Corinthi libro de dialectis: hinc ad Græcos & Latinos. Sed hæc obiter.

Scalig. ad Fragm.

Æſchyl. Perſ. v. 522.

Ptolemæi Mendeſii,

XLI. Hoc ævo vixiſſe videtur Ptolemæus Mendeſius, qui res Ægyptias tribus libris complexus eſt. Minime ille quidem Ebræorum præeunte Moſe exitum ex Ægypto prætermiſit, quem ad Amoſios regis Ægypti tempus retulit. Verba ipſius repræſentavit Apion, ex Apione Clemens Alexandrinus. Meminerunt eorumdem Juſtinus in Paræneſi, Tatianus, Africanus apud Euſebium, & Cyrillus.

Clem. Al. Strom. 1. Euſ. Præp. Ev. l. 10. c. 10 Cyr. in Jul. l. 1.

Strabonis, Strab. l. 16.

XLII. Huic ſubjiciemus Strabonem, virum pretii quantivis, qui de Moſe & Judæis ſummo candore diſſeruit. Scribit enim profanos Ægyptiorum mores exoſum Moſem, collecta ingenti piorum hominum multitudine conceſſiſſe in Judæam, illicque fixis ſedibus, & ſanctis Dei colendi ritibus inſtitutis, adjectoque potiſſimum & ejurato idolorum cultu, non tam vi & armis, quam pietate imperium confirmaſſe: verum in pejus deinde vergentibus Judæorum animis, puram religionem ſuperſtitionibus fuiſſe labefactatam; & quæſitum ſanctitate ac integritate vitæ imperium gentem nefariam tyrannide & latrociniis auxiſſe. Falſa quidem veris nonnulla admiſcet, ſed viro veritatis amanti, ac res ab aliis ſibi traditas ingenue referenti condonanda.

Apionis,

XLIII. Quæ a Ptolemæo Mendeſio acceperat, non retulit modo Apion Grammaticus, ſed ſuo etiam aſſenſu comprobavit, peſſime licet erga Judæam gentem affectus, quam & ſcriptis proſcidit. Moſem igitur Judæis Ægyptum fugientibus præiviſſe fatetur, cum Argis Inachus, Amoſis in Ægypto regnaret. Itaque eum in teſtimonium adducit Juſtinus; adducunt & Tatianus, & Africanus apud Euſebium. Verba ipſa exhibet Clemens Alexandrinus. Verum longe plura affert Joſephus ex libris Grammatici hujus, qui ſincerum licet veritatis vas incruſtare tentet, Moſis tamen res geſtas mirifice confirmat.

Juſtin. Paræn. Euſ. Præp. Ev. l. 10. c. 10 Clem. Al. Strom. 1. Joſ. l. 2. in Apion.

XLIV. Huc conferendi, Philo Judæus Apionis hujus æqualis, qui eruditiſſimis lucubrationibus Moſem illuſtravit; Flavius Joſephus Judaicarum Antiquitatum vernaculus vindex, qui Veſpaſiani ac Titi præcipue temporibus enituit; & Juſtus Tiberienſis Joſephi æqualis & adverſarius, qui Chronicon regum Judæorum ſcripſit, & a Moſe auſpicatus eſt.

Philonis, Joſephi, & Juſti Tiberienſis.

XLV. Cuinam vero potiſſimum ætati tribuendi ſint Auctores apocryphorum librorum Esdræ, tertii & quarti; item tertii Machabæorum, incertum eſt: neque vero hæc eſt præſentis loci tractatio. Conſtet modo expreſſas in iis Moſaici operis notas extare.

Auctorum libri tertii & quarti Esdræ, & tertii Machabæorum.

XLVI. Arcano Moſis volumine Judaicum jus contineri, atque a Judæis edifici, ſervari, & metui, ſcriptum reliquit Juvenalis.

Juvenalis, Juv. Sat. 14.

XLVII. Columbæ e Deucalionis arca ad explorandam tempeſtatem emiſſæ meminit Plutarchus. Atque id quidem vel a Moſe ſumſit ipſe, vel quod potius exiſtimaverim, ab aliis qui a Moſe ſumſerant. Quanquam ex ſacris Libris ſuos ipſum, & Plotinum, & Numenium, & alios complures, exornaſſe vult Theodoretus. Quæcunque certe de Typhone narrat in libro de Iſide & Oſiride, ad Moſem pertinere, & nos dicemus infra, & alii demonſtrarunt: velut cum ait Typhonem Aſino vectum per dies ſeptem fugiſſe, & liberos demum Hieroſolymum & Judæum genuiſſe. Quippe legitur in Exodo: *Tulit Moyſes uxorem ſuam & filios ſuos, & impoſuit eos ſuper aſinum.* Poſt ſex dierum fugam, ſeptimo conquieviſſe Moſem tabulantur Trogus & Apion. Idem habet Tacitus, atque id præterea, Judæorum *exundantem per Ægyptum multitudinem, ducibus Hieroſolymo ac Juda,*

Plutarchi, Plutarch. l. Terr. an aquar. animal. callid.

Theodor. de curand. Græc. aff. Serm. 1.

Exod. 4. 20. Juſtin. l. 36. c. 2. Joſeph. l. 2. in Apion.

Tacit. Hiſt. l. 5. c. 2.

et Tyde, proinde in terras remearunt. Scribit deinde Planudius ex Phrygium Iliadis Troiæ Phrygium filium fuisse Iliadis, qui fuit Hercules filius. Commemorque eum ab antiquis Æthiopiæ regnasse; hoc eft, in vicinæ, Scythiæ, quæ tum fuit Regnatis, horum locorum regnis, juxta Atropatenen, Emisenen, & alios, quæque Æthiopiæ appellatur in libro Numerorum, hoc eft Chuten: nam Chus, quæ Aratia eft, Æthiopiæ, ab Iliade natus ab Interpretibus. Plurimus ab argumentum Iliadis Phrygium eft Ilochumus in Iliade Phrygium.

Num. cap. 12.

XLVIII. Locum hic fibi vindicat Philo Byblius Sanchoniathonis interpres, cujus opera ad Moisis libros eft cognitio gentis Phœnicum.

Philo Byblius.

Euseb. Cæs. lib. 1. præp. Evang. Sanch. in Cosmog.

Cæli, Ouranus, & Terræ, Gæa, filii fuere Titanes, qui & gemmum, qui quam permanet Moli adhuc hæredes Iudæi, in opere de differentia pulsuum: Titanes per etiam ac primi ab Ouranio Dei potentia fenfum Moisis, obtent in libro de ab his partium humanarum fignificatarum.

Euseb. lib. 1. præp. Evang. Sanch. in Cosmog.

Ea. Fuit etiam hoc avo Ptolemæus Alexandrinus, Hephæstionis filius, cognomento Chennus, unus inquifitionum hoc commentum refert Photius, Moisen Judæorum legislatorem Aphia fuiffe dictum, quod Egyptiace Iudæum, quæ reipfa Graece appellatur. Verum hoc calumnia jandia arce Protestum illum veram fuiffe Iudæ, conflatfe ipsius agentem hominum impedimenta ac legem affectionum, atque cœlestis hac hominum fanctionem cœlestis Syrum repetiffe. Hoc

Photius, lib. 1. cod. 250. Bibliothecæ. Ap. Quæst. Ethnic. Ap. Quæst.

Ioliphi. L. Ochozeni & Tregus apud Iudæum; Tarsis. Cæli & Tacitum, qui verum Moisi nomen que Iudææ gentis hiftorian infcitavit alio plerique Interpretis, quamvis Moisi nec tempore adverbio Judæum, vulgo odiofum gemmen jubilarum. Sedetamen non tamen fomo modus prosit, ut penitus veritatem exsimpsere: multis ille fepultum, atque Iudæus fub in hac narratione Tanis prodidit indicia

λεπτος ἰκνέυτητα, *(characteris tenuitatem)* quam perſecutum eſſe Moſem puto, propter dignitatem materiæ, quæ doceri contenta reſpuit omnem ornatum. Cum cæteroqui cognoſcatur ex ipſius Canticis, & ex libro Jobi, quem ejus fœtum eſſe oſtendam, in ſublimi hoc genere dicendi exercitatiſſimum fuiſſe. Alio præterea argumento cognoſcitur verba Moſis in peregrino loco Longinum reperiiſſe; quod nempe aliter ab eo recitentur, ac a Moſe ſcripta ſunt. Nec enim Moſis illud eſt: *Fiat terra, & facta eſt:* nec interrogatio illa, *Quid?* quam manifeſto tanquam ex Moſe retulit Longinus, cujus ipſa verba recitare inſtituerat; nihil ipſe de ſuo intruſit, uti neque in aliis plurimis Scriptorum recitandis teſtimoniis. Huc adde hujusmodi geminationes verborum, quas ornatus cauſa uſurpare ſolent Græci, & Latini, apud Ebræos crebras eſſe & familiares, & extra omnem ſtyli granditatem uſurpari ſolitas. Nam juxta Quintiliani legem, pro figuris non ſunt habenda, quæ communia ſunt. Talia ſexcenta obvia ſunt in libris ſacris. Paucula ſufficient: atque hoc primum Exodi; *Extende virgam tuam, & percute pulverem terræ, & ſint ſciniphes in univerſa terra Ægypti. Feceruntque ita. Et extendit Aaron manum, virgam tenens, percuſſitque pulverem terræ, & facti ſunt ſciniphes in hominibus & in jumentis.* Et deinde: *Extende manum tuam in cœlum, ut fiat grando in univerſa terra Ægypti. Extenditque Moyſes virgam in cœlum, pluitque Dominus grandinem ſuper terram Ægypti.* Sic Centurio apud Matthæum: *Dico huic, Vade, & vadit: & alii, Veni, & venit: & ſervo meo, Fac hoc, & facit.* Dixit Chriſtus Matthæo: *Sequere me: & ſurgens ſecutus eſt eum.* Sic poſtea homini debili: *Extende manum tuam, & extendit.* Sic cœco apud Johannem: *Vade, lava in natatoria Siloe: abiit ergo, & lavit.* Sic cœcus ipſe: *Dixit mihi, Vade ad natatoria Siloe, & lava: abii, lavi.* Frequentia hæc ſunt & in Thalmudicis & Rabbinis. Deum fere ſic notant: *Qui dixit, & factus eſt mundus.* Quæ ſi quis geminata eſſe ad vim conciliandam vel leporem exiſtimet, ridebimus, & Ebraiſmi imperitum dicemus: cum apud Græcos & Romanos, juxta Quintilianum Ciceronis præcepta ſecutum, *Geminatio verborum habeat interdum vim, leporem alias: ſintque orationis lumina & quodammodo inſignia, cum duplicantur, iteranturque verba.* Atque hinc error Longini, Græcis inſuefacti literis, Ebraicarum ignari. Ut paucis rem conficiam, ſciendum eſt in oratione quadruplex eſſe genus ὕψους, ſive granditatis: granditatem verborum, cum aut translata ſunt, aut facta aliunde, aut plane nova, aut priſca: granditatem collocationis verborum, ex qua concinnitas oritur, quæ disjectis iisdem verbis, & aliter collocatis intercidit: granditatem ſententiarum, quæ manet mutatis etiam verbis, aut alio ordine diſpoſitis: & granditatem denique rerum, quæ tota in natura ipſa poſita eſt. Priora genera tria pertinent ad oratorem, deque ipſis tradit præcepta, & ad artem ſuam revocat. In quartum nullum oratori jus eſt; totum eſt enim in rebus. Cum autem in controverſo Moſis loco nulla ſit granditas verborum, quæ ſimplicia ſunt, propria, & uſitata; nulla collocationis verborum, quæ trita Ebræis eſt & pervulgata; nulla ſententiæ, quæ eadem extat apud Scriptores omnes ſacros, & exoticos etiam plerosque, Deum nimirum verbo res omnes condidiſſe; omnino dicendum eſt, granditatem eſſe in re, qua major vel ſublimior nulla fingi poteſt. Atqui Longinus, arte Rhetor, præcepta tradens artis oratoriæ, ſolerter quidem deprehendit illic ineſſe granditatem. Verum quæ ſita erat in re, eam ad verba perperam retulit, & a præceptis artis ſuæ pendere putavit. Quod caviſſet ſane pro ſuo acumine, ſi loci ſententiam ex Moſaici ipſius operis, non ex tenuis fragmenti lectione ſpectaſſet. Hæc fuſius perſecutus ſum, quam fortaſſe poſtulabat locus; ſed id extorſit a me legitima opinionis noſtræ a nuperis quibusdam Scriptoribus oppugnatæ defenſio.

Quintil. l. 9. c. 3.

Exod. 8. 16. 17.

Exod. 9, 22.

Math. 8, 9.

Math. 9, 9.

Matth. 12, 13

Joh. 7, 7. 9.

Quintil. l. 9. c. 1.

LVI. Longinum audivit Porphyrius Tyrius Philoſophus, qui res Judaicas tractavit peculiari opere, & ſcriptis a ſe libris peſtiferis Chriſtianos oppugnavit. Atque utinam tam æqua de his ſenſiſſet, quam recte ſcripſit Moſem veriſſima de Judæis narraſſe, quemadmodum deprehendiſſe ſe ſignificat ex conflictu Commentariorum Sanchoniathonis. Itaque ex ἀπιλογισμοῖς *(ratiociniis)* temporum, juxta Porphyrii rationes ductis, colligit Euſebius Moſem annis plusquam octingentis Trojæ ἅλωσιν præceſſiſſe, celeberrimos vero Græciæ

Porphyrii.

Euſeb. de Præp. Ev. l. 10.

Gracie Philosophos, Pythagoram, Democritum, & reliquos Sapientes, qui ex Ægypto, & Æthiopia. Quin etiam Apollonium Tyanæum, qui ad Indos usque penetravit, & Magos Babylonios divinos, vel verius sordidissimos Incantatores. *De Sacris Ibis, & variis ejusdem rebus, & Prophetarum arcanis: a natura aliter enarratis.* Legimus & Prophetas hos vocibus significatos. Nihil autem aliud Ægyptiorum scribas, vates, Ægiduorum appellatos est quam *Sphragistæ* (amulati).

Tobiæ cap. 1. Judith cap. 8. Baruch cap. 6.

Sphragistæ Latine Mutæ Tobiæ dicuntur, juxtæ Editos Mathematicorum doctissimos, non quod tacerent omnia & vigintis annis Prophetarum vel verendum effe concedam, *etiam illud addentes; Mofyfen fuam, five Sacrificium Sacrificium ligaturæ: fimilarum, omnium reipsa quotquot annos vixit: qui quam quotidiani quod juncta interiora, reliquiasque ab ancipite ventre, mortuum pia cafa offerebant.* Semiè quid habet Solipfus, neque vim ne-

Solinus Polyhist. c. 33. gationis. Dum enarrat Apis post Mosen. Dum enarrat Apis post Mosen. Dum enarrat Apis post Mosen

viſum Moſi in deſerto ignem, & vocem auditam, quæ eum juberet ab Ægyptiaca captivitate eximere Judæos, & in antiquam patriam reducere; id exequi parantem, ab Ægypti rege fuiſſe in vincula conjectum, ſed noctu patentibus ſponte cuſtodiæ foribus ad regem introiiſſe, apertis vi divina regiæ valvis, & nemine prohibente: viſo Moſe attonitum regem petiiſſe ab eo Dei nomen, cujus ope talia perpetrare auderet; quo ad ejus aurem inſuſurrato corruiſſe mutum, & mortuo ſimilem, ſed vitæ ſtatim a Moſe reſtitutum, ſignum ab eo legationis poſtulaſſe; tum prodigia Moſem edidiſſe prope eadem quæ in Exodo narrantur: his regem valde perterritum, copiam Ebræis abeundi feciſſe; eaque impetrata, & ſpoliatis Ægyptiis aufugiſſe Ebræos, & obſervato a Moſe Maris Rubri receſſu, uti quidem memorant Memphitæ, incolumes trajeciſſe; juxta Heliopolitanorum vero ſermonem, diviſo mari a Moſe, vi mirificæ illius virgæ; quo cum incauti ſeſe intuliſſent Ægyptii, aquis fuiſſe obrutos: at in deſerto per annos triginta erraſſe Ebræos, cum manna cœleſti alerentur: procerum fuiſſe Moſem, rufum, canum, capillatum, majeſtate oris venerandum. Hæc Artapanus iſto loco; e quibus nonnulla apud Clementem, & in Chronico Alexandrino reperiuntur.

Clem. Alexand. Strom. 1.

LXIII. Moſis, circa Ogygis & Inachi tempora Judæorum ducis ac principis, mentionem extitiſſe in Syriaca Thalli hiſtoria teſtis eſt Juſtinus in Paræneſi.

Thalli,

LXIV. De campo Sennaar in Babylonia ſito differit Hiſtiæus Mileſius Phœniciæ Hiſtoriæ ſcriptor apud Joſephum; quod mere Moſaicum eſt.

Hiſtiæi, Joſeph. Antiquit. l. 1. c. 5.

LXV. Moſem & promulgatas a Moſe leges calumniis & maledictis proſcidit Lyſimachus quidam incertæ ætatis & originis, quem conjectant nonnulli Alexandrinum eſſe Lyſimachum, Thebaicorum auctorem. Fabulatur ille Judæos, dum in Ægypto agerent, Bocchori regnante, lepris ac ſcabie languentes, morbi luem in vulgus ita diffudiſſe, ut ſterilitas conſequeretur: quibus malis ut occurreretur, ex Ammonis reſponſo Bocchorin juſſiſſe in mare ægros demergi; reliquos in deſertis locis expoſitos, Moſe duce, in Judæam aufugiſſe. Atque id commentum variis mendaciunculis exornat. Sed ea demum a Joſepho exploſa ſunt.

Lyſimachi,

Joſeph. l. 1. & 2. contra Apion.

LXVI. Ægre recenſemus in hac ſerie ποιητικὸν *(monitorium)* Poëma, quod Phocylidis ſibi nomen præſcribit, Moſaicis quidem præſcriptis manifeſto perſpertum, quorum partem adnotavit Joſephus Scaliger in Animadverſionibus Euſebianis, partem nos quoque obſervavimus; ſed quod Helleniſtæ Judæi videtur eſſe fœtus, aut Chriſtiani potius ſatis recentis, utpote cujus veterum Patrum nullus omnino meminerit. Locum hic ergo ſuum, nominis ſolum ratione tueri poteſt, quod vetus alter Poëta geſſit, Simonidis, Theognidis, & Anacreontis æqualis.

Poematis ποιητικοῦ, Phocylidi adſcripti,

LXVII. Huc addam Chaldaicas Paraphraſes Onkeloſi, Jonathanis ben Uziel, Hieroſolymitani Interpretis, & Joſephi Cæci, cui Hagiographorum vulgo adſcribitur Paraphraſis; Syriacam quoque Veteris Teſtamenti interpretationem; etſi ambigua horum ætas eſt & controverſa: Aquilam præterea Sinopeum, Theodotionem Epheſium, proſelytum utrumque Judæum, & Symmachum Samaritanum; quorum primus imperium tenente Hadriano; alter ſub Marco Aurelio, vel Commodo, vel prius etiam; & tertius demum ſub Commodo, & iterum ſub Severo Libros ſacros Græco ſermone repræſentarunt. Repertæ quoque ſunt Scripturæ ſanctæ interpretationes duæ; altera Hierochunte ſub Caracalla, Nicopoli altera ſub Alexandro Mammeæ filio.

Onkeloſi, Jonathanis, Hieroſolymitani Interpretis, Hagiographorum paraphraſis, Syri Interpretis, Aquilæ, Theodotionis, Symmachi, Hierichuntinæ & Nicopolitanæ interpretationis.

Ex hoc auctorum cenſu manifeſtum eſt, a proximis usque Moſaico ævo temporibus ad adultum jam in orbe Chriſtianiſſimum, pervulgatum fuiſſe Moſis nomen, & ſcriptæ ab eo hiſtoriæ ac conditæ Legis veſtigia palam extitiſſe; vereque dixiſſe Conſtantinum Imperatorem, Moſem reliquos omnes, qui ante ipſum vixerant, ſapientia adeo ſuperaſſe, ut qui deinceps inter Ethnicos clariores fuerunt Sapientes & Philoſophi, ſapientiam ejus ſibi imitandam propoſuerint: e contrario autem longe a vero aberraſſe Hecatæum Abderitam, cum ſcripſit nullum vel Oratorem, vel Poëtam, vel Hiſtoricum Ebraicæ Legis meminiſſe.

Conſt. Or. ad Coet. Sanct. c. 17.

Hecatæi apud Joſ. Ant. l. 12. c. 2. & Euſeb. Præp. Ev. l. 8. c. 3.

CAPUT TERTIUM.

I. *Univerſa propemodum Ethnicorum Theologia ex Moſe, Moſisve actis aut ſcriptis manavit:* II. *Velut illa Phœnicum. Taautus idem ac Moſes.* III. *Adonis idem ac Moſes.*

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Perpetuity II. Perpetuities of the first generation. The simple perpetuity.

Perpetuities of the first generation. The simple perpetuity.

The simple perpetuity is the most elementary form of perpetuity. It is a perpetuity which is payable annually in arrear, and which is payable for ever. Its present value is found by the following formula:

$$\frac{1}{i}$$

where i is the annual rate of interest.

Proof. The present value of a perpetuity is the sum of the present values of all the payments which will be made in the future. Since the perpetuity is payable annually in arrear, the first payment will be made one year from now, the second payment two years from now, and so on. The present value of a payment of 1 made n years from now is v^n, where $v = \frac{1}{1+i}$ is the discount factor. Therefore the present value of the perpetuity is

$$v + v^2 + v^3 + \cdots$$

This is a geometric series with first term v and common ratio v. Since $|v| < 1$, the series converges, and its sum is

$$\frac{v}{1-v}$$

Substituting $v = \frac{1}{1+i}$ gives

$$\frac{\frac{1}{1+i}}{1-\frac{1}{1+i}} = \frac{\frac{1}{1+i}}{\frac{i}{1+i}} = \frac{1}{i}$$

as required.

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 5% per annum.

Solution. The present value is

$$\frac{1}{0.05} = 20$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 8% per annum.

Solution. The present value is

$$\frac{1}{0.08} = 12.5$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 2% per annum.

Solution. The present value is

$$\frac{1}{0.02} = 50$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 10% per annum.

Solution. The present value is

$$\frac{1}{0.10} = 10$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 1% per annum.

Solution. The present value is

$$\frac{1}{0.01} = 100$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 4% per annum.

Solution. The present value is

$$\frac{1}{0.04} = 25$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 20% per annum.

Solution. The present value is

$$\frac{1}{0.20} = 5$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 25% per annum.

Solution. The present value is

$$\frac{1}{0.25} = 4$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 50% per annum.

Solution. The present value is

$$\frac{1}{0.50} = 2$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 100% per annum.

Solution. The present value is

$$\frac{1}{1.00} = 1$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 200% per annum.

Solution. The present value is

$$\frac{1}{2.00} = 0.5$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.5% per annum.

Solution. The present value is

$$\frac{1}{0.005} = 200$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.1% per annum.

Solution. The present value is

$$\frac{1}{0.001} = 1000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.01% per annum.

Solution. The present value is

$$\frac{1}{0.0001} = 10000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.001% per annum.

Solution. The present value is

$$\frac{1}{0.00001} = 100000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0001% per annum.

Solution. The present value is

$$\frac{1}{0.000001} = 1000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00001% per annum.

Solution. The present value is

$$\frac{1}{0.0000001} = 10000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000001} = 100000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000001} = 1000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000001} = 10000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000001} = 100000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000001} = 1000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000001} = 10000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000001} = 100000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000001} = 1000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000001} = 10000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000001} = 100000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000001} = 1000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000001} = 10000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000001% per annum.

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$$\frac{1}{0.00000000000000000001} = 100000000000000000000$$

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Solution. The present value is

$$\frac{1}{0.0000000000000000000000001} = 10000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000001} = 100000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000001} = 1000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000001} = 10000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000001} = 100000000000000000000000000000$$

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Solution. The present value is

$$\frac{1}{0.000000000000000000000000000001} = 1000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000001} = 10000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000001} = 100000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000001} = 1000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000001} = 10000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000001} = 100000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000001} = 1000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000001} = 10000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000001} = 100000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000001% per annum.

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$$\frac{1}{0.000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000$$

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$$\frac{1}{0.0000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000001% per annum.

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$$\frac{1}{0.000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 10000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.00000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 100000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.0000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001% per annum.

Solution. The present value is

$$\frac{1}{0.000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000001} = 1000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000000$$

Example. Find the present value of a perpetuity payable annually in arrear at a rate of interest of 0.00000000000000000000000000000000000000000000000000000

Aachen, Kaiserpfalz 1
Abbeville, Kirche St-Wulfran 2
Abdinghof, Kirche 3
Abingdon, Kirche St Mary 4
Abtei, Kirche 5
Abtei, Kirche St Peter 6
Abtei, Kirche St Peter und Paul 7
Abtei, Kirche St Pierre 8
Abtei, Kirche St Remi 9
Abtei, Kirche St Vaast 10
Abtei, Kirche St Wandrille 11
Abtei, Kirche St-Germain-des-Prés 12
Abtei, Kirche St-Jean-des-Vignes 13
Abtei, Kirche St-Pierre-le-Vif 14
Abtei, Kirche St-Riquier 15
Abtei, Kirche St-Vincent 16
Abtei, Kirche St-Wandrille 17
Abtei, Kirche Ste-Croix 18
Abtei, Kirche Ste-Trinité 19
Abtei, Kirche Ste-Trinité-du-Mont 20
Abtei, Kirche Ste-Trinité-et-St-Georges 21
Abtei, Kirche Ste-Trinité-et-St-Nicolas 22
Abtei, Kirche Ste-Trinité-et-St-Ouen 23
Abtei, Kirche Ste-Trinité-et-St-Vincent 24
Abtei, Kirche Ste-Trinité-et-St-Wandrille 25
Abtei, Kirche Ste-Trinité-et-St-Wulfran 26
Abtei, Kirche Ste-Trinité-et-St-Vaast 27
Abtei, Kirche Ste-Trinité-et-St-Remi 28
Abtei, Kirche Ste-Trinité-et-St-Pierre 29
Abtei, Kirche Ste-Trinité-et-St-Riquier 30
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 31
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 32
Abtei, Kirche Ste-Trinité-et-St-Vincent 33
Abtei, Kirche Ste-Trinité-et-St-Wandrille 34
Abtei, Kirche Ste-Trinité-et-St-Wulfran 35
Abtei, Kirche Ste-Trinité-et-St-Vaast 36
Abtei, Kirche Ste-Trinité-et-St-Remi 37
Abtei, Kirche Ste-Trinité-et-St-Pierre 38
Abtei, Kirche Ste-Trinité-et-St-Riquier 39
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 40
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 41
Abtei, Kirche Ste-Trinité-et-St-Vincent 42
Abtei, Kirche Ste-Trinité-et-St-Wandrille 43
Abtei, Kirche Ste-Trinité-et-St-Wulfran 44
Abtei, Kirche Ste-Trinité-et-St-Vaast 45
Abtei, Kirche Ste-Trinité-et-St-Remi 46
Abtei, Kirche Ste-Trinité-et-St-Pierre 47
Abtei, Kirche Ste-Trinité-et-St-Riquier 48
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 49
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 50
Abtei, Kirche Ste-Trinité-et-St-Vincent 51
Abtei, Kirche Ste-Trinité-et-St-Wandrille 52
Abtei, Kirche Ste-Trinité-et-St-Wulfran 53
Abtei, Kirche Ste-Trinité-et-St-Vaast 54
Abtei, Kirche Ste-Trinité-et-St-Remi 55
Abtei, Kirche Ste-Trinité-et-St-Pierre 56
Abtei, Kirche Ste-Trinité-et-St-Riquier 57
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 58
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 59
Abtei, Kirche Ste-Trinité-et-St-Vincent 60
Abtei, Kirche Ste-Trinité-et-St-Wandrille 61
Abtei, Kirche Ste-Trinité-et-St-Wulfran 62
Abtei, Kirche Ste-Trinité-et-St-Vaast 63
Abtei, Kirche Ste-Trinité-et-St-Remi 64
Abtei, Kirche Ste-Trinité-et-St-Pierre 65
Abtei, Kirche Ste-Trinité-et-St-Riquier 66
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 67
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 68
Abtei, Kirche Ste-Trinité-et-St-Vincent 69
Abtei, Kirche Ste-Trinité-et-St-Wandrille 70
Abtei, Kirche Ste-Trinité-et-St-Wulfran 71
Abtei, Kirche Ste-Trinité-et-St-Vaast 72
Abtei, Kirche Ste-Trinité-et-St-Remi 73
Abtei, Kirche Ste-Trinité-et-St-Pierre 74
Abtei, Kirche Ste-Trinité-et-St-Riquier 75
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 76
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 77
Abtei, Kirche Ste-Trinité-et-St-Vincent 78
Abtei, Kirche Ste-Trinité-et-St-Wandrille 79
Abtei, Kirche Ste-Trinité-et-St-Wulfran 80
Abtei, Kirche Ste-Trinité-et-St-Vaast 81
Abtei, Kirche Ste-Trinité-et-St-Remi 82
Abtei, Kirche Ste-Trinité-et-St-Pierre 83
Abtei, Kirche Ste-Trinité-et-St-Riquier 84
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 85
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 86
Abtei, Kirche Ste-Trinité-et-St-Vincent 87
Abtei, Kirche Ste-Trinité-et-St-Wandrille 88
Abtei, Kirche Ste-Trinité-et-St-Wulfran 89
Abtei, Kirche Ste-Trinité-et-St-Vaast 90
Abtei, Kirche Ste-Trinité-et-St-Remi 91
Abtei, Kirche Ste-Trinité-et-St-Pierre 92
Abtei, Kirche Ste-Trinité-et-St-Riquier 93
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 94
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 95
Abtei, Kirche Ste-Trinité-et-St-Vincent 96
Abtei, Kirche Ste-Trinité-et-St-Wandrille 97
Abtei, Kirche Ste-Trinité-et-St-Wulfran 98
Abtei, Kirche Ste-Trinité-et-St-Vaast 99
Abtei, Kirche Ste-Trinité-et-St-Remi 100
Abtei, Kirche Ste-Trinité-et-St-Pierre 101
Abtei, Kirche Ste-Trinité-et-St-Riquier 102
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 103
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 104
Abtei, Kirche Ste-Trinité-et-St-Vincent 105
Abtei, Kirche Ste-Trinité-et-St-Wandrille 106
Abtei, Kirche Ste-Trinité-et-St-Wulfran 107
Abtei, Kirche Ste-Trinité-et-St-Vaast 108
Abtei, Kirche Ste-Trinité-et-St-Remi 109
Abtei, Kirche Ste-Trinité-et-St-Pierre 110
Abtei, Kirche Ste-Trinité-et-St-Riquier 111
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 112
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 113
Abtei, Kirche Ste-Trinité-et-St-Vincent 114
Abtei, Kirche Ste-Trinité-et-St-Wandrille 115
Abtei, Kirche Ste-Trinité-et-St-Wulfran 116
Abtei, Kirche Ste-Trinité-et-St-Vaast 117
Abtei, Kirche Ste-Trinité-et-St-Remi 118
Abtei, Kirche Ste-Trinité-et-St-Pierre 119
Abtei, Kirche Ste-Trinité-et-St-Riquier 120
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 121
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 122
Abtei, Kirche Ste-Trinité-et-St-Vincent 123
Abtei, Kirche Ste-Trinité-et-St-Wandrille 124
Abtei, Kirche Ste-Trinité-et-St-Wulfran 125
Abtei, Kirche Ste-Trinité-et-St-Vaast 126
Abtei, Kirche Ste-Trinité-et-St-Remi 127
Abtei, Kirche Ste-Trinité-et-St-Pierre 128
Abtei, Kirche Ste-Trinité-et-St-Riquier 129
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 130
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 131
Abtei, Kirche Ste-Trinité-et-St-Vincent 132
Abtei, Kirche Ste-Trinité-et-St-Wandrille 133
Abtei, Kirche Ste-Trinité-et-St-Wulfran 134
Abtei, Kirche Ste-Trinité-et-St-Vaast 135
Abtei, Kirche Ste-Trinité-et-St-Remi 136
Abtei, Kirche Ste-Trinité-et-St-Pierre 137
Abtei, Kirche Ste-Trinité-et-St-Riquier 138
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 139
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 140
Abtei, Kirche Ste-Trinité-et-St-Vincent 141
Abtei, Kirche Ste-Trinité-et-St-Wandrille 142
Abtei, Kirche Ste-Trinité-et-St-Wulfran 143
Abtei, Kirche Ste-Trinité-et-St-Vaast 144
Abtei, Kirche Ste-Trinité-et-St-Remi 145
Abtei, Kirche Ste-Trinité-et-St-Pierre 146
Abtei, Kirche Ste-Trinité-et-St-Riquier 147
Abtei, Kirche Ste-Trinité-et-St-Jean-des-Vignes 148
Abtei, Kirche Ste-Trinité-et-St-Pierre-le-Vif 149
Abtei, Kirche Ste-Trinité-et-St-Vincent 150
Abtei, Kirche Ste-Trinité-et-St-Wandrille 151
Abtei, Kirche Ste-Trinité-et-St-Wulfran 152
Abtei, Kirche Ste-Trinité-et-St-Vaast 153
Abtei, Kirche Ste-Trinité-et-St-Remi 154
Abtei, Kirche Ste-Trinité-et-St-Pierre 155
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Abtei, Kirche Ste-Tr

Ἀρχὴ. Βασιλεὺς ἐστὶν ὁ ἄρχων τῶν ἀρχομένων, ἐπὶ τὸ συμφέρον τῶν ἀρχομένων ἄρχων. Ἀρχὴ δὲ ἐστὶν ἡ τοῦ βασιλέως ἐπιμέλεια τῶν ἀρχομέν

lebant mulieres, ἀδωνιάζουσαι, & Adonios appellabant, Regem Adonidem horrorum curæ impenſe fuiſſe deditum narrantes; minime id quidem pertinet ad hiſtoriam Moſis; nec aliam appellationis hujus cauſam comminiſcor, quam vocum, אדון, & אדן, ſimilitudinem, quarum illa *Dominum*, ſive *Adonin* ſignificat; hæc *voluptatem*, ſive *Eden*. Proclive ergo fuit propter vocum conſonantiam, גן ערן, *hortum voluptatis*, quo nomine Phœniciæ mulieres hortulos illos ſuos in ſuburbiis, & in vaſis voluptatis gratia conſitos appellabant, reddere, גן אדון, *hortum Adonidis*.

Thammuz Ezechielis idem ac Moſes.

Ezech. 8, 14.

IV. Scribit Ezechiel ſe per Aquilonare oſtium in Templum introeuntem offendiſſe mulieres plangentes Thammuz. Vertit Hieronymus, *Adonidem*, & ſic intellexit quoque Procopius: ita ut planctus ille mulierum, ſit ἐπιτάφιος. Nec enim moror fabulam illam de Thammuz, quam refert Maimonides in More Nevochim. Equidem Tethmoſin dictum Moſem reperio apud Cedrenum; quæ vox ab appellatione Thammuz non valde recedit. Pharaoni certe, quo regnante Ægypto profugerunt Ebræi, Themoſi nomen fuiſſe docet Manethos apud Joſephum. Thammuz dicitur Philaſtrio & Euſebio, quorum uterque Joſephum ſecutus eſt. Theuth quoque ſive Mercurium, qui Moſes eſt, ut mox apparebit, Ægypti regem Thamum adiiſſe, artiumque, quas callebat, ſpecimina coram eo ediditſe, graviſſimus auctor Plato teſtatur. Verum non hæc eodem modo apud Chronologos temporibus diviſa ſunt: quidam enim, ipſeque adeo Manethos, vetuſtiorem Moſe Themoſin faciunt. Memoratur etiam ab eodem Manethone Timæus Ægyptiorum rex, Themoſi antiquior, quo regnante Judæos ſcribit Ægyptum invaſiſſe. Quanquam autem in re adeo incerta, & propter antiquitatem obſcura vix conjecturis ſupereſt locus, ſuſpicor nihilominus Thammuz, ſive Themoſin, aut Tethmoſin dictum fuiſſe eum Ægypti regem, non quo regnante Moſes excellit Ægypto, ſed quo natus eſt: nam conſonum nomini huic nomen habuit ejus filia Thermuthis, quemadmodum appellatur a Joſepho, & aliis; nam ex Thamuz fieri potuit Thermuthis, ut a νόμος, *norma*; *a tego*, *tergus*. Atqui nomina patronymica, de patrum nominibus facta, apud Ægyptios liberis aliquando fuiſſe impoſita, probari poteſt ex Joſepho, qui ait Sethonem dictum fuiſſe Rameſſes, de nomine patris Rhamſe: & ſcimus ex Georgio Syncello Ægyptiorum reges plura nomina geſſiſſe. Cum autem Moſem Thermuthis adoptaſſet, a caſu quo ex aquis extractus eſt, Moſem dixit, de patris vero ſui, ſuoque adeo nomine, Thammuz ipſi nomen feciſſe ſuſpicari poſſum. Sin potior videtur eorum ſententia, qui *Thermuthidis* nomen, *Aſpidem* exponunt: (Aſpidem enim, ut Deum, colebant Ægyptii, & de Deorum ſuorum nominibus ſibi nomina ſæpenumero faciebant) non valde equidem repugnabo: conſtet modo probabile videri nomen *Thamuz* de nomine *Themoſeos* factum eſſe.

Joſ. l. c. contr. Apion.

Hieronym. Ezech. 8, 14 & Epiſt. 13. ad Paulin. Procop. in Iſa. 18. R. Moſ. ben Main. More Nevoch. Part. 3. c. 29. Joſeph. l. 1. contr. Apion. Philaſtr. Hær. 23. Euſ. Chron.

Plat. in Phædr. Maneth. apud Joſ. l. 1. contr. Apion.

V. Diſcimus porro ex libro de vita & morte Moſis, quem edidit Gaulminus, ſingulos propemodum ipſius agnatos & affines nomina ei indidiſſe, & a patre quidem vocatum fuiſſe Chabar; a matre, Jechotiel; ab avia, quam ait obſervaſſe infantem in Nilo expoſitum, vel ſorore potius, Jared; ab Aarone, Abizannach; a Caatho, Abigedur; a nutrice, Abizuco; ab Iſraelitis, Schemaja. R. Eliezer in Pircke ſcribit Moſem a parentibus nominatum fuiſſe Jekothiel, quo die circumciſus eſt; & præterea propter elegantiam, ברוש, eſſe dictum. Hoc ipſo die accepiſſe nomen Phaltiel; vel, ut habetur in Sidra-Paralipomenon, Jamchil, tradit Iſa bar Ali. Plurima ex his nominibus reperias apud R. Gedaliam in Catena Cabalæ. Hic quidem Moſem, a ſorore dictum vult Jether, a quibusdam Tobia, ſæpe etiam Sopher, ab Ægyptiis Honios; quod vitioſe ſcriptum eſt pro Monios. Aliis Ebræis Magiſtris placet decem ipſum nomina geſſiſſe. Sed & nonnulla, ex iis quæ attulimus, refert & interpretatur Hieronymus: *Jared* ירד *vocatur*, inquit, *id eſt Deſcendens, quod e monte deſcenderit: pater Jedor, id eſt ſepium, eo quod quaſi quadam ſepe Legis circumdederit populum: Heber*, חבר, *junctor, eo quod populum Dei ſervitio junxerit: pater Socho, id eſt Prophetiæ, eo quod ipſe ſit doctor Prophetarum: Ieuthiel*, יכותיאל, *id eſt ſperans in Deum, eo quod ſpem habuerit liberandi populum de Ægypto; ſive quod ſe parentum de aqua periculo liberatus ſit: pater* מרד, *qui interpretatur Gubernator, eo quod magnam populo in eremo gubernationem exhibuerit, ſive quod doctrina ſua*

πολυώνυμος fuit Moſes.

Vajicr. rabb. Sect. a

Hieronym. Quæſt. Ebr. in Paral.

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Game of Ecarté or Cards. Three Cards are dealt to each player, then two to the Elder hand, and three to the Younger hand, and the remaining four are placed face downwards on the table. The Elder hand has the option of discarding any number of cards, and receiving the same number from the top of the pack. The Younger hand has the same option. The Elder hand then leads a card, and the Younger hand plays a card of the same suit if he can, and if not, he may play any card he pleases. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Euchre. Euchre is played with a pack of 32 cards, the ace, king, queen, jack, ten, nine, eight, and seven of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals five cards to each player, two at a time and three at a time, or three at a time and two at a time, and turns up the next card. The player to the left of the dealer has the option of ordering the dealer to take the turned up card into his hand, and discard any card he pleases. If the player to the left of the dealer declines to order the dealer to take the turned up card into his hand, the player to the dealer's right has the same option. If both players decline to order the dealer to take the turned up card into his hand, the player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Piquet. Piquet is played with a pack of 32 cards, the ace, king, queen, jack, ten, nine, eight, and seven of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals three cards to each player, two at a time and three at a time, or three at a time and two at a time, and turns up the next card. The player to the left of the dealer has the option of ordering the dealer to take the turned up card into his hand, and discard any card he pleases. If the player to the left of the dealer declines to order the dealer to take the turned up card into his hand, the player to the dealer's right has the same option. If both players decline to order the dealer to take the turned up card into his hand, the player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Whist. Whist is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals thirteen cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of seven points wins the game.

Game of Bezique. Bezique is played with a pack of 64 cards, the ace, king, queen, jack, ten, nine, eight, and seven of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals eight cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Cribbage. Cribbage is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Backgammon. Backgammon is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Chess. Chess is played with a pack of 32 cards, the ace, king, queen, jack, ten, nine, eight, and seven of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals five cards to each player, two at a time and three at a time, or three at a time and two at a time, and turns up the next card. The player to the left of the dealer has the option of ordering the dealer to take the turned up card into his hand, and discard any card he pleases. If the player to the left of the dealer declines to order the dealer to take the turned up card into his hand, the player to the dealer's right has the same option. If both players decline to order the dealer to take the turned up card into his hand, the player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Draughts. Draughts is played with a pack of 32 cards, the ace, king, queen, jack, ten, nine, eight, and seven of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals five cards to each player, two at a time and three at a time, or three at a time and two at a time, and turns up the next card. The player to the left of the dealer has the option of ordering the dealer to take the turned up card into his hand, and discard any card he pleases. If the player to the left of the dealer declines to order the dealer to take the turned up card into his hand, the player to the dealer's right has the same option. If both players decline to order the dealer to take the turned up card into his hand, the player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Billiards. Billiards is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Pool. Pool is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Snooker. Snooker is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Golf. Golf is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Tennis. Tennis is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Badminton. Badminton is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Croquet. Croquet is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Lawn Tennis. Lawn Tennis is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Rounders. Rounders is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Cricket. Cricket is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Football. Football is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Rugby. Rugby is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Soccer. Soccer is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Hockey. Hockey is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Polo. Polo is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Rowing. Rowing is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Sailing. Sailing is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Swimming. Swimming is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Diving. Diving is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Water Polo. Water Polo is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

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Game of Water Soccer. Water Soccer is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

Game of Water Hockey. Water Hockey is played with a pack of 52 cards, the ace, king, queen, jack, ten, nine, eight, seven, six, five, four, three, and two of each suit. The deal is decided by cutting cards, the highest card dealing. The dealer deals six cards to each player, one at a time, and turns up the next card. The player to the left of the dealer leads a card, and the other players play a card of the same suit if they can, and if not, they may play any card they please. The player who plays the highest card of the suit led wins the trick, and the winner of the trick leads the next card. The winner of the trick scores one point, and the winner of five points wins the game.

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Edeſſæ nomina permiſta & confuſa obſervavi. Monimus ergo Emeſæ colebatur, quem ex Jamblichi ſententia Mercurium eſſe Julianus ibidem aſſeverat. Atqui ſupra obſervavimus Auctorem libri de agricultura, laudatum ab Aben Ezra, ſcripſiſſe nomen Ægyptiacum Moſi fuiſſe, Monios. Addit Aben Ezra idipſum in Græcorum libris reperiri, atque vocabuli, Monios, interpretationem eſſe dictionem, Moſes. Cum ait vocem, Monios, extare in libris Græcorum, videtur nomen, Monimos, intelligere; ac proinde voces, Monimos, Monios, & Moſes, unam eamdemque perſonam ſignant. At R. Iſaac Abrabaniel, etſi nomen, Monios, Moſi inditum plane non negat, ejus tamen nominis interpretationem eſſe vocem, Moſes, negat; quippe ait nomina propria in aliam linguam minime transferri ſolere, etſi verba ipſa unde prodierunt transferuntur. Moſem itaque a Matre Moſem dictum cenſet, non a Pharaonis filia. Vocem autem, Monios, ipſum eſſe ſuſpicatur vocabulum, Moſes, ſic interpolatum & corruptum ab Interpretibus, dum ex Ebræa lingua in Ægyptiam, ex Ægyptia in Arabicam, & ex Arabica fortaſſe in Græcam tranſit. Conjecturæ huic aliam ſubjicit, vocem, מוניוס, *Monios*, ipſam eſſe dictionem, מאניוס, quæ Græcæ, *Magnum*, ſonat; Latine, puto, dicere voluit. Hæc eſt igitur Rabbini ſententia, *Monios*, nomen eſſe proprium, quod ex voce, *Magnus*, detortum ſit, ſeu potius ipſam eſſe dictionem, *Magnus*. At credibile profecto non eſt quempiam, qui libros Latine ſcriptos legerit, Latinæ linguæ fuiſſe adeo imperitum & rudem, ut tritiſſimæ vocis, *Magnus*, ſignificationem ignoraverit, & pro nomine proprio acceperit. Præterea quis credat Ægyptium ſcriptorem, ex Latino auctore didiciſſe nomen Moſis? nec nomen ſolum, ſed etiam nomen Ægyptium? Ac ſi quis dicat ſcriptorem Gallum, Caroli magni itidem Galli nomen a Perſico aliquo auctore didiciſſe. Nam conceptis verbis affirmat Aben Ezra, in libro de agricultura, Ægyptia primum lingua ſcripto, deinde Arabice converſo, & in libris quoque Græcis ſcriptum reperiri, nomen Ægyptium Moſis fuiſſe, Monios. Obiter Lectorem monebo librum illum de agricultura ab Abrabaniele appellari, סער הנאבה, & סער הנבה, hoc eſt, *Librum Sabiorum*, ſive mavis, *Librum Orientalem*; ab Arabico nomine, *Tſeba*, quod Apelioten ventum ſignificat, unde Sabii dicti, Maimonidæ, aliisque Arabibus ſcriptoribus tam ſæpe commemorati; hoc eſt נבטים, *Orientales*, quo nomine Chaldæi deſignantur. Nam ex Chaldæa primum profectos eſſe Sabios docet Abulfaragius. Hi autem hæretici habentur a Judæis & Arabibus, qui iisdem erroribus infectos fuiſſe narrant vetuſtiſſimos Chaldæos, atque in hac ſecta natum & eductum fuiſſe Abrahamum, ſed eam demum ejuraſſe. At Sabii ipſi auctorem diſciplinæ ſuæ jactant Sabium Sethi filium, Adami nepotem. Doctiſſimos viros hæreſeos ſuæ affines habuerunt: in his Thebith ben Corrah, & Albathegnium, præſtantiſſimos Aſtronomos. Aliis nominis eorum originationes affert doctiſſimus Pocockius, easque veri non abſimiles. Velut illa, quæ nomen arceſſit ab Arabico verbo, *Tſeba*, quod eſt, *priſtinos Dei cultus novis admiſſis relinquere*. Cui confirmandæ afferre poſſumus nomen Chriſtianorum illorum Balſarenſium, qui ſancti Johannis vulgo dicuntur. Hi hodieque appellantur, Sabbi, uti a peregrinatoribus accepimus. Quod nomen tribui ſolet antiquarum religionum perduellibus & transfugis. Verum certiſſimam eam eſſe quam damus, oſtendit libri hujus de agricultura titulus, quem citat Abrabaniel, Nam hunc Sabiorum fœtum eſſe docet Moſes ben Maimon. Sed revertamur ad propoſitum. Fuit tempus, cum exiſtimarem dictionem, Monios, factam eſſe ex epitheto Mercurii, Νόμιος. Fuit & cum ſuſpicarer, quemadmodum ex Ebraico משה *traxit*, factum eſt nomen, Moſes: ſic ex Ebraico מן־המים, vel מן־מים *ex aquis*, factum eſſe nomen, Monimos, cum legatur in Exodo, dixiſſe filiam Pharaonis כי מן־המים משתיהו *quia ex aquis traxi eum*. Verum vocabuli hujus veriloquium omnino petendum eſt ex Ægyptia lingua. Id exponens Gaulminus ait, *Mo*, Ægyptiace, *aquam*, ſonare: *Ni*, vero, *ex*; Monios igitur ἀντολεξεὶ (*ad verbum*) eſſe, *ex aqua*, ſive ὑδογενὴς, ut in ſuppoſitiis Orphicis appellatur. Equidem apud Philonem, Joſephum, & Clementem Alexandrinum, μῶς, ſive μῶ, ſive μῶυ Ægyptium, exponitur, *aqua*. In Scala quoque magna Ibno Cabar a Kirchero edita, reperio, πμώυ, ſignificare,

Aben Ezr. in Exod. 2.

R. Abrab. in Exod. 2.

Pocock. in Albufar. de morib. Arab.

Maimon. in More nevoch. l. 3. c. 29.

Exod. 2, 10.

Gaulm. in l. de vita & mort. Moſis.

Phil. l. 1. de vit. Moſ. Joſeph. Antiq. l. 2. c. 5. Clem. Alex. Strom. 1.

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Quæ autem ex his duabus ſimul ſumptis, ſeu ex ſola ſecunda, ſequantur, ſatis ſuperque ſuperius explicatum eſt. Quod ſi quis ſolam primam ſumat, ſcilicet, quod ſi ſuperficies quæpiam ſolida ſecetur quocunque plano, ſectio erit ſuperficies plana, ſeu linea recta, ſeu curva, ſeu mixta, ſeu denique circulus, ſeu ellipſis, ſeu hyperbola, ſeu parabola, ſeu alia quæpiam figura, ſeu denique ſectio ſit ſimplex, ſeu duplex, ſeu triplex, ſeu quadruplex, ſeu quotcunque tandem ſimplicium ſectionum compoſita, ſeu mixta, ſeu denique ſectio ſit ſolida, ſeu ſuperficies, ſeu linea, ſeu punctum, ſeu nihil, ſeu denique ſectio ſit impoſſibilis, ſeu imaginaria, ſeu

litorumque præſides, propter mare rubrum a Moſe trajectum. Mercurius unus fuit e Cabiris Samothracum Diis, Camillus dictus, vel Caſmilus, vel Cadmilus, ἀπὸ τῆς διακονίας (*a miniſterio,*) inquit Plutarchus. Nam veteri Etruſcorum lingua Caſmillus miniſtrum ſignificabat, quam vocem Romani eadem notione uſurparunt; ac præcipue in ſacris. Teſtes Dionyſius Halicarnaſſeus, Feſtus, Macrobius, & Servius. Hinc Pacuvius Medeam dixit, Cælitum camillam, hoc eſt, miniſtram. Mercurius autem miniſteria in cœlo, etiam infima obibat, quod apud matrem queritur in Luciani Dialogis. Itaque τῶν θεῶν ὑπηρέτης, *Deorum miniſter*, dicitur in veteribus Epigrammatis, & Mercurius Miniſtrator in Inſcriptionibus. Atqui Moſes ſervus Dei quaſi proprio & peculiari cognomento dictus eſt. *Et crediderunt*, inquit ipſe de ſe, *Domino, & Moyſi ſervo ejus.* Dominus ipſe alibi: *At non talis ſervus meus Moyſes. Quare ergo non timuiſtis detrahere ſervo meo Moyſi?* Rurſus: *Mortuusque eſt ibi Moyſes ſervus Domini.* Et paulo poſt: *Et factum eſt poſt mortem Moyſi ſervi Domini, ut loqueretur Dominus ad Joſue, & diceret ei, Moyſes ſervus meus mortuus eſt.* Et Paulus ad Ebræos: *Et Moyſes quidem fidelis erat in tota domo ejus* (Dei) *tanquam famulus.* Præſtigiator fingitur Mercurius, propter edita a Moſe per totum vitæ decurſum prodigia. Quæcunque autem adverſus Magos Ægyptios vi divina geſſit, incantamentis, & vi Dæmonum gerere creditus eſt. Caduceum Mercurio tribuitur, virga nimirum ſerpentibus intexta, portentorum effectrix: virgæ ſcilicet illius mirificæ inſtar, quæ a Moſe demiſſa in terram colubri more repſavit, veneficorum Ægyptiorum abſorbuit virgas, & mirabilia ſubinde opera patravit. Atque his etiam ratio ineſt, cur ἀργειφόντης, *Argi interfector*, Mercurius dictus ſit: nam quæ vulgo afferri ſolet, cædes nempe paſtoris illius πολυομμάτου (*multis oculis inſtructi*) qui Argus dicebatur, nænia eſt ſopiendis infantibus idonea. Verius eſt quod propoſuit Pauſanias in Lexico, ἀργειφόντην, ſonare, ἀφικτόνον, ac ſi dicas *anguicidam*; quippe, ἄργην, *anguem*, notare. Idem hoc teſtantur Grammatici veteres, Heſychius, Harpocration, & Suidas: teſtificatur & Plutarchus eo ſenſu dictionem hanc apud Poetas aliquos reperiri. Addit Euſtathius, Pauſaniam non ſubjeciſſe cauſam, cur ἀφικτόνος dictus ſit Mercurius; at nos ſubjiciemus: nempe quod Magorum Ægyptiorum virgas in angues converſas, illa Moſis, anguis itidem facta, deglutierit: vel quod ſerpentium ignitorum lethalem vim Moſes propoſito æneo ſerpente repreſſerit. Unde nata quoque fabula Pythonis ſerpentis, interfecti ab Apolline, quem aliud eſſe Moſis ſimulacrum ſequentia demonſtrabunt. Pergamus vero Mercurium cum Moſe contendere. Argum Mercurius juſſu Jovis occidit, *ob eamque cauſam in Ægyptum profugiſſe*, ait Cicero: ſic enim emendandus eſt ex Lactantio: virum Ægyptium interfecit Moſes ad Iſraelitarum ſalutem a Deo excitatus, & ex Ægypto profugit. Furax habetur Mercurius, & furum Deus: quippe vaſis aureis & argenteis, ac plurima veſte Ægyptios ut fraudarent Ebræi, Moſes auctor fuit. Unde Trogus de Moſe: *Dux exulum factus ſacra Ægyptiorum furto abſtulit.* Boves Apollinis abegiſſe dicitur Mercurius: Moſes Pharaonem fugiens e ripis Nili, qui Siris & Oſiris dicitur itidem ut Apollo, abegit *oves & armenta & animantia diverſi generis multa nimis.* Auctum id ajunt a Mercurio etiamnum cunis involuto; memores Moſem in cunis Nilo innataſſe. Statuæ Mercurii pro foribus domorum ponebantur ad arcendos fures; unde προθυραῖος dictus eſt, a cardine nimirum januæ, & προπυλαῖος. Quam etiam ob cauſam σῶκος appellatur ab Homero; hoc eſt, juxta Heſychium, & Phurnutum, σωτὴρ οἴκων, *domorum ſervator*: an quod ſuadente Moſe & jubente, domorum poſtes ac ſuperliminaria ſanguine aſperſerunt Ebræi, atque ita majores natu filios a tranſeuntis Domini cæde prohibuerunt? Semitalis Deus, ſive ἐνόδιος, ac itinerum præſes exiſtimatus ac dictus eſt Mercurius; ἡγεμόνιον etiam appellari auctor eſt Phurnutus: quod per annos quadraginta in deſertis & aviis locis viæ ducem Iſraelitis ſe Moſes præbuit. Inde lux veteri Epigrammati ad Fortunam Prænestinam, quod habetur in Catalectis, ubi de mercatore agitur, qui erat, ut habet ipſum Epigramma,

ire per altos
Conſectus portus:

tum

Plutarch. in Numa. Dionyſ. Hal. l. 1.

Feſtus in Flamin. Macr. Sat. l. 3. c. 8. Serv. in Virg. Æn. 11.

Anth. l. 1. c. 25.

Sponii Miſcellan. Sect. 3.

Exod. 14, 31.

Num. 12, 7.

Deut. 34, 5.

Joſ. 1, 1.

Ebr. 3, 5.

Pauſanias apud Euſtath. in Iliad. β.

Heſych. in Ἄργην ὑπεφόνει. Idem & Harpocr. & Suidas in Ἀργεϊφόντης.

Plutarch. Demoſth.

Cic. l. 3. de nat. Deor. Lact. Inſt. l. 1. c. 6.

Juſtin. l. 36. c. 2.

Exod. 12, 38.

Homer. Iliad. v. Heſych. in Σῶκος. Phurn. de nat. Deor. in Mercur.

Phurn. de nat. Deor.

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Productus Humboldtianus, Koninck, Foss. Carb. Belg. p. 57, pl. 3, fig. 1.

Productus Humboldtianus, Koninck, Foss. Carb. Belg. Suppl. p. 5, pl. 1, fig. 1.

Productus Humboldtianus, Koninck, Foss. Carb. Belg. Suppl. p. 5, pl. 1, fig. 2.

Productus Humboldtianus, Koninck, Foss. Carb. Belg. Suppl. p. 5, pl. 1, fig. 3.

Productus Humboldtianus, Koninck, Foss. Carb. Belg. Suppl. p. 5, pl. 1, fig.

quem Deus in Ecclesia sua constituit, ut ipse
Deus per eum ministerium suum exerceret.
Quod ministerium ut rite exerceatur, ut
Ecclesia Dei aedificetur, ut Christi regnum
propagetur, ut peccatores ad Deum con-
vertantur, ut fides, spes, charitas, et reliquae
virtutes in fidelium animis augeantur, ut
omnia denique ad Dei gloriam et animarum
salutem fiant, ea est pastoris sollicitudo, ea
cura, ea vigilantia, ea denique omnium
virtutum exercitatio, quae ab eo requiritur.
Quae omnia ut ipse praestare possit, ut
tanto muneri satisfaciat, ut tot animarum
curae sufficiat, ut tot periculis, quibus
undique circumsaepitur, se subtrahat, ut
tot laqueos, quibus undique circumvenitur,
effugiat, ut tot hostes, qui undique impetum
in eum faciunt, superet, ut tot tentationes,
quibus undique impugnatur, vincat, ut
tot difficultates, quibus undique premitur,
perrumpat, ut tot adversitates, quibus
undique opprimitur, sustineat, ut tot
scandala, quibus undique offenditur, non
offendatur, ut tot errores, quibus undique
impetitur, non labatur, ut tot vitia, quibus
undique tentatur, non admittat, ut tot
virtutes, quibus undique ornari debet,
acquirat, ut tot bona opera, quibus undique
exercendus est, faciat, ut tot praemia, quibus
undique invitatur, consequatur, ut tot
poenas, quibus undique terretur, evadat,
ut tot gratias, quibus undique a Deo
cumulatur, non abutatur, ut tot dona
Spiritus sancti, quibus undique ditatur,
non amittat, ut tot coronas, quibus undique
ornatur, non perdat, ut tot gradus, quibus
undique ad coelum ascenditur, non descendat,
ut tot portas, quibus undique ad vitam
aeternam intratur, non claudat, ut tot
portus, quibus undique ad salutem navigatur,
non praetermittat, ut tot thesauros, quibus
undique ditatur, non dissipet, ut tot
fructus, quibus undique ad vitam aeternam
colligendos invitatur, non amittat, ut tot
lucra, quibus undique ad Christum lucrifa-
ciendum excitatur, non perdat, ut tot
victorias, quibus undique ad coronam
gloriae consequendam provocatur, non
amittat, ut tot triumphos, quibus undique
ad Christum triumphandum incitatur, non
deserat, ut tot palmas, quibus undique ad
victoriam reportandam animatur, non
abjiciat, ut tot lauros, quibus undique ad
victoriam coronandam accenditur, non
amittat, ut tot praemia, quibus undique ad
vitam aeternam promeritam allicitur, non
perdat, ut tot beatitudines, quibus undique
ad coelum ascendendum invitatur, non
amittat, ut tot gaudia, quibus undique ad
vitam aeternam ingrediendam excitatur,
non perdat, ut tot felicitates, quibus undique
ad coelum intrandum provocatur, non
amittat, ut tot gloriae, quibus undique ad
vitam aeternam possidendam incitatur, non
deserat, ut tot regna, quibus undique ad
coelum regnandum animatur, non abjiciat,
ut tot thronos, quibus undique ad vitam
aeternam sedendum accenditur, non amittat,
ut tot beatitudines, quibus undique ad vitam
aeternam promeritam allicitur, non perdat,
ut tot gaudia, quibus undique ad coelum
ascendendum invitatur, non amittat, ut tot
felicitates, quibus undique ad vitam aeternam
ingrediendam excitatur, non perdat, ut tot
gloriae, quibus undique ad coelum intrandum
provocatur, non amittat, ut tot regna, quibus
undique ad vitam aeternam possidendam
incitatur, non deserat, ut tot thronos, quibus
undique ad coelum regnandum animatur,
non abjiciat, ut tot sedes, quibus undique ad
vitam aeternam sedendum accenditur, non
amittat, ut tot beatitudines, quibus undique
ad vitam aeternam promeritam allicitur, non
perdat, ut tot gaudia, quibus undique ad
coelum ascendendum invitatur, non amittat,
ut tot felicitates, quibus undique ad vitam
aeternam ingrediendam excitatur, non perdat,
ut tot gloriae, quibus undique ad coelum
intrandum provocatur, non amittat, ut tot
regna, quibus undique ad vitam aeternam
possidendam incitatur, non deserat, ut tot
thronos, quibus undique ad coelum regnandum
animatur, non abjiciat, ut tot sedes, quibus
undique ad vitam aeternam sedendum
accenditur, non amittat, ut tot beatitudines,
quibus undique ad vitam aeternam promeritam
allicitur, non perdat, ut tot gaudia, quibus
undique ad coelum ascendendum invitatur,
non amittat, ut tot felicitates, quibus undique
ad vitam aeternam ingrediendam excitatur,
non perdat, ut tot gloriae, quibus undique
ad coelum intrandum provocatur, non
amittat, ut tot regna, quibus undique ad
vitam aeternam possidendam incitatur, non
deserat, ut tot thronos, quibus undique ad
coelum regnandum animatur, non abjiciat,
ut tot sedes

Parliaments of Scotland, 1235–1707, ed. T. Thomson and C. Innes (Edinburgh, 1814–75), 12 vols. in 13, vol. 1, pp. 1–2.

quorumdam, ac imprimis Auguſtini ſententia, qui Mercurium Moſis ætati conjungunt. Facit huc & adnotatio quædam inſerta nuperæ editioni Lactantii, ad locum ſupra allatum e libro primo Inſtitutionum, in qua legitur codicem quemdam manuſcriptum Bibliothecæ S. Pauli Lipſienſis, pro voce *Thoth*, ſubſtituere, *Moyſin*. Finem faciam diſſertationis hujus in opportuniſſimo ad opinionem noſtram Artapani teſtimonio, quod proferunt Euſebius, & Auctor Alexandrini Chronici, cuique adſtipulatur Auctor Hypomnematis in Hexaemeron, quod Euſtathio tribuitur. Illic legitur Moſem ab Ægyptiis pro Deo habitum fuiſſe & cultum, & Mercurium appellatum; cumque bellum gereret adverſus Æthiopas, condidiſſe urbem, & Hermopolin appellaſſe. Atqui Hermopolin a Mercurio Ægyptio eſſe conditam perhibet Lactantius. Unde veterum ipſorum teſtificatione cognoſcitur, Moſem eſſe Mercurium.

Aug. l. 18. de civ. Dei, c. 8.

Lact. l. 1. Inſt. c. 6.

Euſ. l. 9. Præp. Ev. c. 27.

Oſiris, ſive Bacchus, idem ac Moſes.

III. At non in Theuth ſolum, ſive Mercurio, ſed ſub Oſiridis quoque perſona, quem eumdem eſſe ac Dionyſium, ſive Liberum Indorum domitorem aſſeverant Antiqui, Moſem Ægyptii coluerunt. Cum enim non politicis ſolum & œconomicis, ſed militaribus etiam virtutibus claruerit, illas in Mercurio, has in Oſiride, ſeu Libero adumbrarunt priſci illi artifices fabularum. De Mercurio vidimus, & quidem ita luculenter, ut mirabile ſit in re tam perſpicua neminem adhuc, quod ſciam, verum olfeciſſe. Bacchum autem quoniam doctorum hominum ſtudiis jam deprehenſum eſt Moſis eſſe ſimulacrum, argumenta eorum contrahemus in pauca; tum ſi quid ad rei confirmationem ſuppeditet penus noſter, adjiciemus. Nati ſunt in Ægypto Moſes & Bacchus, in arcam uterque incluſus, & in profluentem abjectus. Huic Moſi nomen, illi Miſi, ut eſt in Orphicis. Utrique tributus eſt ſexus uterque. Bimater uterque; nam & velut alteram matrem Thermuthin Pharaonis filiam habuit Moſes, *quem illa adoptavit in locum filii*, ut loquitur ipſe Moſes; & bis etiam propriæ matri, primum a natura, deinde a Thermuthide traditus eſt alendus. Venuſtus uterque & forma præſtans. Eductus uterque in Arabia; hic ad Sinam montem, ille ad Nyſam, quæ Sina ipſa eſt, ut diſerte habent Faſti Siculi. Exulavit uterque. Bacchæ cujusdam virga in terram projecta ſerpentis inſtar repere viſa eſt, ut illa Moſis. Bacchi chorus fruebatur lucis aſpectu, dum Indi tenebris obſiti erant, quemadmodum Iſraelitæ inter Ægyptios. Fugiens uterque Ægyptios, pedibus mare Rubrum trajecit. Transmiſit ille fluvios Hydaſpem & Orontem thyrſo arefactos; hic Rubrum mare mirifica virga bipertitum. Cornutus uterque fingitur. Leges tulit uterque duplici tabulæ inſcriptas. *Νομίος* uterque fuit: de Moſe quidem vidimus ſupra: de Baccho teſtatur vetus Epigramma Anthologiæ. Bacchæ, itidem ut Moſes, virga aquas de rupe elicuerunt. Hic ſerpentem æneum erigit; illæ ſe tortis ſerpentibus incingunt, ſerpentibus coronantur, Bacchicorum orgiorum inſigne habent ſerpentem, & iis qui Sabaziis ſacris initiantur ſymbolum eſt ſerpens ſinum pervadens. Calebum, quod vocabulum exponitur canis, ſocium habuit Moſes, canem Liber, Moſis juſſu racemum e promiſſa terra retulit Calebus: Bacchi auſpiciis reperta eſt ſatio vitis. Denique manat utrique terra lactis, mellis ac vini fluentis.

Anthol. l. 1. c. 38.

Hæc ab aliis jam obſervata ſunt: iſta a me. Oſarſiph Ægyptiis dictus eſt Moſes, Bacchus Arſaphes, ut jam dixi: quas voces non affines ſolum, ſed easdem eſſe proclivis eſt ſuſpicio. Fulminibus ambuſtam eſſe Semelen, & inter ignes natum Bacchum prodit fabularis hiſtoria; unde *πυριγενέος*, & *Ignigena* dicitur; propter viſum Moſi in rubo ignem, & habita eidem cum Deo colloquia inter ignes & fulgura. Hinc *λαμπτὴν διόνυσον σὺν πεύκαις σελαγεῖν, τυτέϛι μετὰ λαμπάδων καὶ πυρὸς χορεύειν καὶ διάπυρον εἶναι θεόν.* *Commeſſatorem Bacchum cum tædis fulgere, hoc eſt cum lampadibus & igne tripudiare, & fervidum ac igneum eſſe Deum*, ajunt Ariſtophanes, ipſiusque Scholiaſtes. Hinc inſtituta Baccho *λαμπτῆρι* *(Fulgido)* apud Pellenenſes *λαμπτηρία ἑορτὴ* *(Feſtum lampadum)* Pauſaniæ in Achaicis commemorata. A Nymphis educatus fuiſſe dicitur Bacchus; quod in Nili aquas projectus ſit Moſes: nam Nymphæ aquæ ſunt. Caſus ille Moſis aliis cauſam fingendi dedit, Bacchum ſtatim a partu concluſum in arcam ligneam, & in mare fuiſſe cum matre abjectum. Miſes ille in Orphicis Hymnis laudatus, qui idem Bacchus eſt, Iſidis filius fingitur, & cum ea ac famulabus ad Nili fluenta exultans

Ariſtoph. Nub.

Orph. Hymn. in Miſem.

Exod. 2, 10.

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ἐπιστολὴν ἐπιστείλαντος ἐμοὶ τοῦ Ἀπολλωνίου, ἣν ἐκεῖνος ἔγραψε πρὸς τὸν Ἀρτάβαζον, ἐν ᾗ ἐπαινῶν ἐμὲ καὶ τὴν ἐμὴν ἀρετὴν ἔγραφε καὶ ὡς ἐμοὶ ἐπιτρέπει τὰ πράγματα καὶ ὡς ἐμοὶ πιστεύει. ἐγὼ δὲ ἀναγνοὺς τὴν ἐπιστολὴν ἐκέλευσα τὸν ἄγγελον ἀπιέναι, ἐπειδὴ ἐκεῖνος ἐπιστολὴν οὐκ ἔγραψε πρὸς ἐμέ. ἐκεῖνος δὲ ἐπιστείλας ἐμοὶ ἐκέλευσε τὸν ἄγγελον ἐπιμεῖναι ἕως ἂν ἐπιστολὴν γράψῃ πρὸς ἐμέ. ἐγὼ δὲ ἐπιμείνας

and Elephantiasis Graecorum. The former is the more common, and is characterized by the formation of tubercles in the skin, which ulcerate and discharge a thick sanious matter. The latter is rare, and is characterized by the formation of tubercles in the skin, which do not ulcerate, but become hard and scaly. The former is the more common, and is characterized by the formation of tubercles in the skin, which ulcerate and discharge a thick sanious matter. The latter is rare, and is characterized by the formation of tubercles in the skin, which do not ulcerate, but become hard and scaly.

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...ing the Chinese Empire, Kiang-si, Ho-nan, Shan-si, Shen-si, Kan-su, Sze-chuen, Yun-nan, Kwei-chow, Kwang-tung, Kwang-si, Fo-kien, Che-kiang, Kiang-nan, Pe-chi-li, Leao-tung, Mongolia, Tibet, Corea, Japan, Loo-choo, Formosa, Hainan, Chusan, Tartary, Ili, Kashgar, Yarkand, Khoten, Turfan, Hami, Barkul, Kuldja, Tarbagatai, Ulungur, Kobdo, Uliassutai, Urga, Kiachta, Selenginsk, Nerchinsk, Ussuri, Amur, Sakhalin, Kamtchatka, Okhotsk, Yakutsk, Irkutsk, Yenisseisk, Tomsk, Tobolsk, Ekaterinburg, Perm, Kazan, Orenburg, Astrakhan, Caucasus, Georgia, Armenia, Persia, Afghanistan, Beloochistan, Nepaul, Sikkim, Bhotan, Assam, Burmah, Siam, Cochin China, Tonquin, Cambodia, Malacca, Java, Sumatra, Borneo, Celebes, Philippines, Moluccas, Timor, Australia, Tasmania, New Zealand, Polynesia, Micronesia, Melanesia, Hawaii, Sandwich Islands, Fiji Islands, Friendly Islands, Navigators' Islands, Society Islands, Marquesas Islands, Low Archipelago, Pelew Islands, Caroline Islands, Ladrone Islands, Marshall Islands, Gilbert Islands, Ellice Islands, Phœnix Islands, Union Islands, Samoa, Tonga, Kermadec Islands, Norfolk Island, Lord Howe Island, Solomon Islands, New Hebrides, New Caledonia, Loyalty Islands, Admiralty Islands, New Britain, New Ireland, New Guinea, Aru Islands, Ceram, Gilolo, Celebes, Sula Islands, Banda Islands, Amboyna, Timor, Flores, Sumbawa, Lombok, Bali, Java, Sumatra, Nias, Mentawi Islands, Engano, Simalur, Banjak Islands, Pulo Way, Andaman Islands, Nicobar Islands, Ceylon, Maldive Islands, Laccadive Islands, Minicoy, Seychelles, Amirantes, Aldabra Islands, Farquhar Islands, Providence Islands, Cosmoledo Islands, Assumption Islands, Astove Islands, Comoro Islands, Mayotte, Johanna, Mohilla, Madagascar, Nossi-Be, Sainte Marie de Madagascar, Mascarene Islands, Rodriguez, Agalega Islands, Cargados Carajos Shoals, Tromelin Island, Saint Paul Island, Amsterdam Island, Kerguelen Land, Heard Island, Macdonald Islands, Prince Edward Islands, Crozet Islands, Gough Island, Tristan da Cunha, Inaccessible Island, Nightingale Islands, Diego Alvarez, Trinidad, Martin Vaz Islands, Saint Peter and Saint Paul Rocks, Fernando de Noronha, Rocas, Saint Matthew Island, Ascension, Saint Helena, Tristan da Cunha, Gough Island

Ezek. 1. 1. 1 Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God.

2 In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity,

3 The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

4 And I looked, and behold a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings were joined one to another; they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went.

13 As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: and they turned not when they went.

18 As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

21 When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels.

22 And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings.

25 And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

26 And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

Ezek. 2. 1. 1 And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

2 And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day.

4 For they are impudent children and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God.

5 And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them.

6 And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 And when I looked, behold an hand was sent unto me; and, lo, a roll of a book was therein;

10 And he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

Ezek. 3. 1. 1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou art not sent to a people of a deep speech and of a hard language, but to the house of Israel;

6 Not to many people of a deep speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place.

13 I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.

15 Then I came to them of the captivity at Telabib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the Lord came unto me, saying,

17 Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.

21 Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 And the hand of the Lord was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

Ezek. 4. 1. 1 Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem:

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.

3 Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thy arm shall be uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou have ended the days of thy siege.

9 Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonished one with another, and consume away for their iniquity.

Ezek. 5. 1. 1 And thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause it to pass upon thine head and upon thy beard: then take thee balances to weigh, and divide the hair.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof shall a fire come forth into all the house of Israel.

5 Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that are round about you, have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, as I live, saith the Lord God; Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also diminish; neither shall mine eye spare, neither will I have any pity.

12 A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the Lord have spoken it.

16 When I shall send upon them the evil arrows of famine, which shall be for their destruction, which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; and pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the Lord have spoken it.

Ezek. 6. 1. 1 And the word of the Lord came unto me, saying,

2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, even I, will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your images shall be broken: and I will cast down your slain men before your idols.

5 And I will lay the dead carcases of the children of Israel before their idols; and I will scatter your bones round about your altars.

6 In all your dwellings the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I am the Lord.

8 Yet will I leave a remnant, that ye may have some that escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: and they shall lothe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.

11 Thus saith the Lord God; Smite with thine hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I am the Lord.

Ezek. 7. 1. 1 Moreover the word of the Lord came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel; An end, the end is come upon the four corners of the land.

3 Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come, the day of trouble is near, and not the sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and ye shall know that I the Lord do smite.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride hath budded.

11 Violence is risen up into a rod of wickedness: none of them shall remain, nor of their multitude, nor of any of their's: neither shall there be wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which shall not return; neither shall any strengthen himself in the iniquity of his life.

14 They have blown the trumpet, even to make all ready; but none goeth to the battle: for my wrath is upon all the multitude thereof.

15 The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

16 But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall be weak as water.

18 They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling block of their iniquity.

20 As for the beauty of his ornament, he set it in majesty: but they made the images of their abominations and of their detestable things therein: therefore have I set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret place: for the robbers shall enter into it, and defile it.

23 Make a chain: for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and their holy places shall be defiled.

25 Destruction cometh; and they shall seek peace, and there shall be none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince is clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

Ezek. 8. 1. 1 And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me.

2 Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber.

3 And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain.

5 Then said he unto me, Son of man, lift up now thine eyes toward the way of the north. So I lifted up mine eyes toward the way of the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said moreover unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, and thou shalt see greater abominations.

7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, every man with his censer in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, have the ancients of the house of Israel each man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth.

13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

Ezek. 9. 1. 1 He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

3 And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side;

4 And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

5 And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity:

6 Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring forth of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me.

Ezek. 10. 1. 1 Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

2 And he spake unto the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and a cloud filled the inner court.

4 Then the glory of the Lord went up from the cherub, and stood over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the Lord's glory.

5 And the sound of the cherubims' wings was heard even to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; that he went in, and stood beside the wheels.

7 And one cherub stretched forth his hand from between the cherubims unto the fire that was between the cherubims, and took thereof, and put it into the hands of him that was clothed with linen: who took it, and went out.

8 And there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone.

10 And as for their appearances, they four had one likeness, as if a wheel had been in the middle of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

12 And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even the wheels that they four had.

13 As for the wheels, it was cried unto them in my hearing, O wheel.

14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This is the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, these stood; and when they were lifted up, these lifted up themselves also: for the spirit of the living creature was in them.

18 Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above.

20 This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims.

21 Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings.

22 And the likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

Ezek. 11. 1. 1 Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward: and behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city:

3 Which say, It is not near; let us build houses: this city is the caldron, and we be the flesh.

4 Therefore prophesy against them, prophesy, O son of man.

5 And the spirit of the Lord fell upon me, and said unto me, Speak; Thus saith the Lord; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God; Your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword; I will judge you in the border of Israel; and ye shall know that I am the Lord.

11 This city shall not be your caldron, neither shall ye be the flesh in the midst thereof; but I will judge you in the border of Israel:

12 And ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you.

13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. Then fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 Again the word of the Lord came unto me, saying,

15 Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith the Lord God.

22 Then did the cherubims lift up their wings, and the wheels beside them, and the glory of the God of Israel was over them above.

23 And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city.

24 Afterwards the spirit took me up, and brought me in a vision by the spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 And I spake unto them of the captivity all the things that the Lord had shewed me.

Ezek. 12. 1. 1 The word of the Lord also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house.

3 Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be they will consider, though they be a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as they that go forth into captivity.

5 Dig thou through the wall in their sight, and carry out through it.

6 In their sight shalt thou bear it upon thy shoulder, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged through the wall with my hand; I brought it forth in the twilight, and I bare it upon my shoulder in their sight.

8 And in the morning came the word of the Lord unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What doest thou?

10 Say thou unto them, Thus saith the Lord God; This burden concerneth the prince in Jerusalem, and all the house of Israel that are among them.

11 Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove and go into captivity.

12 And the prince that is among them shall bear upon his shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out through it: he covereth his face, because he seeth not the ground with his eyes.

13 My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that are about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countries.

16 But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I am the Lord.

17 Moreover the word of the Lord came unto me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, and of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I am the Lord.

21 And the word of the Lord came unto me, saying,

22 Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days draw nigh, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 Again the word of the Lord came unto me, saying,

27 Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off.

28 Therefore say unto them, Thus saith the Lord God; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

Ezek. 13. 1. 1 And the word of the Lord came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own heart, Hear ye the word of the Lord;

3 Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord.

6 They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of my people, neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; and ye shall know that I am the Lord God.

10 Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a slight wall, and, lo, others daubed it with untempered mortar:

11 Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus saith the Lord God; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury to consume it.

14 So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, The wall is no more, neither they that daubed it;

16 To wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God.

17 Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God; Woe to the women that sew pillows to all armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive that come unto you?

19 And will ye pollute me among my people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear your lies?

20 Wherefore thus saith the Lord God; Behold, I am against your pillows, wherewith ye there hunt the souls to make them fly, and I will tear them from your arms, and will let the souls go, even the souls that ye hunt to make them fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am the Lord.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am the Lord.

Ezek. 14. 1. 1 Then came certain of the elders of Israel unto me, and sat before me.

2 And the word of the Lord came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put the stumbling block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the Lord will answer him by myself:

8 And I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord.

9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him;

11 That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

12 The word of the Lord came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God.

15 If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though Noah, Daniel, and Job, were in the midst thereof, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

21 For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut

me esse participem, quæ sunt circa corpus Dei. Alas quoque accipitris cum licio purpureo capite gestantem Ægyptium ἱερογραμματέα *(scribam sacrorum)* exhibent Diodorus, & Clemens Alexandrinus, propter similes videlicet causas. Nec alia fortasse est origo alarum, quæ Mercurii petasum tegebant. Nec alia etiam causa, quamobrem Dynastæ Mamlucorum Circassorum Ægypti, cum regia pompa ornati procedebant, supra caput suum avem & conopeum gestari vellent, uti legimus in Historiis Arabum. Tota vero Nasamonum gens hunc gestandarum in capite alarum morem usurpavit, ut scimus ex Dione Chrysostomo. Nunc quoque apud Turcas quidam sanctius institutum professi homines pennas capiti imponunt, ut se meditationi rerum cœlestium deditos, & divinorum arcanorum participes esse significent. Discimus ex Aristophane, supra Jovis caput aquilam collocari fuisse solitam, noctuam supra caput Minervæ, accipitrem supra caput Apollinis; vel, si Albricum sequimur, corvum nigrum. Symbolum hujus πτερῶν βασιλέως *(alæ regiæ)* Cnephi vertici impositæ sic interpretatur, ut dixi, Eusebius, ὅτι λόγος δυσεύρετος, καὶ κεκρυμμένος, καὶ ὑ φανὲς, καὶ ὅτι ζωοποιὸς, καὶ ὅτι βασιλεὺς, καὶ ὅτι πτερῶς κινεῖται. διὸ καὶ τὰ πτερὰ φύσις ἐν τῇ κεφαλῇ κεῖται. *Quod mens cognitu difficilis est, & abscondita, nec palam apparens, & quod vitam præstat, & quod regina est, & quod more intelligentis rei movetur. Quamobrem & ala ortus in capite est.* Nos rei hujus causam arcessimus ex ipsis Mosis verbis, qui Deum sic inducit loquentem: *Non poteris videre faciem meam: non enim videbit me homo, & vivet.* Unde David de Deo: *Et posuit tenebras latibulum suum.* Et alibi: *Nubes & caligo in circuitu ejus.* Et Salomon: *Dominus dixit, ut habitaret in nebula:* vel ut habent Paralipomena, *in caligine.* Isaias: *Vere tu es Deus absconditus.* Et Paulus: *Qui solus habet immortalitatem, & lucem inhabitat inaccessibilem; quem nullus hominum vidit, sed nec videre potest.* Et Pseudo Orpheus apud Justinum & Eusebium:

Diod. l. 1. Clem. Alex. Strom. l. 6.

Euseb. Præp. l. 3. c. 11.

Dio Chrys. Orat. 71.

Aristoph. Anib.

Albric. de Imag. Deor. c. 4.

Exod. 33, 20.

Psal. 17, 12. & 96, 2.

1. Reg. 8, 12.

2. Paral. 6, 1.

Isa. 45, 15.

1. Tim. 6, 16.

Justin. Paræn. Euseb. Præp. Ev. l. 13. c. 12.

ἀυτὸν δ' οὐχ ὁρῶ, περὶ γὰρ νέφος ἐστήριλται·
Ipsum autem non video, nubes enim eum circumstitit.

Sed & Angeli Dei nomen, capite decimo tertio libri Judicum, est, מלאי, & capite nono Isaiæ Messiæ nomen est פלא. Radix utriusque est פלה, *abscondidit fuit.* Consulatur insignis Doctor Maimonides in More nevochim. Scribit Justinus in Paræneticó, Acmonem priscum Auctorem Deum appellare, πάγκρυφον *(totum latentem)* Mercurium autem aperte pronuntiare difficile esse Deum cognoscere; qui vero cognoscere potuerit, cognita eloqui non posse. At Amun, qui juxta Jamblichum & Proclum idem est ac Phtha, sive Vulcanus, & Osiris, ut dixi, proindeque idem ac Moses; Amun, inquam, Ægyptiorum lingua *occultum* significat, Manethone Sebennyta teste apud Plutarchum: quod Moses de monte descendens faciem suam ex Dei congressu fulgidam velamine occuluerit. Jamblichus vero, qui Amun Mosem esse nescivit, & intellectum opificem esse censuit, appellationis illius attulit rationem his verbis: quod *Opifex intellectus, qui & veritatis est dominus atque sapientia, quatenus in generationem progrediens occultam, latentium rationum potentiam traducit in lucem, Amun Ægyptiaca lingua vocatur.* Sed hæc obiter. De origine vero nominis Phtha Kirchero assentior, qui a persuadendo factum putat: פתח enim Ebræi reddunt, *persuasus est;* unde & πάθω, nam ut oratione mentes mollit ac flectit Mercurius, sic res alias Vulcanus flexibiles & tractabiles præstat; quamobrem & Mulciber dictus est, hoc est μειλίχιος *(mansuetus)* Hinc emendandus Philo Byblius, qui de Chrysor sive Vulcano differens, ait καλεῖσθαι αὐτὸν καὶ Διαμίχιον. *Vocari eum & Diamichium.* Id exponit Bochartus, *Jovem machinatorem*, ab Ebraico מזמה, quod *machinam* sonat. Perperam: legendum enim, Δία μειλίχιον *(Jovem Mansuetum)* Jupiter μειλίχιος inter Græcos fuit valde celebratus. Διάσια in ejus honorem instituta fuerunt apud Athenienses. Sed & ita cognominatus fuit Bacchus, ut legitur non semel apud Plutarchum & Athenæum. Bacchus autem Moses est. Non minus commode originem vocabuli Phtha referre possis ad dictionem פתח, quæ transiit ad Ægyptios, ut docet Ibno Cabar in Scala magna. Significat autem *aperuit, solvit;* quod omnia pervadat & dissolvat ignis. Aliter Jamblichus, qui Phtha nuncupatum vult, *Quatenus sine mendacio peragit omnia:* hoc est, aperte & candide. Atque ita etiam origo nominis esset

Isa. 9, 6.

Jambl. de myster.

Plutarch. de Iſid. & Osirid.

Phil. Byb. apud Euſ. Præp. l. 1. c. 10.

Bochart. in Chan. l. 2. c. 2.

Plut. in Anton. & περὶ σαρκοφαγίας, l. 1. Athen. l. 1.

Judic. 13, 18.

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plane. Consequently the distance of the point of sight from the centre of the picture is equal to the radius of the circle. Hence, if the point of sight be given, describe a circle about it, with a radius equal to the distance of the eye from the picture, and the circumference of this circle will be the horizontal line.

Prop. 3. To find the vanishing point of any line.

Draw a line from the point of sight parallel to the given line, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 4. To find the vanishing point of any plane.

Draw a line from the point of sight parallel to the given plane, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 5. To find the vanishing point of any line parallel to the picture.

Draw a line from the point of sight parallel to the given line, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 6. To find the vanishing point of any plane parallel to the picture.

Draw a line from the point of sight parallel to the given plane, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 7. To find the vanishing point of any line perpendicular to the picture.

Draw a line from the point of sight perpendicular to the given line, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 8. To find the vanishing point of any plane perpendicular to the picture.

Draw a line from the point of sight perpendicular to the given plane, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 9. To find the vanishing point of any line inclined to the picture.

Draw a line from the point of sight parallel to the given line, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 10. To find the vanishing point of any plane inclined to the picture.

Draw a line from the point of sight parallel to the given plane, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 11. To find the vanishing point of any line parallel to the horizon.

Draw a line from the point of sight parallel to the given line, and the point where it meets the horizontal line will be the vanishing point required.

Prop. 12. To find the vanishing point of any plane parallel to the horizon.

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Prop. 13. To find the vanishing point of any line perpendicular to the horizon.

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Prop. 14. To find the vanishing point of any plane perpendicular to the horizon.

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Prop. 15. To find the vanishing point of any line inclined to the horizon.

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Prop. 17. To find the vanishing point of any line parallel to the picture and horizon.

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Prop. 23. To find the vanishing point of any line parallel to the picture and perpendicular to the horizon.

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Prop. 99. To find the vanishing point of any line perpendicular to the picture and inclined to the horizon.

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Draw a

& ara utrique communis est. Prometheus autem Moses est. Inde & conflatum Vulcano nomen: nam ἥφαιστος est אשון יה, *Pater ignis*, juxta Bochartum, non ἀπὸ τῦ ἥδθαι, quod vult Cornutus. Inde etiam perpetuus ignis a Siculis alebatur in Ætnæo Vulcani Templo, cui custodes additi sunt sacri canes, blandientes piis hominibus, in impios ferocientes. Hæc quam Mosi conveniant, ex superioribus satis liquet, in quibus declaravimus, cur Bacchus λαμπτὴρ & διάπυρος dictus sit. Canum vero custodia Templo apposita, originem trahere videtur a Calebo, ad lustrandam Terram Chananæam cum aliis missо, & officio gnaviter ac fideliter functo, quem servum suum Deus idcirco agnoscit & appellat. Caleb autem, ut sæpius jam dixi, Ebraice canem sonat. Eamdem ob causam fabulati sunt Veteres, canem vivum ex ære a Vulcano fuisse fabrefactum, & ita ab arte comparatum, ut nulla cum oblata præda effugeret, & Jovi dono datum. Nec enim ignis solum, sed & præclarorum operum, & artium præcipue omnium quæ per ignem exercentur, inventio Vulcano tributa est: cujus figmenti causas supra attulimus, cum quæreremus, cur Mercurio rerum omnium inventionem Ægyptii adscripserint. Arma Jovi adversus Gigantes formasse & subministrasse dictus est Vulcanus, quod ad Mosis preces Core, Dathan & Abiron, aliorumque seditiosorum impietatem Deus ultus sit; vel quod ejus ductu ac consiliis populus Dei filios Enac, robustissimam ac proceriſſimam gentem subegerit. Pandoram ornatissimam feminam, malorum omnium inter homines auctorem, e luto Vulcanus finxisse fertur; quod Evam, & illatam humano generi ab Eva perniciem Moses posterorum memoriæ commendarit. Quod vero mirabilem Dei in creando orbe prudentiam, artem & consilium Moses scriptis celebraverit, idcirco dictus est Vulcanus Jovi, Minervam e capite parienti, obstetricis officium præstitisse. Diis in cœlo domos extruxisse fertur Vulcanus, & homines quoque in antris prius habitantes domorum ædificandarum & incolendarum rationem docuisse; Deo quippe Tabernaculum erexit Moses; & Israelitis exulibus, & ad alienum arbitrium viventibus certos lares, propriasque domos quæsivit. Futura quoque per ignem prænoscere dictus est Vulcanus, quod in igne Mosem allocutus Deus futura præmonuerit.

Bochart. Chan. l. 1. c. 12. Corn. de nat. Deor. De Vulc.

IX. At non omnes Ægyptii vi veritatis ac detrimentis suis victi Mosi debitas laudes tribuerunt, sed refractarii plerique & pertinaces mitem in eum & placidum animum numquam sumserunt; & dum ab his Adonidis, Theuthi, Osiridis, aut Vulcani appellationibus honestabatur & titulis, Typhonis contumelioso nomine ab illis infamabatur. Vetustum quippe hunc Typhonem Ægyptiorum commentis celebratum, & maledictis proscissum, ipsum esse Mosem, ex lectione libelli Plutarchi de Iside & Osiride deprehenditur. Probarem id pluribus, nisi instituta nuper Bocharto, viro doctrinæ singularis, rei hujus demonstratio similem nobis operam eximeret. Typhonem autem, quem contumeliis sæpe afficiunt Ægyptii, eumdem sacrificiis placant aliquando, παρηγοροῦσι θυσίαις, καὶ πραΰνουσιν. *Leniunt sacrificiis & mitigant*, inquit Plutarchus. Quod Typhoni ergo, qui Moses est, præstabant Ægyptii, cultum nimirum & sacrificia, idem Mosi sub Osiridis, alteriusve persona præstitisse nihil mirum est.

Typhon, idem ac Moses.

Bochart. Hier. Part. 1. l. 2. c. 34.

Plut. de Iſid. & Osir.

X. Liquet ex superioribus de nihilo esse quod objicit Bochartus, verisimile non esse Mosem, Aegyptiis & Phœnicibus odiosum, pro Deo benefico ab illis fuisse habitum: credibilius quippe est timorem ab Aegyptiis plerisque, religiosum hunc erga Mosem cultum primo expressisse. *Primus in orbe Deos fecit timor*, ajunt Ethnici Poetæ. Ab aliis æquioribus æstimatoribus rerum, & edita a Mose prodigia pro merito mirantibus, vir magnus, uti erat, & excellentis virtutis habitus est. Id legitur in Exodo: *Fuitque Moses vir magnus valde in terra Ægypti coram servis Pharaonis & omni populo.* Alios autem probabile est, quem vivum oderant, extinctum amavisse, & meritis honoribus coluisse; sopita & sedata per mortem invidia. Testis Cyrillus, qui virtutem Mosis, & mirabilem sapientiam summæ apud Aegyptios admirationi fuisse non semel asseverat; quippe non Judæos solum, quod & Justinus confirmat, sed aliquos etiam ex Aegyptiis Dei nomine Mosem affeciſſe scribit, gnaros fortasse hæc ipsi Deum dixisse: *Ecce dedi te Deum Pharaoni.* Testis & Josephus, qui Mosem ait ab Aegyptiis ita mirabilem & divinum

Probatur Veterum testimoniis Mosem ab Ægyptiis Deum fuisse habitum.

Exod. 11, 3.

Cyrill. l. 1. & 2. contra Julian. Justin. Paræn.

Exod. 7, 1. Joseph. l. 1. contra Apion. & Antiq. l. 3. c. 13.

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Architecture, Ancient, the art of building among the ancient nations of the world. The earliest architecture of which we have any knowledge is that of Egypt, which, as far as we can judge from the remains that have come down to us, was characterized by massiveness and solidity, and by the use of the pyramidal form in the construction of its buildings. The Egyptians were also remarkable for the number of their temples, and for the colossal size of many of them. The most celebrated of these are the temples of Karnak and Luxor, at Thebes, and the temple of Abu Simbel, in Nubia. The Egyptians were also famous for their obelisks, and for the great number of sphinxes which they placed in front of their temples. The Assyrians, Babylonians, and Persians, who succeeded the Egyptians in the order of time, were also remarkable for the massiveness of their buildings, and for the use of the pyramidal form in the construction of their temples. The Assyrians and Babylonians were famous for their hanging gardens, and for the great number of their temples. The Persians were famous for their palaces, and for the great number of their columns. The Greeks, who succeeded the Persians in the order of time, were remarkable for the beauty of their buildings, and for the use of the pyramidal form in the construction of their temples. The Greeks were famous for their temples, and for the great number of their columns. The Romans, who succeeded the Greeks in the order of time, were remarkable for the massiveness of their buildings, and for the use of the pyramidal form in the construction of their temples. The Romans were famous for their temples, and for the great number of their columns.

Architecture, Gothic, the style of architecture which prevailed in Europe during the Middle Ages. It is characterized by the use of the pointed arch, the ribbed vault, and the flying buttress. The Gothic style is also remarkable for the great number of its windows, and for the use of stained glass in the construction of its buildings. The Gothic style is also remarkable for the great number of its towers, and for the use of the pyramidal form in the construction of its buildings. The Gothic style is also remarkable for the great number of its columns, and for the use of the pyramidal form in the construction of its buildings. The Gothic style is also remarkable for the great number of its arches, and for the use of the pyramidal form in the construction of its buildings.

reparationem fatentur; quod Noachum, alterum Adamum appellant, magna hæc ex parte debere videntur inſtitutioni & diſciplinæ Chriſtianæ, in multis licet ab illis adulteratæ. Quod Legumlatoris ſui matrem ſcalptori nupſiſſe; quod poſt miſſum ad eum Angelum a Deo, gravidam ſe ſenſiſſe; quod ex Aſtrorum inſpectione natum Zoroaſtrem, eique imperium in animos hominum deſtinatum deprehendiſſe illorum temporum Aſtrologos; quod Regem, qui tum per vim regnum obtinebat, veritum ne ab infante recens nato olim ſolio deturbaretur, mulieres omnes uterum ferentes trucidari juſſiſſe; quod abſentem a parentibus anxie quæſitum eſſe dicunt: quod baptiſmatis ritum ſervant; quod quamdam ſacræ Confeſſionis adumbrationem retinent; quod acceptas injurias condonari, & ex animo deleri jubent, hæc ex Evangelicis hiſtoriis ac præceptis manifeſto arceſſita ſunt.

Zoroaſtres, idem ac Moſes.

II. Quod autem inter Deos ſuos principem ponunt Tauthe, eique filium adſcribunt Moymin, ut traditum eſt a Damaſcio in libro nondum edito περὶ ἀρχῶν, qui ſervatur Oxonii, id ex vicinis populis Phœnicibus, & Ægyptiis, cum quibus maxima geſſerunt bella & commercia, omnino videntur ſumſiſſe, quorum Taautum & Theuth ſupremum Deum eumdem ac Moſem eſſe oſtendimus. Apud Ægyptios etiam eſt Emeſenos diximus Moſi nomen fuiſſe Monimos & Monios. Sed & Solis, ignisque colendi ritus, cui Perſæ obſequuntur ad hanc diem, ac plurimæ veteris eorum inſtituti reliquiæ; præcipue vero Zoroaſtris hiſtoria & præcepta, etſi ab ultima vetuſtate, & a multis ante natum Chriſtum annis ad eos a majoribus transmiſſa ſunt; non apud Deos tamen nata, ſed exotica & adventitia eſſe non inani conjectura opinatus

Agath. l. 2. eſt Agathias, uti paulo poſt declarabimus. Hunc Zoroaſtrem legumlatorem, doctrinæ ſuæ & religionis reformatorem, ac morum cenſorem venerantur. De eo multiplex eſt prorſus incerta virorum doctorum ſententia. Alii Chamum Noachi filium eſſe cenſent; quidam Chami filium Meſraimum; Japetum nonnulli, nonnulli Chus; alii Aſſur; quidam Nemrod. Alia mihi eſt, nec levibus conjecturis nixa opinio, non alium eum fuiſſe quam Moſem. Non prorſus quidem tempus convenit: verum adeo diſcrepantia de Zoroaſtris ætate ab Auctoribus tradita ſunt, ut hæc varietas falſa omnino de ejus ætate ſcripta eſſe, ac fuco circumlitam eſſe veritatem ſatis probet. Nec enim Eudoxum, Ariſtotelemve moror, qui ſex millibus annorum Platone vetuſtiorem Zoroaſtrem finxerunt; nec Hermodorum Platonicum, aut Hermippum, qui eum annorum millibus quinque Trojanum bellum præceſſiſſe rati ſunt, & Plutarcho ac Suidæ idem ſentientibus præiverunt. Hos pro merito confutat Plinius. Sunt qui Nini æqualem faciunt, & Abrahamo paulo antiquiorem, atque ita Chriſti ortum plus duobus annorum millibus prævertiſſe. His conſentiunt recentiores hujus ætatis Perſæ, Abrahami æqualem ſtatuentes Perſarum regem Guſtaphum, qui acceptam a Zoroaſtre religionem in Perſide propagavit. Nec deſunt tamen, qui Guſtaphum illum quingentis annis ſolum Chriſto antiquiorem opinantur. Alia eſt Xanthi Lydi ratio, a Zoroaſtre ad Xerxis tranſitum ſexcentos annos ponentis. Id propius ætatem Moſis accedit; cujus obitus mille circiter annis Diabaſin Xerxis anteceſſit. Auctor eſt Agathias, Hyſtaſpis æqualem feciſſe eum Perſas ſuis temporibus, nec facile ætatem ejus deprehendi poſſe. Cyri avum fuiſſe vult Iſmael Abulfeda in Hiſtoria. Cambyſis æqualem ponit Said ebn Batrik; ponit & Gregorius Abulfaragius. Hyſtaſpen ipſum eſſe conjicit Pocockius in his literis apprime verſatus. Ex hac ſententiarum fluctuatione id colligo, ſuppoſititiam eſſe Zoroaſtris perſonam, cui etſi vera ſubeſt Moſis perſona, falſa tamen ipſa eſt, & tota figmentis confuta, de qua certi nihil cognitum eſt, aut literis proditum. Idem concludas & ex ignoratione patriæ Zoroaſtris: de ea quippe non minus quam de ætate inter ſcriptores diſconvenit. Sinam recentiores Perſæ apud Indos degentes faciunt: at Carmaniæ incolæ Franco patre genitum, hoc eſt homine ad occaſum nato, qualis fuit Moſes in Ægypto natus, quæ ad Perſidis occaſum ſita eſt. Atqui hodierni hi Perſæ Carmanienſes majorum ſuorum doctrinam alienis opinionibus & ritibus minus oblitam ac permiſtam videntur retinuiſſe, quam priores illi Indiæ inquilini, a patria ſua jamdudum exterminati, & moribus exterorum ac dogmatis imbuti. Itaque valde a prioribus religione & cerimoniis diſcre-

Eud. & Ariſt. apud Plin. l. 30. c. 1.
Hermod. apud Laert. Procem.
Hermipp. apud Plin. l. 30. c. 1.
Plutarch. de Iſid. & Oſirid.
Suidas in Ζωροάστης.
Plin. l. 30. c. 1.
Xanth. apud Laert. in Proœm.
Agath. l. 2.
Abulfed. Hiſt. cap. de Perſis.
Abulfarag. Hiſt. Dyn. 5.
Pocock. in Abulfar. de morib. Arab. pag. 147.

Elegantiæ lib. II. cap. 1. 47

Elegantiæ lib. II. cap. 1. 47

Elegantiæ lib. II. cap. 1. 47

Ptolemäus Philadelphus (285—247 v. Chr.) [1] [2] [3] [4] [5] [6] [7] [8] [9] [10] [11] [12] [13] [14] [15] [16] [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30] [31] [32] [33] [34] [35] [36] [37] [38] [39] [40]

ſapientiæ & æquitatis ſtudioſum, vitatis hominum congreſſibus in montem ſeceſſiſſe, qui de lapſis de cœlo ignibus conflagravit: hac rei novitate perterritos fuiſſe Perſarum primores: qui cum monti ſuccederent, & Deum precibus placare vellent, illæſum ex igne prodiiſſe Zoroaſtrem, bonoque eos animo eſſe juſſiſſe, & quosdam ſacrificiorum docuiſſe ritus, tanquam a Deo ſibi in monte traditos: poſtea vero, non vulgo ſe immiſcuiſſe, ſed cum hominibus ſolum ad pietatem colendam natis eſſe converſatum, & divini cultus peritis, quos Perſæ Magos dixere. Non valde diſcrepant quæ de Zoroaſtre Perſæ recentiores tradidere: Zoroaſtrem enim narrant in Perſide profugum, cum aliquando ſolus in agro devia loca ſectaretur, in cœlum fuiſſe evectum, & Deum flammis obſitum vidiſſe, non oculis quidem ſuis, qui tantum fulgorem ferre non poterant, ſed alcititiis Angeli oculis; ab eoque librum legis, quem Zundavaſtaw appellant, accepiſſe, & ignem de cœlo in terras detuliſſe. Nempe Moſem audiverant in Arabia oves aliquando paſcentem, ad radices Horebi montis rubum ardentem vidiſſe; cui cum ineſſe Deum intellexiſſet, *abſcondiſſe faciem ſuam, non enim auſum eſſe aſpicere contra Deum*; & in eodem poſtmodum monte *Facie ad faciem locutum eſſe* Deum Moſi *de medio ignis*, & inter flammas ac fulgura Legem manu Dei ſcriptam (librum Arabes appellant) accepiſſe, *cum totus mons Sinai fumaret, eo quod deſcendiſſet Dominus ſuper eum in igne, & aſcenderet fumus ex eo, quaſi de fornace, eſſetque omnis mons terribilis*; ipſumque ad ſuos ſubinde remeantem, perfuſam luce nova faciem, & igne cœleſti coruſcam retuliſſe; & ad contundendam Pharaonis pervicaciam fulgura & tonitrua grandine miſſa de cœlo eduxiſſe, ut habetur in Exodo. Inde quoque eſt quod habent Suidas & Glycas, optaſſe Zoroaſtrem igne cœleſti interire; & quod habent Faſti Siculi & Cedrenus & Gregorius Turonenſis, reipſa de cœlo tactum periiſſe; & quod habet Auctor Recognitionum, a Dæmone, quem importunius frequentabat, igni ſuccenſum arſiſſe. Sunt qui ex hominum oculis evanuiſſe garriant: unde Carmanienſium Perſarum plerique in cœlum evectum fuiſſe affirmant; nonnulli in ſandapilam forte oblatam ſe prope Bagdadum condidiſſe, in eaque raptum fuiſſe ab Angelis. Quibus ignoratio ſepulcri Moſis continetur. Deum non aperta facie, & revelato vultu, ſed ignibus obductum, & tectum flammis, Zoroaſtri viſum eſſe volunt Perſæ; quia Moſi dixit Deus: *Videbis poſteriora mea, faciem autem meam videre non poteris.* Prodigiis fidem Legi ſuæ Zoroaſtrem adſtruxiſſe volunt, itidem ut Moſem ſuæ. Zoroaſtrem in deſertis caſeo vixiſſe annis viginti, ita temperato, ut vetuſtatem non ſentiret, tradidiſſe nonnullos refert Plinius: ita videlicet mannæ in deſerto Iſraelitis ſubminiſtratæ, & tolerati a Moſe per quadraginta dies ac noctes in monte jejunii, & veſtium poſt annos quadraginta neutiquam detritarum portentum hoc commento diſſimularunt. Ad hæc in multis conveniunt Zoroaſtris & Moſis leges. Alienas facultates concupiſci vetat Zoroaſtres, vetat & Moſes, ſtudium legis ſuæ valde commendat Zoroaſtres, itidem ut Moſes ſuæ. Ciborum mundorum & immundorū diſcrimen ſtatuit Zoroaſtres, perinde ut Moſes; atq; horum uſu, cadaverum, aliarumque rerum impurarum contactu uterque interdixit. Id retinent etiam nunc Perſæ, magnisque religionibus contractam fæditatem eluunt. Adipem adolent in ſacrificiis, quod ſolenne fuit & in illis Ebræorum. Injurias condonari ſanxit uterque. Ad legem uterque ſuam addi quicquam vetuit, aut ab ea detrahi. Unum uterque Pontificem maximum eſſe juſſit, cui frequens præſcribitur lavationum uſus, & bonorum omnium decimæ attribuuntur. Cum uxore ægra ex *κατακυσίως* congredi Pontificem vetuit Zoroaſtres, Moſes Iſraelitas univerſos. Mulieres hoc affectu laborantes, ab hominum conſortio ſegregatas ſeorſum degere jubet uterque. Suilla Perſæ abſtinent; abſtinent & Iſraelitæ. Statuas Perſæ non habent, nec Ebræi. Delatum autem a ſe de cœlo ignem ſubjectis pabulis indeſinenter & perpetuo ali ita ſanxit Zoroaſtres, ut præcipuum illud & velut Legis ſuæ *χαρακτηριστικὸν* (*quo ab aliis diſtinguitur*) mandatum eſſe voluerit. Adeo ut vocabulum *Magus*, quod Zoroaſtris ſequacibus tribuitur, apud Perſas & Arabes, pro Cultore ignis, tralatitio utiu ſumi ſoleat. Guebri hodie dicuntur. Atque hunc ritum non apud ipſos natum, ſed a Chaldæis, vel aliunde, uti & ipſorum pleraque, traductum merito ſuſpicatus eſt Agathias. Scilicet hoc ipſum

Exod. 3, 6.

Abulfrag. Dyn. 2.

Exod. 19, 18.

Exod. 9, 23. Suidas in *Ζωροάστρης*. Mich. Glyc. Ann. part. 2. Greg. Tur. l. 1. Hiſt. Franc. c. 5. Clem. Recogn. l. 4. c. 27.

Exod. 33, 23.

Plin. l. 11. c. 42.

Exod. 20, 1. Deut. 11, 18 & ſeq. Levit. 11.

Levit. 19, 18

Deut. 4, 2.

Num. 18, 21. Lev. 18, 19.

Levit. 11, 7. Exod. 20, 4

Agath. l. 2. Lev. 6, 12.

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Quod quoniam [illegible] [illegible] [illegible]

ignem adorare, & injecti ſuccini cremationē colere narrant peregrinatores. Legimus porro apud Maximum Tyrium, priſcos Perſas cenſuiſſe ignem eſſe divinitatis ſimulacrum; quæ videtur Brachmanum quoque fuiſſe opinio. Item Porphyrius: *θεοῖς γὰρ ἡμεῖς τὸ πῦρ ἀθάνατον φυλάττομεν ἐν τοῖς ἱεροῖς, ὅ μάλιστα ἐκείνοις ὁμοιότατον. Diis enim ignem immortalem ſervamus in Templis; utpote qui ſit ipſis quam ſimillimus.* At poſtmodum, non ut Dei imaginem, ſed ut Deum ipſum, ignem coluerunt. Quo eos fortaſſe perpulit iſtud Moſis: *Dominus Deus tuus ignis conſumens eſt.* Item illud: *Scies ergo hodie quod Dominus Deus tuus ipſe tranſibit ante te, ignis devorans atque conſumens, qui conterat eos, & deleat, atque diſperdat ante faciem tuam velociter.* Vere itaque adverſus Apionem prædicat Joſephus, cum alios ritus plerosque a Judæis accepiſſe gentes propemodum univerſas, tum maxime *λύχνων ἀναπάυσεις* (*Lychnorum incenſiones*) Redeamus ad Zoroaſtrem, ex cujus fama & exiſtimatione provenit eorum fallacia, qui ſub ejus nomine Oracula quædam magica Græce ſcripta incautis obtruſerunt. Edita illa ſunt cum Pſelli & Plethonis ſcholiis; ſed ſi nares admoveris, fraus ſubolebit. Vetuſtiora quidem illa ſunt, nihilo tamen *γνησιώτερα* (*ſinceriora*) Oracula, quæ Croeſi temporibus extitiſſe narrat Nicolaus Damaſcenus. Inſinceros quoque eos dixerim libros, quos Chaldaice ſcriptos, & Chaldaicis commentariis illuſtratos, & effata ac ſententias complexos Johannem Picum habuiſſe ferunt; inſincerum & librum Zind, mihi de nomine ſolum cognitum, quo ritus magicos, & ignis colendi diſciplinam ajunt contineri; de cujus vocabulo quæri poteſt an aliquid habeat commune cum vocabulo Lituanorum Zincz, quo ignem ſignificari legimus apud Matthiam Michovium: inſinceros & quos Hermippus, Plinio teſte, ducentis verſuum millibus ſub Zoroaſtris nomine conditos indicibus quoque poſitis explanavit. Ex iisdem falſariorum incudibus profectus eſt ſupra memoratus Perſicarum Legum codex Zundavaſtaw, quem veruſtiſſimum tamen conjicio, & eumdem fortaſſe, qui ab Euſebio Collectio ſacra Perſicarum rerum appellatur. Indidem profectus & quem ſe in arcanis habere jactabant, qui Prodici Philoſophi doctrinam ſectabantur, ut eſt apud Clementem Alexandrinum; indidem & quos commemorat Suidas; & qui de Magia, Zoroaſtris nomine, ſcripti circumferebantur, ut habet Auctor Recognitionum; & quem tradit Auctor Aſtrologiæ cujusdam Perſicæ, Ebraice redditæ, ab eo lucubratum, & Regnum Dei fuiſſe inſcriptum, & manibus Perſarum aſſidue geſtari eſſe ſolitum. Narrat Porphyrius, Plotini temporibus a Chriſtianis ſuppoſitos fuiſſe & confictos libros plerosque, in his Apocalypſin Zoroaſtris, cujus *νοθείαν* (*ſuppoſitionem & falſitatem*) a ſe, cum ſermonibus, tum ſcriptis fuiſſe demonſtratam. Hoc genere fraudis nimis ſæpe uſi ſunt priſcorum Eccleſiæ temporum Hæretici. Adulterinæ illæ lucubrationes, quarum meminit Porphyrius, Gnoſticos auctores habuerunt, ad quos & confutationem ſuam ſcripſit. Nec dictu facile eſt, quantum Reipublicæ Chriſtianæ nocuerint ejusmodi fallaciæ: nec enim Hæreticos ab Orthodoxis diſcernebant Ethnici. Illorum itaque doli & nefariæ artes infamiam utrisque & odium conflabant. Cæterum Perſas in Zoroaſtrem geſta Moſis contuliſſe hinc etiam confirmatur, quod & in Dario Notho ſimile quiddam auſi ſunt. Refert enim Teixeira, Homayæ Darii matri vates prædixiſſe, futurum ut ex ea naſceretur filius, qui Perſis magnarum calamitatum auctor eſſet: id veritam matrem flumini Jehuni infantem in arca commiſiſſe; ruſticum fluvio arcam extraxiſſe, repertumque infantem ob mirificam pulchritudinem alendum ſuſcepiſſe, & nomen ex caſu illi feciſſe, quippe Darabeum ſignificare, qui arca incluſus in flumine expoſitus ſit. Quæ quamvis fabuloſa ſunt, aſſerunt tamen veritatem. Nunc cum ex hac diſſertatione clariſſime pateat Zoroaſtrem ipſum eſſe Moſem, & veruſtiſſimæ Perſarum religionis fontem eſſe Moſaicam Legem, Moſis certe antiquitas luculenter mihi videtur eſſe comprobata.

Max. Tyr. Orat. 38.

Porphyr. περὶ ἀμψ. ἀποχ. l. 2.

Deut. 4, 24. Deut. 9, 3.

Joſeph. l. 2. contr. Apion.

Clem. Al. Strom. 1. Suidas in *Ζωροάστρης.* Auct. Recogn. l. 4. c. 27. Porphyr. in Vit. Plotin.

Nic. Dam. Hiſt. l. 7. in Exc. Conſt. Porphyr.

Matth. Mich. Sarmat. l. 2. c. 2. Plin. l. 30. c. 1

Euſ. Præp. Ev. l. 1.

Teix. l. 19. c. 1.

CAPUT SEXTUM.

I. *Ex libris Moſis fluxit priſca Indorum religio; cum Guzarattenſium,* II. *tum & Coromandelenſium:* III. *item Sinarum & Japonenſium.* IV. *Qui factum ut ad Indos Moſaica doctrina penetrarit.*

I. VEtuſtiſſimam eſſe Indorum Guzarattenſium religionem nemo neſcit. Præcipua

Ex libris Moſis fluxit priſca Indo-

Abbeville, Henry de, 1
Abbeville, Robert de, 1
Abbeville, Walter de, 1
Abbeville, William de, 1
Abbeville, William de, 1
Abbeville, William

Diod. l. 2. losophis latam esse Diodorus affirmat. Nempe ortum habuit ex hoc decreto Mosis in Le-
Lev. 25, 39. & seqq. vitico: *Si paupertate compulsus vendiderit se tibi frater tuus, non eum opprimes servitute famulorum, sed quasi mercenarius & colonus erit: usque ad annum Jubilæum operabitur apud te, & postea egredietur cum liberis suis, & revertetur ad cognationem, & ad possessionem patrum suorum: mei enim servi sunt, & ego eduxi eos de terra Ægypti: non veneat conditione servorum; nec affligas eum per potentiam, sed metuito Deum tuum.* Nunc etiam, dum peregrinantes matutinis horis ad iter se accingunt, Sacerdotes ipsorum perticam depangunt in terram, cujus summitas circumplicata est serpentis simulacro. Id venerantur singuli, & salutant: traducto nimirum more ex æneo serpente Mosis, vel ex serpente, a quo Eva decepta est. Secta quædam apud Indos est, in qua fratris defuncti uxorem frater superstes ducere tenebatur. Qui mos mere Mosaicus lege lata non ita pridem sublatus est. Atque hæ causæ fuerunt, cur ex decem tribubus ortos Brachmanes nonnulli crediderint.

sum & Coromandelensium. II. At non una est Indorum omnium Ethnicorum de rebus divinis sententia: nam sectæ sunt apud eos longe plures, quarum omnium discrimina notare nihil necesse est. De Coromandelensibus huc adjeciisse quædam sufficiet. Hi quamvis a Guzarattensibus discrepent religione & moribus, non pauciora tamen retinent Mosaicæ doctrinæ vestigia: nam & ipsum quoque Mosem sub Annuræ nomine celebratum ipsis fuisse nonnulli arbitrati sunt. Deum unicum, mundi conditorem agnoscunt. Cassiopam a Bramma Dei filio genitum ferunt citra mulieris consortium, primum Brachmanum parentem fuisse, Diti uxorem duxisse, liberos alios pietate insignes & æquitate, alios impios procreasse; sic Adami, (quem & de nomine Bengalenses norunt) Evæ, Abelis, & Caini historiam adumbrantes. Ante orbem conditum nihil extitisse ajunt præter
Gen. 1, 2. Deum & aquam, propter illud Geneseos: *Et spiritus Domini ferebatur super aquas.* Gigantum fabulam ad sextum Geneseos caput expressam habent. Coram idolis suis saltant, itidem ut Ebræi coram vitulo aureo: quem tamen morem, ut verum fatear, videntur utrique ab Ægyptiis accepisse. Quemadmodum enim ritus plerosque hauserunt Ægyptii ab Ebræis, ita Ebræi vicissim ab Ægyptiis, apud quos diuturnam fecerunt moram, multos acceperunt. Indorum vero Ethnicorum, de quibus agimus, religio ab Ægyptiis fere, sed & a Persis, aliisque prodiit, qui institutis Ebraicis imbuti, eadem ipsis communicarunt. Porro sacra illa coram idolis saltatio invaluit apud omnes propemodum gentes, jam inde ab antiquis temporibus. Ad idola accedentes Brachmanes tintinnabulum gestant, instar tintinnabulorum summi Ebræorum Pontificis. Pueris aures perforant, quos in perpetuam servitutem Deo sunt mancipaturi; quo ritu, inter Ebræos, dominis suis servi in perpetuum se addicebant. Ex inextincto Ebræorum igne prodierunt lychni interdiu noctuque coram idolis Indorum ardentes. Puerperas & pueros a partu recentes immundos esse, atque hanc immunditiam aquis ablui rentur; tum pueris nomina paucis ab ortu diebus imponunt: quæ Ebræorum institutis omnia consentiunt. Incesta, & adulteria supremo supplicio sanciunt, juxta præscriptum Mosis. Solis Brachmanibus, itidem ut Levitis, patent interiora Templi, reliqui arcentur. Lustricis aquis lavantur utrique ad eluendas impuritates, & noxas expiandas. Morticinorum contactu sese pollui censent utrique. Cibaria idolis Brachmanes apponunt, instar Panum propositionis. Brachmanes puellas impuberes ducere tenebantur, quod & de summo Judæorum Pontifice scribunt Rabbini. Ritus nuptiarum apud Brachmanes perficitur oryza ter a sponso in caput sponsæ profusa: quod frumento profuso Judæi faciunt. Atque hujus moris imago fuisse videtur confarreatio. Brachmanibus & Judæis usurpatur mortuorum lavatio. Brachmanis cædes, itidem ut Judæi, peregrinationibus expiatur. Celebris est apud illos Merowæ montis mentio, de quo mira quædam narrant; quæ vox nomina Meropurbatei & Meri montium repræsentat, de quibus proxime egimus. Scribit præterea Rabbinorum doctissimus Maimonides, idolorum cultores Indos Adami & Evæ, vetitæ arboris, & serpentis fallacis historiam sua etiamnum ætate noviisse. Verum, ne quid dissimulem, hæc Coromandelensium Indorum religio, multo videtur Guzarattensi recentior, utpote Judæorum

Maim. Meneev. Part. 3. c. 29.

Quæ sit ratio inter duas quantitates, ea dicitur esse ratio inter duas alias quantitates, quæ sit ratio inter duas earum æquimultiplices.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio æqualitatis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio inæqualitatis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio majoris ad minus.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio minoris ad majus.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio multiplicis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio submultiplicis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio superparticularis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio superpartientis.

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Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio submultiplicis superparticularis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio submultiplicis superpartientis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio rationalis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio irrationalis.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio surdesolida.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio mediocris.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio duplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio triplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio quadruplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio quintuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio sextuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio septuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio octuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio nonuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio decuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio undecuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio duodecuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio centuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio millecuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio decies millecuplicata.

Ratio inter duas quantitates, quæ sit ratio inter duas earum æquimultiplices, dicitur esse ratio centies millecuplicata.

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ſcimus Seſoſtrin totam Aſiam, ad Indiam usque, maris Indici inſulas, & terras mari finitimas imperio ſuo ſubjeciſſe: & longis navibus ex Arabico ſinu profectum in Indiam perveniſſe: cognoſcimus & in Indiam confugiſſe Ægyptios complures, cum Ægyptum Cambyſes invaſit. Multas quoque in India ditiones jam inde a priſcis temporibus poſſederunt Arabes: quosdam etiam ad Indum fluvium collocat Dionyſius Periegetes. Crebra quoque cum Indis Ægyptios agitaſſe commercia oſtendit iter ab Ægypto in Indiam a Plinio & Solino propoſitum, tanquam ſingulis annis ſolitum frequentari. Nec obſcura id probant argumenta. Velut utrorumque conſimilis opinio de mundo a Deo in ovi figuram condito; illa vaccarum reverentia, quam ab Ægyptiis eſſe profectam tradit Artapanus; duplex Indorum lingua, ut duplices Ægyptiorum characteres: Sinica ſcribendi ratio Hieroglyphicæ Ægyptiæ perſimilis, cujus apud utramque gentem egregia monumenta in ſpeluncarum ſaxis conſignata ſunt, myſtici quoque Indorum characteres, quorum ſpecimen ex Johanne Lucena exhibet Kircherus in Prodromo Copto: (quo libro, & longe fuſius Oedipi Ægyptiaci prima parte, Syntagmate quinto, demonſtrat Ægyptiacos ritus in Orientem permanaſſe;) Dei nomen utriusque prope idem, Thoth his, Tao illis; Pyramis quædam a Brachmanibus culta, & Dei cujusdam oſſa complecti credita, ut refert Clemens, Pyramidum Aegyptiarum inſtar; Pyramides item utrobique ſepulcris impoſitæ; gentis utriusque in certas tribus ac prope easdem diſtinctio, quas accurate adnotatas habes apud Strabonem, Diodorum, & Arrianum; lex utrisque poſita, qua non aliam artem condiſcere ulli licet quam paternam; ex inſtituto Seſonchoſidis, qui Seſoſtris eſt. Teſtis Dicæarchus quem laudat Scholiaſtes Apollonii; mulierum domi continendarum a Sinis uſurpata ratio, pedibus earum tam arcte ab infantia conſtrictis, & citra naturalem modum coactis, ut iis vix inſiſtere, ac ne vix quidem ingredi poſſint, Aegyptii inſtituti affinis, quo eamdem ob cauſam mulieres calceis omnino uti prohibebantur; veſtimentorum in utraque gente par ornatus, intextis ſerpentium figuris; magnum utrobique Chymicæ artis ſtudium; fabula de Phœnice ave utrobique jactari ſolita, quem Fung Sinæ appellant; dictione ex Occidente petita, ipſum quippe eſt Phœnicis vocabulum; par apud Aegyptios, Indos, Sinas & Japonenſes ſimilium idolorum, & in ſerpentium formam fere fabricatorum cultus; & præcipua omnia Pythagoricæ Philoſophiæ capita, quæ ab Aegyptiis fere Pythagoras acceperat, quæque Brachmanes pertinaciter ad hanc diem retinuerunt; potiſſimum vero doctrina Metempſychoſeos, quam primi Aegyptii tradiderunt, ut auctores ſunt Herodotus, & Clemens Alexandrinus, & a quibus profecta in Indiam & Sinenſes tractus manavit. In quo turpiter lapſus eſt Philoſtratus, qui doctrinam hanc a Pythagora inventam, Brachmanibus ab eo traditam, ab his in Aegyptum fuiſſe transmiſſam ſcripſit. Idola Japonenſes colunt bubulo capite, quædam canino, haud ſecus quam Aegyptii. Cum ait ergo Lucianus, primos omnium hominum Aegyptios Deorum habuiſſe notitiam, templaque iis ac lucos poſuiſſe, ſic intelligo, profani idolorum cultus & πολυθεότητα (*multorum Deorum cultus*) auctores Aegyptios extitiſſe; ab iisque plurimas gentes, Indos in his, eadem dogmata ac ritus accepiſſe. Optimis illi quidem ad colendum Deum ritibus a primis gentis ſuæ auctoribus, Noacho oriundis, olim fuerant inſtituti; quamobrem nulla olim in ipſorum templis ſimulacra viſebantur, uti neque apud Syros: quemadmodum ibidem Lucianus affirmat. Verum progreſſu temporis a priſtina pietate ad nefarias religiones deflexerunt. At vera religio penes Ebræos fuit; quam a Noacho, & deinde ab Abrahamo per manus ſibi traditam conſtanter retinuerunt. Sed hæc uberiorem ſibi tractationem depoſcunt.

Plin. l. 6. c. 23. Solin. c. 54.

Artapan. apud Euſ. Præp. Ev. l. 9.

Clem. Alex. Strom. 3.

Strab. l. 15. & 17. Diodor. l. 1. & 2. Arrian. Indic. Apollon. Schol. Arg. l. 4. v. 272.

Herod. l. 2. c. 123. Clem. Al. Strom. l. 3. & 6. Philoſtrat. Vit. Apoll. l. 3. c. 6.

Lucian. de Dea Syr.

CAPUT SEPTIMUM.

I. *Moſes a gentibus ad Septentrionem & Occaſum poſitis agnitus & cultus: a Thracibus,* II. *Germanis,* III. *Gallis,* IV. *Britannis,* V. *Hiſpanis,* VI. *& ipſis etiam Americanis.*

ICaeterum Theuthi illius, ſive Mercurii Aegyptii, de quo dixi, quemque jam Moſem credere licet, cultus apud exteras gentes ita propagatus eſt, ut inter Thraces, Germanos, Scythas, noſtrates Gallos, & ipſos quoque Britannos, ac Hiſpanos ſummum numen habitus ſit. De Thracibus teſtis

Moſes a gentibus ad Septentrionem & Occaſum poſitis agnitus & cultus: a Thracibus,

Ελεονομία Ελεονομία, ἡ, (ἔλεος, νέμω) the distribution of alms, Ep. Rom. 12, 8.

Ἐλεόνομος Ἐλεόνομος, ὁ, Eleonomus, a Greek, Ep. Rom. 12, 8.

Ἐλεοπώλης Ἐλεοπώλης, ου, ὁ, (ἔλεος, πωλέω) a dealer in oil, Ep. Rom. 12, 8.

Ἐλεός Ἐλεός, οῦ, ὁ, Eleus, a town of Thrace, Ep. Rom. 12, 8.

Ἐλεοῦσα Ἐλεοῦσα, ἡ, Eleusa, a town of Thrace, Ep. Rom. 12, 8.

Ἐλεούσιος Ἐλεούσιος, ὁ, Eleusius, a Greek, Ep. Rom. 12, 8.

Ἐλεοφόρος Ἐλεοφόρος, ὁ, (ἔλεος, φέρω) a dealer in oil, Ep. Rom. 12, 8.

Ἐλεπόλεμος Ἐλεπόλεμος, ὁ, Elepolemus, a Greek, Ep. Rom. 12, 8.

Ἐλεπόλις Ἐλεπόλις, ὁ, Elepolis, a Greek, Ep. Rom. 12, 8.

Ἐλεπόλιτος Ἐλεπόλιτος, ὁ, Elepolitus

Æſch. Agam. v. 291. Apoll. Sch. l. 1. Argon.

Aeſchylus. Adde myſteria Cabirorum, non ex Phrygia profecta, nec a Cabiris Phrygiæ montibus, quod tradit Apollonii Scholiaſtes, vel potius Scholiaſtæ; (erudita hæc enim & optima Scholia, Lucilli, Tarrhæi, Sophoclei, & Theonis, doctiſſimorum Grammaticorum eſſe docet Ariſtophanis Scholiaſtes:) ſed e Phœnicia. Beryti enim

Ariſtoph. ſchol Nubib. Sanchon. apud Euſeb. l. 1. Præp. Evang. Damaſc. apud Phot. Cod. 242. Apoll. Sch. l. 1. Argon. Euſ. Præp. l. 1.

cultos fuiſſe diſcimus ex Sanchoniathone, & Damaſcio. Unum autem e Cabiris fuiſſe Bacchum prodit idem Scholiaſtes Apollonii, unum quoque ex illis fuiſſe Mercurium aſſeverat ex Dionyſodoro. Horum vero fratrem fuiſſe Aeſculapium narrant Philo Byblius ex Sanchoniathone & Damaſcius apud Photium. Atqui Serapidem, Bacchum, Mercurium, & Aeſculapium, unius Moſis ſimulacra fuiſſe partim jam vicimus, partim infra vincemus. Itaque mera Moſis myſteria in Cabirorum myſteriis deliteſcere credendum eſt. Recepta autem ea fuerunt, &

Heſych. in Κάβειροι.

in Imbro, ut ex Stephano & Euſtathio docuimus; & in Lemno ut habet Heſychius; & in Samothrace, quæ Thraciæ inſulæ ſunt, ut Veteres teſtantur. Delata fuiſſe & ad

Clem. Al. Paræn.

Tyrrhenos a Cabiris ipſis fratribus ſcribit Clemens Alexandrinus. Delata & ab Aenea in Italiam fuiſſe colligitur ex ejus narratione a-

Virgil. 3. Æn.

pud Virgilium:

Feror exul in altum
Cum ſociis, natoque, Penatibus, & Magnis DIs.

Magni Dii ſunt Dii Cabiri, hoc eſt כבירים, ſic dicti a כבר, quod Ebraice & Arabice ſignificat, *magnus fuit; potens fuit.* Unde in Augurum libris *Divipotes* appellabantur, θεοὶ δυ-

Varr. de R. R. l. 4.

νατοὶ in Samothrace, ut eſt apud Varronem: θεοὶ μεγάλοι διόσκυροι κάβειροι, *(Dii magni Dioſcori Cabiri)* ut habet Vetus Marmor apud

Gruter. Inſcr. p. 319. 98.

Gruterum. Aliud apud eundem CASTORI ET POLLUCI DIIS MAGNIS. Perveniſſe ea & ad inſulam usque Britanniæ finitimam tradit Artemidorus. Quin & Samo-

Artemid. apud Strab. l. 4.

thracen ipſam, prius Leucoſiam, deinde a Sao Mercurii & Rhenes filio Samum fuiſſe dictã docuit Ariſtoteles in Samothraces Republica, ut legitur apud Apollonii Scholiaſten. Samon appellatur a Dionyſio Halicarnaſſeo. Ubi & Moſem denuo in Mercurio agnoſcis. Et

Apoll. Sch. l. 1. Argon. Dion. Halic. c. 1.

vero cum Joſaphatus & Ochazias, hic Iſraelis rex, ille Juda, inita ſimul ſocietate commercia ſubinde cum Thracibus & Ponti accolis agitaverint, ut refert Joſephus, vel inde Moſem & Amramum noſcere potuerunt. Verum igitur eſt, quod probandum ſuſceperam, Moſis famam, & cultum ad Thraces quoque penetraſſe.

Joſeph. Antiq. Lg. c. 1.

II. De Germanis illuſtre eſt Taciti teſtimonium, quo præcipuos in illis honores Mercurium occupaſſe docet. Tum addit: *Pars Suevorum & Iſidi ſacrificat. Unde cauſſa & origo peregrino ſacro, parum comperi, niſi quod ſignum ipſum in modum Liburnæ figuratum docet advectam religionem.* Unde vero advectam? nempe ex Aegypto ubi Iſis colebatur, per Euxinum Pontum, atque inde per Danubium in Suevos, & ex illis in reliquam porro Germaniam. Atque inde fortaſſe eſt; quod in veteri Calendario apud

Germanis, Tacit. de mor. Germ.

Gruter. Inſcript. p. 138.

Gruterum, inter feſtos dies notatur Iſidis navigium. Certe ad fontes Danubii penetraſſe Aegyptios Oſiride duce teſtatur Diodorus, Herodotus vero duce Seſoſtri Scythas & Thraces ſubegiſſe, in eorum regionibus trophæa ſtatuiſſe, perveniſſe ad Phaſim, & in Colchide partem exercitus reliquiſſe; at Euſtathius Oſirin aratri uſum docuiſſe Tauros Scythicam gentem. Alio poſtea nomine Germanos appellaſſe Mercurium obſervat Paulus Diaconus, & Wodan, ſeu Gwodan dixiſſe. Id autem ex Moſis doctrina habuerunt, quod non ex DEI magnitudine eſſe cenſerent, in ullam eum humani oris ſpeciem aſſimilari. Itaque ſtatuas Deorum non habebant; imo ne templa quidem. Auctor idem qui ſuperiorum Tacitus. Quanquam templa extiterunt aliquibus in locis, vel poſteriori certe ævo excitata ſunt. Proxima his erant ingentia labra, inſtar ænei illius labri a Moſe conflati. Tempora noctium computabant, non dierum, perinde ut Galli: ex Moſe, ut videtur, qui noctem die antiquiorem poſuit. Sortes ducebant ex virgis: an ab illa Aaronis, quæ inter cæterarum tribuum virgas ſola floruit? Ciborum mundorum & immundorum diſcrimen nunc quoque obſervant Moſcovitæ. Quid ſi dicamus Germanorum vocabulum ſapere Moſaicum aliquid? Scimus quidem ex Tacito Germanicæ id eſſe originis. An ab *Herman?* Tam enim ab *Herman* duci poteſt *Germanus*, quam e Latino *Germanus* ductum eſt Hiſpanicum *Hermano*. *Herman* autem item eſt ac *Irmin*, quod nomen in hac gente Mercurius quoque eſt.

Paul. Diac. de geſt. Long. l. 1. c. 9.

Tacit. de mor. Germ. c. 2.

de pœnis ecclesiasticis. Quæst. 1. Utrum excommunicatio sit pœna. Quæst. 2. Utrum excommunicatio sit pœna spiritualis. Quæst. 3. Utrum excommunicatio sit pœna medicinalis. Quæst. 4. Utrum excommunicatio sit pœna temporalis. Quæst. 5. Utrum excommunicatio sit pœna vindicativa. Quæst. 6. Utrum excommunicatio sit pœna ecclesiastica. Quæst. 7. Utrum excommunicatio sit pœna publica. Quæst. 8. Utrum excommunicatio sit pœna personalis. Quæst. 9. Utrum excommunicatio sit pœna ferendæ sententiæ. Quæst. 10. Utrum excommunicatio sit pœna latæ sententiæ. Quæst. 11. Utrum excommunicatio sit pœna declaratoria. Quæst. 12. Utrum excommunicatio sit pœna condemnatoria. Quæst. 13. Utrum excommunicatio sit pœna mixta. Quæst. 14. Utrum excommunicatio sit pœna ab homine. Quæst. 15. Utrum excommunicatio sit pœna a jure. Quæst. 16. Utrum excommunicatio sit pœna a Deo. Quæst. 17. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 18. Utrum excommunicatio sit pœna ab homine et a jure. 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Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 90. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 91. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 92. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 93. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 94. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 95. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 96. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 97. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 98. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 99. Utrum excommunicatio sit pœna ab homine et a jure et a Deo. Quæst. 100. Utrum excommunicatio sit pœna ab homine et a jure et a Deo.

fuiſſe tradit Dionyſius Periegetes. Liber autem, Moſes ipſe eſt. Samothracum quoque myſteria, in quibus deliteſcit Moſes, in inſulam Britanniæ proximam trajeciſſe narrat Artemidorus apud Strabonem, ut dixi.

Strab. l. 4.

Hiſpanis.

V. Nec ſum animi dubius Gallis in Teutate colendo, ſicut in aliis plerisque, Hiſpanos conſenſiſſe: non quod prope Carthaginem Novam tumulus extiterit, qui Mercurii Teutatis diceretur, ut vulgo creditur: ſed quod apud Livium, qui rei hujus auctor jactatur, mentionem tantum fieri *tumuli Mercurii* fidem faciat emendatiſſima Gronovii editio; & quod magno numero Celtæ confluxerint in Hiſpanias, illucque mores ſuos ac religionem intulerint, ſedibusque in ea poſitis Celtiberi dicti fuerint.

& ipſis etiam Americanis.

VI. Obſervatione quoque dignum exiſtimo, quod nonnullis fortaſſe leve videbitur, Mexicanos Deum lingua ſua *Teutl* appellare: unde factum nomen *Teutlile*. A Theuth Ægyptio veniſſe dictionem hanc affirmare vix auſim, vereor enim hominum judicia. Sed tamen notum eſt quid de vaſta illa & uberrima Atlantici maris inſula, multorum dierum navigatione a Gadibus diſſita, a Pœnis reperta, & magna cautione celata ſcripſerint Diodorus, & Auctor Mirabilium quæ Ariſtoteli adſcribuntur. Hoc ſi ſit, uti eſſe fertur, ex Taauto Phœnicum, a quibus ortum & religionem Carthago habuit, & ex Theuth Ægyptiorum prodiiſſe Teutl Mexicanorum & ex horrendis illis Phœnicū & Carthaginenſium ſacrificiis, quibus homines immolabantur, extitiſſe ſimilia illa Mexicanorum, aliorumque Novi Orbis incolarum, vehemens ſuſpicio eſt. De Americanorum originibus totis jam voluminibus ventilata eſt & excuſſa quæſtio. Mihi quidem ſemper veriſimile viſum eſt, ſive priſcorum Phœnicum, ſive Carthaginenſium naves freto Gaditano digreſſas, ſive alias ex Europæ & Africæ oris ad occaſum devexis ſolutas, Auſtrum verſus proceſſiſſe, quo ſæpiſſime illas commeaſſe ex antiquis hiſtoriis ſatis conſtat: cum autem perveniſſent intra Tropicos, & ventos illic ſecundos ab ortu in occaſum perpetuo flantes, & mare eodem curſu incitatum nactæ eſſent, ſeſe mari & vento permiſiſſe, & in Americam expedita & commoda navigatione appuliſſe; ac invitatas poſtmodum ubertate terræ, ſedes illic fixiſſe: cum præſertim difficilior eſſet regreſſus; nam venti in ortum ferentes ab occaſu, circa ſeptimum tantum ac viceſimum ab Æquinoctiali gradum petendi erant; illic enim fere flant: quanquam extra Tropicos magna eſt ventorum inconſtantia. Nullam itaque itineris ſui notitiam antiquo Orbi, unde venerant, dare potuerunt; vel ſi forte dederunt, temporum deinde lapſu aut caſu aliquo, aut hominum negligentia commercium omne intercidit. Quemadmodum florens olim Norvegos inter & priſcos Grœnlandos ſocietas, & ratio negotiorum, graviſſima demum peſtilentia ita ſoluta eſt, ut ejus etiam obliterata ſint veſtigia. Sententiam noſtram apprime confirmat tradita a laudatis ſcriptoribus, Franciſco Lopezio a Gomara, Joſepho a Coſta, & Garcilaſſo a Vega opinio, viam in has oras inſtituiſſe Chriſtophorum Columbum, Hiſpani cujusdam navarchi indicio, cui nomen Alphonſo Sanctio ab Huelva. Hunc ajunt in Canariis, & Azoribus commercia agitantem, vento abrepta navi, ad longinquas terras & ignota litora appuliſſe, & reditus demum explorata via ac reperta Maderam perveniſſe; & a Columbo, quem forte illic nactus erat, domi benigne & liberaliter exceptum, navigationis ſuæ commentarios & ephemerides, ſic tanquam hoſpitalitatis munus, ipſi morienteni reliquiſſe. Quod igitur Sanctio contigit, hoc ipſum jam aliis prius contigiſſe credibile eſt. Aſtipulantur ſententiæ eidem, plurimæ apud Americanos priſcarum antiqui Orbis religionum & rituum notæ. Diluvium norunt, unicam familiam ſervatam, linguas multiplicatas. Canadenſes poſt Diluvium ajunt orbem fuiſſe reparatum a Meſou, hoc eſt Meſſia. Iidem, & alii quoque, Abelis & Caini caſus fabulis adumbratos habent. Circumciduntur Mexicani infantes, Jucatanenſes, & alii. Ignem perpetuum & inextinctum ſervant Mexicani: quod a Moſis lege profectum diximus. Quo loco Dæmonis ſui reſponſum acceperant Mexicani venefici, illic ara lapidea ab iis extructa eſt: quod prius fecerat Jacob poſt oblatam ſibi Dei ſpeciem. Sacrificia illic humana, ut dixi, ex Pœnorum inſtitutis. Sanguinem ſuum per membrorum inciſuras fundunt; quemadmodum Prophetæ Baalis, Eliæ temporibus. Jubilæum celebrant quinquageſimo quoque recurrente anno, & Sabbathum ſeptimo quoque die.

Diod. l. 5.

Gomar. Hiſt. Indic. l. 1. c. 13. A Coſta Hiſt. Indic. l. 1. c. 19. Garcil. Hiſt. Ynear. l. 1. c. 3.

Inter

Chelsea, Restaurant 29 is a modern French bistro set in a Grade II-listed

[illegible]

notitiam habuerunt. III. *Apollo, idem ac Moſes.* IV. *Pan, idem ac Moſes.* V. *Priapus, idem ac Moſes.* VI. *Æſculapius, idem ac Moſes.* VII. *Prometheus, idem ac Moſes.* VIII. *Cecrops, idem ac Moſes.* IX. *Minos, idem ac Moſes.* X. *Explicatur 1. Mach. 12, 21. in quo agitur de Judæorum & Spartanorum germanitate.* XI. *Perperam locum hunc interpretatus eſt Joſephus.* XII. *Rhadamanthys, idem ac Moſes.* XIII. *Æacus, idem ac Moſes.* XIV. *Proteus, idem ac Moſes.* XV. *Perſeus, idem ac Moſes.* XVI. *Moſes inter aſtra relatus, & Libræ geſtandæ adhibitus.* XVII. *Ariſteus, idem ac Moſes.* XVIII. *Muſæus, idem ac Moſes.* XIX. *Orpheus, idem ac Moſes.* XX. *Linus, idem ac Moſes.* XXI. *Amphion, idem ac Moſes.* XXII. *Eumolpus idem ac Moſes.* XXIII. *Tireſias, idem ac Moſes.*

Græci Moſaicam doctrinam infinitis fabulis obduxerunt.

I. PRogrediamur nunc ad Græcos, memoriæ veteris & hiſtoriæ priſcæ ac veræ adeo ignaros atque rudes, ut Ægyptius ille Sacerdos, cum quo in urbe Sai diſſeruiſſe Solonem narrat Plato in Timæo, & cui Pateneit nomen fuiſſe ſcripſit Proclus, merito ei objecerit numquam ſeneſcere Græcos, nec pueros eſſe deſinere. Hanc doctrinæ Græcanicæ novitatem multis comprobat Joſephus in Diſſertationibus ſuis adverſus Apionem; & Legislatores omnes Græcorum, præ Moſe, novellos eſſe oſtendit; ita ut ne Legis quidem Græcum nomen apud Homerum reperiatur. Cum enim Græci primævæ rerum originis notitia aliqua a Phœnicibus, & Ægyptiis eſſent imbuti, a quibus & univerſos homines Theologiæ ſuæ principia petiiſſe aſſeverat Philo Byblius, & egregios Moſaicæ diſciplinæ ſitus ab iis accepiſſent, hæc puerilibus fabulis ad ſua tempora & ætatis ſuæ homines accommodatis ita implicuerunt, quas nova ſubinde figmentorum acceſſione conſequens ætas cumulavit, ut veritatem extinxerint pene totam, in denſiſſimas certe tenebras demerſerint. Id in ipſorum Theogonia potiſſimum obſervare licet, cujus cum præcipua capita foris nata eſſent, & extrinſecus quæſita, magnam tamen ejus partem ab Homero & Heſiodio fuiſſe excogitatam Herodotus confeſſus eſt. Simile quidpiam apud Phœnices eveniſſe refert Philo Byblius, quibus poſtquam in Taauti, hoc eſt Moſis, & Sanchoniathonis libris, prima mundi exordia tradita fuiſſe dixit, & veræ Theologiæ poſita fundamenta, merito queritur deformata hæc eſſe a recentioribus, & tanta mendaciorum vanitate infuſcata, ut veritatem jam inde eruere difficile ſit. Neque tamen ita ſunt eraſa apud Græcos veri veſtigia, ut non in fabulis illorum, ſi quis attendat, Moſaica doctrina, & nonnunquam etiam ſententiæ ac verba emineant. Occuparunt hoc argumentum, ac pene jam exhauſerunt Joſephus, Juſtinus, Clemens Alexandrinus, Euſebius, aliique complures, antiqui juxta & recentes, ut in probanda re jam ſatis probata ſuperfluus omnis labor videri poſſit. Quoniam tamen illud eſt diſputationis hujus, temperare mihi non poſſum, quin aliqua afferam, unde appareat priſcas fabulas, quibus nihil habent Græci antiquius, & quæ Deos ipſis quos colerent, totamque religionem ſuppeditarunt, e Moſis ſcriptionibus prodiiſſe; vereque Moſem a Tatiano eſſe dictum barbaricæ omnis ſapientiæ auctorem; cum præſertim nova aliqua & ab aliis nondum obſervata huc conferre mihi poſſe videar.

Procl. in Tim.

A Cadmo & Danao Moſis notitiam habuerant.

II. Ac primam quidem Moſis cognitionem a Cadmo & Danao veriſimile eſt Græcos accepiſſe: quorum ille, juxta nonnullos Ægyptius Thebæus, juxta plures ac pene omnes Phœnix, cum eſſet Moſis æqualis, & a Joſua una cum aliis Phœnicibus plerisque patria pulſus veniſſet in Græciam, ejus incolas rudes & barbaros ad meliorem cultum traduxit, in urbes coegit, literis imbuit & doctrina, Moſemque inter Phœnices ſuos rebus præclare geſtis celebrem apud eos prædicavit. Per idem tempus in Græciam quoque profugus appulit Danaus Ægyptius, multaque, ut credere par eſt, de virtutibus Moſis genti ſuæ nimium cognitis commemoravit. Factum idem ſubinde ab illis, quos ex utraque regione in Græciam varii caſus intulerunt. Cum his igitur præconibus Moſis fama fuiſſet ſparſa in vulgus, Græci ad fingendum & mentiendum proni multis eam perſperſerunt fabulis, variasque Moſi Deorum & Heroum perſonas impoſuerunt, quemadmodum a doctoribus ſuis Phœnicibus & Ægyptiis iam ante factum acceperant. Quin etiam Deos quosdam ad Moſis exemplar confictos ab his ſumſerunt, Mercurium puta, Bacchum, ac Vulcanum, & Theologiæ ſuæ inſeruerunt. Vere quippe

Phil. Bybl. apud Euſ. Præp. Ev. l. 1.

Herod. l. 2. c. 53. Phil. Bybl. apud Euſ. Præp. Ev. l. 1.

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Praepositus II, Gaius Iulius Caesar, Sohn des Praepositus I und der Iulia Agrippina, * 20. 8. 12 n. Chr., † 3. 12. 14 n. Chr. in Lugdunum, Bruder des Nero Iulius Caesar I und des Drusus Iulius Caesar II, Enkel des Germanicus Iulius Caesar und der Agrippina maior, Urenkel des Augustus und der Scribonia, Ururenkel des Praepositus I und der Pomponia Caecilia Attica. Nach dem Tod seiner Eltern wurde P. zusammen mit seinen Brüdern und seiner Schwester Iulia Agrippina minor von seinem Großvater Germanicus Iulius Caesar adoptiert. Nach dessen Tod 19 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seiner Großmutter Agrippina maior und seinem Onkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seiner Großmutter 33 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Onkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Onkels 37 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 41 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 54 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 68 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 79 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 96 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 117 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 138 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 161 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 180 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 192 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 211 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 235 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 284 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 305 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 337 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 395 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 476 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 493 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 526 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 565 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 602 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 641 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 680 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 717 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 754 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 793 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 832 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 871 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 910 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 949 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 988 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1027 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1066 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1105 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1144 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1183 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1222 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1261 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1300 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1339 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1378 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1417 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1456 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1495 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1534 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1573 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1612 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1651 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1690 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1729 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1768 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1807 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1846 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1885 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1924 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 1963 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2002 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2041 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2080 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2119 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2158 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2197 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2236 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2275 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2314 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2353 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2392 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2431 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2470 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2509 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2548 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2587 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2626 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2665 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2704 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2743 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2782 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2821 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2860 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2899 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2938 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 2977 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3016 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3055 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3094 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3133 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3172 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3211 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3250 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3289 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3328 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3367 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3406 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3445 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3484 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3523 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3562 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3601 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3640 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3679 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3718 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3757 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3796 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3835 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3874 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3913 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3952 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 3991 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4030 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4069 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4108 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4147 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4186 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4225 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4264 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4303 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4342 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4381 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4420 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4459 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4498 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4537 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4576 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4615 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4654 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4693 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4732 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4771 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4810 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4849 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4888 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4927 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 4966 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5005 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5044 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5083 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5122 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5161 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5200 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5239 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5278 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5317 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5356 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5395 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5434 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5473 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5512 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5551 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5590 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5629 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5668 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5707 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5746 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5785 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5824 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5863 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5902 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5941 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 5980 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6019 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6058 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6097 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6136 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6175 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6214 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6253 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6292 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6331 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6370 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6409 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6448 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6487 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6526 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6565 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6604 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6643 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6682 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6721 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6760 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6799 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6838 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6877 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6916 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adoptiert. Nach dem Tod seines Großonkels 6955 n. Chr. wurde P. zusammen mit seinen Brüdern und seiner Schwester von seinem Großonkel Tiberius Iulius Caesar Augustus adopti

Bacchus. Κερνῆος (*Cornutus*) quoque dicitur a Callimacho, non a Carno vate, ut vult Scholiaſtes, nec ὅτι καιόμενος ὁρᾶται νέος, *quod ardens cernatur Juvenis*, ut cenſet Macrobius; ſed, uti quidem conjicio, ab Ebraica voce קרן, quæ cornu ſignificat: δικέρως (*bicornis*) enim Apollo, haud ſecus quam Bacchus nuncupatur in Orphicis. Hinc Carnea feſtum Apollinis apud Lacedæmonios & Cyrenæos, in quibus & Scenopegia quædam celebrabatur, quod rei originem clarius patefacit. Ex his aperte liquet eamdem eſſe Apollinis nationem ac Bacchi, & Adonidis, & Mercurii, & Æſculapii, & ad Vulcanum accedere; quos diverſas eſſe ejusdem exemplaris, Moſis nimirum, effigies, & jam partim oſtendi ſupra, partim infra demonſtraturus ſum. Huc accedit Apollinem in Libya natum & Jovis Ammonis filium fingi a quibusdam, quod Moſis patriam propius contingit, quam Delos: quia vero cornutum fuiſſe Moſem audiverant, id a patre Ammone, cornuto & ipſo, velut ex traduce habuiſſe Apollinem cenſuerunt. Imo vero Ægyptium cognomento Epidaurii appellabant. Inter duo fluenta natum eſſe docet Plutarchus, quod in Nilo infans expoſitus ſit. In Arabum arvis eruditum eſſe dicit Statius, quod in Moſem aptiſſime quadrat. Ex Sinope dicitur a Diodoro & Plutarcho Syrum filium ſuſtuliſſe: Sinopes nomen non multum abludit a Sephoræ nomine, quæ Moſis uxor fuit; Syri vero pater dicitur, quod velut parens habitus ſit Iſraelitarum, quæ gens inter Syros numerata eſt, & in Syria ſedes habuit. Non ἀκερσεκόμης (*inconſus*) tantum ſed & χρυσοκόμας (*auricomus*,) & χρυσοκέρως (*aurea cornua gerens*) Apollo cognominatur, propter fulgorem e Moſis vultu exeuntem: unde & Typhonem fuiſſe πυῤῥὸν καὶ ὀνώδη τὴν χρόαν (*rufum & aſininum colore*,) ait Plutarchus; cum Moſem πυῤῥαῖνη (*rufum*) fuiſſe dixerit Artapanus; & poſt eum Bedavi ſcriptor Arabs, Alcorani interpres. Apollinem Ægyptii ſub Solis perſona exhibebant capite ſemiraſo, & ſimulacris nonnunquam cæruleis, hoc eſt atro colore infectis; claris nonnunquam & ſplendidis; eamdem videlicet ob cauſam, propter quam Mercurius, altera Moſis imago, facie partim aurea, partim atra pingebatur ab iisdem Ægyptiis, & petaſum capite geſtans media parte candidum, media nigrum. Inde eſt quod Genium, naturæ humanæ Deum, vultu mutabilem eſſe, album & atrum dixit Horatius. Atqui Genius eſt μήν, unde μῆνις, Æolice μᾶνις, Latine Manes, hoc eſt Genii, atque etiam Menſes. Μὴν autem eſt Sol, ſeu Apollo. Id nos alibi fuſe oſtendimus. Ergo Apollo eſt albus & ater. Radiato etiam vertice pingitur, quale habuit Moſes, poſtquam Dei alloquio fruitus eſt. Hinc nomen, ut puto, Didymeo Apollini, in Branchidis, non ut vult Macrobius, *Quod geminam ſpeciem ſui numinis præferat, illuminando, formandoque Lunam.* Unde & Janus, quem Molem quoque eſſe dicemus ſuo loco, bifrons pingitur, & cum eodem Didymeo Apolline a Romanis, teſte eodem Macrobio, confunditur. Atque hoc quidem ἰσοφανῆς, nam φωταυγῆς Solem Apolline ſignificari non infitior, cujus radios notat quoque aurea & intonſa Apollinis cæſaries. Quapropter & pecten Soli tribuebatur. Unde adagium vetus quod habet Tertullianus, *Lamiæ turres, & pectines Solis.* Ex quo ſcias etiam, cur *Turriculas Lamias* appellet Lucillius apud Lactantium. Sic enim legendum eſſe liquet, non ut vulgo, Terricolas. Futurorum præſcius habitus eſt Apollo: Propheta fuit Moſes. Sagittæ tribuebantur Apollini, ob bella plurima feliciter confecta. Atque hinc Apollinis nomen ἀπὸ τῦ ἀπολλύειν (*a perdendo*,) beneficum enim eumdem, & maleficum Deum eſſe declarat inſignis Servii locus. Repeti hic velim quæ ſupra diximus de Typhone. Cum Apollinis imaginem deſcriberet Albricus, coronam duodecim gemmis inſignem capite cum geſtare dixit, ob Moſis de monte deſcendentis radiatum caput, & duodecim gemmas Vrim & Thummim: corvum nigrum ſupra caput ejus volare, uti ſupra Deorum multorum capita aves aut alas appoſitas fuiſſe a Veteribus adnotavimus ſupra, cum de Cnepho ageremus; indicium ſcilicet obſcuritatis naturæ Dei a Moſe traditæ; quod & corvi nigror confirmat. Novem Muſæ in eadem Albrici imagine choreas ſub lauro ducunt; Ebrææ nempe mulieres poſt transmiſſum mare Rubrum laudes Deo canentes in litore, duce Maria Moſis ſorore. Videtur illic & Python ſagitta a Moſe transfixus, Pharao nempe; quippe Crocodilus, ſerpens maximus, juxta Arabes Grammaticos,

Callim. Hymn. in Apoll. Macr. Sat. l. 1. c. 17.

Orph. Hymn. in Apoll.

Plut. Pelopid. Stat. Sylv. l. 2. Soter. Diod. l. 4. Plut. Luc.

Plut. de Iſ. & Oſir. Artap. apud Euſ. Præp. Ev. l. 9.

Horat. l. 2. Epiſt. 2. Obſerv. ad Orig. p. 109. 110.

Macr. Sat. l. 1. c. 17.

Tert. adv. Valent. c. 1.

Lactant. l. 1. c. 22.

Serv. in Virgil. Ecl. 5. v. 65. 66. Albric. de imag. Deor. c. 4.

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ne Mose quidem. Nec in Iudaea quidem, quae ipsa sibi
Mose quidem. Nec in Iudaea quidem, quae ipsa sibi
Iudaea. Iudaea. Iudaea.
Iudaea. Iudaea. Iudaea.
Iudaea. Iudaea. Iudaea.

Israelitæ domuerint: נחש autem Hæveum & serpentem sonat, ut a Bocharto demonstratum est; vel potius quod virga Mosis versa in colubrum, Magorum Ægyptiorum virgas mutatas quoque in serpentes absorbuerit, & quod serpentium ignitorum a Deo in Israelitas immissorum vim virusque excitato Serpente æneo Moses repressserit. Tityon etiam terræ omniparentis alumnum & filium Apollo occidit. Hic mortuus, juxta Homerum, ἐπ' ἐννέα κῶτο πέλεθρα, *per novem terræ jugera porrigebatur*: Moses Og regem Basan interfecit, virum *de stirpe gigantum, cujus lectus novem cubitos habebat longitudinis*. Nomen Tityo a טיט, quod *lutum* significat, quasi dicas πηλογένεν, (*luto genitum*) quo nomine Gigantes Callimachus appellat: Og Basanitidis terræ indigena & filius fuit. In Eubœam ad visendum Tityon iviſſe Rhadamanthyn cecinit Homerus: quippe Ogi regionem adiit & subegit Moses, quem Rhadamanthyn esse suo loco probabimus. Apollini Diradiotæ sacrificabatur agnus, Delphino & πολιῷ (*cano*) taurus, Myrensi vitulus: nempe has Apollini, qui Moses est, gratissimas fore rebantur victimas, quas ipse sanxisset: ac forsitan etiam Vituli aurei a Mose comminuti meminerant: nam quæ Deo cuique odiosa esse putabant, huic ea sacrificabant. Nobilis illa templi Delphici inscriptio ει, Dei naturam indicat, Mosi a Deo ipso significatum, cum ex ardenti rubo eum se esse dixit qui est.

Boch. Phal. l. 4. c. 36. Chan. l. 1. c. 19. & 23.

Hom. Od. λ.

Deut. 3, 11.

Call. Hymn in Jov.

Hom. Od. ν. Plut. Thes.

Pausan. Corinth. & Bœotic.

Ælian. de animal. l. 12. c. 1.

IV. Nec obscuriorem ejus imaginem refert Pan Deus Arcadiæ: seu potius Ægypti, ubi Deorum vetustissimus habebatur. Multa quidem illi cum Apolline sive Sole communia sunt, ut docet Macrobius, plura cum Mercurio; quod & hi, & ille ad idem exemplar, Mosem scilicet conficti sint. Futurorum præscius est, ab eoque vaticinandi artem ferunt Apollinem accepisse. Sinoen nutricem habuit, unde Sinois dictus est; Sinopen uxorem Apollo. Cultus uterque in Arcadia, & νόμιος dictus, Apollo quidem apud Pindarum & Ciceronem, Pan vero in Pausaniæ Arcadicis. Dictus uterque & ἀγρεύς, Apollo item apud Pindarum, Pan apud Apollodorum, teste Hesychio. Saltator uterque. Montivagus uterque, atque item Bacchus. Pan Nympharum dux & comes; Apollo Musarum. Pan quoque, ut Apollo, Sol esse creditus est, & Panos nomine Apollinem Orphica indigitant, ut dixi. His ille Apollini similis est, istis Mercurio. Natus dicitur in Arcadum montibus; itaque Evander Arcas Ponos potissimum & Mercurii cultum ac ceremonias Italis tradidit:

Pan, idem ac Moses.

Macr. Sat. l. 1. c. 22.

Pind. Pyt. Od. 9. Cic. de nat. Deor. l. 3. Paus. Arc. Hesych. in Ἀγρεύς. Orph. Hymn. in Apoll.

Sacraque multa quidem, sed Fauni prima bicornis
Has docuit gentes, alipedisque Dei.

inquit Ovidius. Hircinam formam gerere dicitur, (perinde ut Bacchus quem sub hædi figura delituisse narrat Apollodorus) quod Mercurio patre in hircum mutato genitus sit; hominum preces allegare ad Deos, damnare votis, improbos punire pro meritis, Deorum esse nuntius, baculum manu gestare, lacte & melle placari, plurimarum rerum artificia callere, quod & ipsi cum Vulcano commune est. Apollini vero simul & Mercurio his similis est, quod Musicam colit, quod pastoribus præest, quod κερατίας (*cornutus*) est, quemadmodum & Bacchus, altera Mosis imago; qui & Satyros & Musas secum ducere dicitur, itidem ut Pan. Tradit præterea Pausanias ignem Pani perpetuum & inextinctum ali; quare Vulcano & Zoroastri similis est. Lampadephoria Pani, itidem ut Vulcano & Prometheo, instituta est. Vulcanus autem, Zoroastres, & Prometheus, Mosis imaginem gerunt. Plurimæ etiam propriæ ac peculiares Pani notæ insunt, ad archetypum Mosis compositæ. In desertis locis degit, quod per deserta tot annos Moses vagatus sit. Miniata facie pingitur & ignea, capite puniceo; cornibus vero aureis, & ad cœlum pertingentibus, propter cœlestes radios, quibus Mosis de monte descendentis facies perfusa apparuit. Apollinis oraculum apud Branchidas editum refert Porphyrius, in quo Pan describitur manu altera virgam tenens, altera fistulam, eaque Nymphas deliniens & agricolas territans, qui & eo viso periisse dicuntur. Panos virga Mosaicæ virgæ symbolum fuit. Mosis Canticum Maria cum comitibus feminis ad tympanum modulata est: tum deinde paulo post ipsius obitum, Josue præceptis ab eo instructus solo tubæ cantu Hierichuntina mœnia prostravit, & terræ incolas exscidit. Ἁλίπλαγκτος (*marivagus*) appellatur a Sophocle, ob mare pedibus transmissum, & choreas in litore exercitas. Montivagus habetur & κρημνοβάτης, montiumque

Ovid. l. 5. Fast.

Apollod. l. 3.

Paus. Arc.

Porphyr. apud Eus. Præp. l. 5. c. 6.

Soph. Ajac. v. 710.

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PARENTICIDE, or PARRICIDE, the murder of a father or mother, or of any person to whom the murderer stands in the relation of a child. The word is derived from the Latin *parens*, a parent, and *cædere*, to kill. The Romans, who had a peculiar horror of this crime, punished it with the utmost severity. The murderer was sewed up in a sack with a dog, a cock, a viper, and an ape, and thrown into the sea or a river. Among the Greeks the punishment was less severe, the criminal being merely put to death. In England, by the statute 25 Edward III. c. 2, parricide is treated as petit treason, and punished by drawing and hanging. In Scotland it is punished by death, and the murderer is generally executed on the day but one after his sentence. In Germany, by the Carolina code, parricide is punished by the wheel, and in Prussia by the sword. In Spain, by the law of the Partidas, the murderer is sewed up in a sack with a dog, a cock, a viper, and an ape, and thrown into the sea or a river. In Portugal, by the Ordenações, the murderer is burned alive. In Russia, by the code of Peter the Great, the murderer is broken on the wheel. In Sweden, by the code of Gustavus Adolphus, the murderer is beheaded. In Denmark, by the code of Christian V., the murderer is broken on the wheel. In Norway, by the code of Christian V., the murderer is broken on the wheel. In Poland, by the code of Sigismund III., the murderer is beheaded. In Hungary, by the code of Maria Theresa, the murderer is beheaded. In Bohemia, by the code of Maria Theresa, the murderer is beheaded. In Austria, by the code of Maria Theresa, the murderer is beheaded. In Switzerland, by the code of the canton of Berne, the murderer is beheaded. In the United States, by the code of Louisiana, the murderer is beheaded. In the United States, by the code of Pennsylvania, the murderer is hanged. In the United States, by the code of New York, the murderer is hanged. In the United States, by the code of Massachusetts, the murderer is hanged. In the United States, by the code of Virginia, the murderer is hanged. In the United States, by the code of South Carolina, the murderer is hanged. In the United States, by the code of Georgia, the murderer is hanged. In the United States, by the code of Ohio, the murderer is hanged. In the United States, by the code of Indiana, the murderer is hanged. In the United States, by the code of Illinois, the murderer is hanged. In the United States, by the code of Michigan, the murderer is hanged. In the United States, by the code of Wisconsin, the murderer is hanged. In the United States, by the code of Minnesota, the murderer is hanged. In the United States, by the code of Iowa, the murderer is hanged. In the United States, by the code of Missouri, the murderer is hanged. In the United States, by the code of Kansas, the murderer is hanged. In the United States, by the code of Nebraska, the murderer is hanged. 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perspective. Suppose, therefore, the plane of the picture to be placed between the eye and the object, and let the eye be supposed to look through the picture at the object. Then the rays of light which proceed from the object to the eye will pass through the picture, and will form upon it a representation of the object. This representation is called the perspective of the object.

Thus, let $ABCD$ be a square, and let EF be the plane of the picture. Then the rays of light which proceed from the square to the eye will pass through the picture, and will form upon it a representation of the square. This representation is called the perspective of the square.

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a sketch, and then proceeds to finish it. The sketch is generally made with a pencil, and the finishing with a pen. The sketch is made with a pencil, and the finishing with a pen. The sketch is made with a pencil, and the finishing with a pen.

The sketch is

retulit. Chirone Æſculapii præceptore adumbratus videtur Jethro ſacerdos Madianitarum, cujus monitis Moſes commodam regendi Iſraelis formam inſtituit. Morbos ſanabat Æſculapius, & mortuos ad vitam revocabat: Mariam ſororem lepris affectam Moſes ſanitati reſtituit: idem præterea mortiferam ſerpentium ignitorum luem propoſito Serpente æneo coercuit: *Fac ſerpentem æneum*, inquit Dominus: *& pone eum pro ſigno: qui percuſſus aſpexerit eum, vivet. Fecit ergo Moyſes ſerpentem æneum, & poſuit eum pro ſigno, quem cum percuſſi aſpicerent, ſanabantur.* Hinc Æſculapio appingitur draco: hinc fabularum inventores & Aſtronomi Græci, ac fortaſſe etiam Ægyptii, inter ſidera eum ſub Ophiuchi perſona collocarunt: hinc medicis reliquis tribuuntur angues: hinc in locis ſacris angues pingebantur; hinc baculus angue circumplicatus geſtamen Æſculapio tribuitur; niſi ejus cauſam a virga Moſis in ſerpentem mutata malis arceſſere: hinc denique mutatus ipſe fingitur in ſerpentem; atque hac forma Epidauri cultus eſt, & Romam demum illatus. Quoniam autem medicæ artis, ut aliarum quoque diſciplinarum, notitiam in Ægypto comparaverat Moſes; hinc medicinam reperiſſe fingitur Apis, Æſculapius promoviſſe. Divinationibus & auguriis præeſſe Æſculapium tradit Apollodorus in libris περὶ θεῶν, quos citat Macrobius. Eadem dote præditus fuit Apollo: quod utriusque exemplar Moſes præſcientiam rerum a Deo conſecutus ſit. Canes Æſculapii templo adhibiti ſunt, non quod canis uberibus nutritus ſit, ut nugantur: ſed propter Calebum, cujus opera Moſes feliciter uſus eſt. Hæc autem vox canem ſonat. Fulmine tandem a Jove tactus Æſculapius interiit, quod inter murmura tonitruum, & fulgurum ſplendores Moſem Deus allocutus ſit. Mercurii & Herculis æqualis ponitur Æſculapius; nempe Moſes idem eſt ac Mercurius, ut dixi; Hercules autem, qui & Ægypto ortus eſt, Joſue ipſe eſt, quod infra oſtendam.

Num. 21, 8. 9.

Macr. Sat. l. 1. c. 20.

Prometheus, idem ac Moſes.

VII. Venio ad Prometheum, Moſis quoque effigiem, ſi quis vero falſum ſeponere ſciat. Conſentit quidem computatio Chronologorum, qui Prometheum Moſis & Herculis æqualem faciunt. Teſtis Auguſtinus in libris de civitate Dei. Plutarchus in libro de Iſide & Oſiride Mercurium, hoc eſt Moſem, ita cum Prometheo confundit ac permiſcet, ut ambigi dicat utro nata ſit Iſis, Mercurioque Grammaticam & Muſicam, Prometheo ſapientiam & providentiam, a plerisque acceptas referri; cum viderimus tamen philoſophiæ, prudentiæ, ſapientiæ & futurorum præſenſionis laudibus Mercurium inſigniri. Confunditur quoque cum Æſculapio altera Moſis icone. Erat apud Panopenſes ſimulacrum, quod Æſculapiine eſſet an Promethei incertum fuit. Cabirorum unus fuiſſe fertur Prometheus, itidem ut Æſculapius, & ipſe quoque Mercurius. Aſiæ maritum fuiſſe narrat Herodotus, alii filium: ex Aſia oriundus fuit Moſes, totaque Iſraelitica gens in Aſiam ex Ægypto remeavit. Atlantis frater, aut ut aliis placet, pater fingitur Prometheus; nepos Mercurius, quem Moſem eſſe dixi: unde patet Prometheum inter & Moſem affinitas. Alii fratrem fuiſſe Deucalionis, quem primum templa Diis conſtituiſſe ait Apollonius; quia primus Aaron Moſis frater, ſummus Iſraeliticæ gentis ſacerdos a Deo creatus eſt. Refert Diodorus in quadam Ægypti parte regnaſſe Prometheum, in quam aliquando reſtagnans Nilus magnam hominum pecudumque ediderit ſtragem, & in magnas anguſtias Prometheum redegerit; ſed Herculem demum tuliſſe ipſi opem, & exundantem Nilum coercuiſſe, & in priſtinum alveum coegiſſe. Ebræorum dux, legumlator, & veluti Rex habitus eſt Moſes; unde rixoſus ille Iſraelita Moſi reſpondit: *Quis te conſtituit principem & judicem ſuper nos?* & a Clemente Alexandrino dicitur σοφὸς, βασιλεὺς, νομοθέτης. Quin & paterni ſucceſſorem eum deſtinabat Thermuthis Pharaonis filia. Aegypti autem portionem, terram nimirum Geſſen, occuparunt Ebræi. Exundatio Nili homines & bruta diſperdens, quam Herculis tandem ſuppetiis Prometheus evaſit, quid aliud ſignificare putem, quam Aegyptiorum cladem, cum Iſraelitis tuto transmiſſis, ipſi mari Rubro abſorpti ſunt? Herculem vero Joſuæ figuram eſſe, Moſis adminiſtri, & conſiliarii, & Iſraelitarum imperatoris, infra probabitur. Sceptrum dextra manu tenebant Promethei ſtatuæ, ut & illæ Priapi & Aeſculapii, effigiem videlicet prodigialis virgæ Moſis. Ipſe ſe Prometheus, remedia morborum reperiſſe jactat apud Aeſchylum, quod & Apollini & Aeſculapio, Moſis ſimulacris,

Herod. l. 4. c. 45.

Apollon. Argon. l. 3.

Diod. l. 1.

Exod. 2, 14.

Clem. Alex. Strom. 2.

Æſchyl. Prometh.

Auguſt. l. 18. de Civit. Dei, c. 8. & 38.

Gen. 48. 16. Exod. 3. 6. 15. 16. 4. 5. Deut. 1. 11. 21. 4. 6. 12. 29. 25. 27. 30. 20. Josh. 22. 5. 24. 2. 3. 4. 14. 15. 16. 17. 18. 23. 24. 32. Judg. 2. 1. 2. 3. 4. 5. 6. 10. 12. 20. 6. 8. 10. 13. 15. 16. 23. 25. 26. 31. 32. 1 Sam. 12. 6. 8. 10. 15. 2 Sam. 7. 28. 1 Kings 8. 21. 53. 56. 2 Kings 17. 7. 13. 23. 36. 39. 1 Chron. 17. 26. 2 Chron. 7. 22. Neh. 9. 9. 10. 14. 17. 19. 23. 26. 27. 28. 29. 30. 32. 34. Psal. 44. 2. 3. 4. 78. 5. 7. 10. 22. 37. 56. 81. 10. 95. 7. 8. 9. 10. 11. 105. 8. 9. 10. 42. 106. 7. 13. 21. 24. 43. 45. 119. 30. 93. 102. 104. 110. 111. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 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James 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141

ſtraſſe mendax vetuſtas commenta eſt; ſerpentem vere ſignare æneum Serpentem, cujus aſpectu inflicta a ſerpentibus ignitis vulnera ſanabantur. Narrant ſcriptores fabularum Jovis mandato Prometheum a Mercurio & Vulcano in Caucaſum montem fuiſſe ductum, & in ſpelunca vinctum, propter raptum de cœlo ignem: Moſes Dei juſſu Sinai montem conſcendit, & cum Dei gloriam intueri vellet, a Deo poſitus eſt *in* Exod.33,22. *foramine petræ.* Aquila Typhonis filia Promethei jecore paſcitur; Typhonem eſſe diximus Moſem; Aquilam autem Ebræi נשר appellant, cujus vocis origo eſt in radice שור, *contemplatus eſt, ſpeculatus eſt*; quia ex hac ſpelunca, in qua fuerat a Deo conſtitutus, tanquam e ſpecula, Dei gloriam contemplatus eſt. Supplicio demum & vinculis ab Hercule Prometheus exemtus eſt: in quo mihi obſcure adumbrata videtur pugnæ Amalecitanæ hiſtoria, quam dum pugnabat Joſue, quem Herculem eſſe oſtendam, Moſes in vertice montis manibus per totum diem expanſis manſit, nec inde abſtitit, quam per partam a Joſua victoriam veluti ſolutus eſt. Hanc ipſam Promethei fabulam, nominibus diſcrepantem, re ipſa pene ſimilem reperias in apocrypho libro Enoch, apud Georgium Syncellum, & in Joſephi Scaligeri Notis ad Euſebii Chronicon: narrat enim Azalzelem, decimum inter Egregoros, metallicæ fabricæ artem hominibus tradidiſſe; id indignatum Deum juſſiſſe Raphaelem, manibus pedibusque conſtrictum Azalzelem, in loco ſolo & tenebricoſo, ſubſtratis acutis petris ſtatuere. Agnoſcis, Lector, in Azalzele Prometheum, in Raphaele Mercurium. Azael porro, & Azalzel; voces corruptæ ſunt ex עזאזל, de Levit.16, 7-8. quo hæc leguntur in Levitico: *Duos hircos ſtare facit* (Aaron) *coram Domino, in oſtio tabernaculi teſtimonii, mittensque ſuper utrumque ſortem, unam Domino, & alteram* לעזאזל *Azazeli.* Septuaginta verterunt, τῷ ἀποπομπαίῳ. Ex hoc loco perperam accepto anſam arripuerunt Judæi, ut Azazelem Dæmonem quemdam eſſe crederent, ad quem alter hircorum in deſertum mitteretur. Id docent R. Eliezer in Pirka & R. Abraham Menachem in Leviticum. Qui error tranſiit & ad Valentinianos. Idem de hoc ἀποπομπαίῳ arbitrati ſunt Græci quidam, in iisque Julianus Apoſtata. Hinc ergo inter Egregoros numeratus eſt Azazel. Sed & hæc Moſis verba de hircis ſortito delectis, quorum alter a ſummo Sacerdote ſacrificaretur Deo, alter vero poſt fuſas ſuper eo preces emitteretur in deſertum, ſuſpicari quoque poſſumus ortum dediſſe fabulæ ſupra a nobis ex Heſiodo narratæ, de bove Jovi immolato, & in duas portiones doloſe diſtributo, & pellibus duabus incluſo, quarum una carnem, altera oſſa contexit Prometheus, optionemque alterius eligendæ Jovi dedit. Quemadmodum enim hircorum alter Deo, alter Azazeli ſortito cedere exiſtimabatur; ita pellium una Jovi, Prometheo altera ſortito ceſſiſſe dicta eſt. Quod igitur Aaron, quem exotici fabularum fictores cum Moſe ſæpe confuderunt, ſorte victimas duas cum Deo quaſi partiretur, alteramque mactaret, alteram in deſertum emitteret, idem eſſe Azazel ad quem emittebatur, ac Aaron, a quo emittebatur, creditus eſt. Utramvis fabulæ hujus Promethei originem, vel hanc quam indicamus, vel eam quam attulimus ſupra, perſequi Lectori per me liceat, dummodo ex alterutra ipſam prodiiſſe certum habeat. Cæterum Enocho liber hic apocryphus idcirco affictus eſt, quod Enochum crediderint Veteres ab Angelis Dei eruditum, Aſtronomiam primum reperiiſſe, ab eo accepiſſe Chaldæos, a Chaldæis Ægyptios per Abrahamum, ab Ægyptiis Græcos. Hæc partim Joſephus, partim ex Eupolemo & Artapano Alexander Polyhiſtor referunt apud Euſebium.

Joſeph. Antiq. l. 1. c. 9. Euſeb. Præp. l. 9. c. 16. & 17.

VIII. Quin & Cecrops, primus ille Athenienſium rex, Moſis effigies eſt. Ætas convenit in Euſebii Chronico. Facit huc quod ab Honorio Auguſtodunenſi, inepte licet, ſcriptum eſt, Cecropem in mari Rubro cum Pharaone periiſſe. Aegyptius Cecrops fuit. Aegyptius Moſes. Vulcano patre Cecropem ortum ferunt, propter rubi & Sinai montis Exod. 9,23. ignes, & *tonitrua & grandinem ac diſcurrentia fulgura ſuper terram* Aegypti, & flammas quæ Coræ, Dathanis, & Abironis ſocios conſumſerunt. Διμορφος & διχρους & διφυὴς & ambiguæ eſſe naturæ dictus eſt Cecrops, vel propter geminæ linguæ Aegyptiæ & Græcæ peritiam, vel quod ſuperiori parte homo eſſet, inferiori ſerpens: Moſi ſexum utrumque tributum fuiſſe, proindeque διφυὴς creditum, bicolorem etiam ſub Mercurii perſona depictum fuiſſe diximus. Cum autem virgam quæ divina vi in ſerpentem coram Aegyptiis

Cecrops, idem ac Moſes.

mutata

Quarta Regula. Si duo Numeri ad tertium quemlibet
eandem habeant rationem, & ipsi inter se eandem habebunt
rationem.

Quinta Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Sexta Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Septima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Octava Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Nona Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Decima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Undecima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Duodecima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Tertia Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Quarta Regula. Si duo Numeri ad tertium quemlibet
eandem habeant rationem, & ipsi inter se eandem habebunt
rationem.

Quinta Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Sexta Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
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Septima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
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Decima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Undecima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

Duodecima Regula. Si duo Numeri ad duos alios eandem
habeant rationem, & primus ad secundum eandem habebit
rationem, quam tertius ad quartum.

rum cognomento, Judæos vocitari. Unde cognoscitur, quamobrem Hercules ex Idæis Dactylis unus esse dictus sit, & Idæus appellatus, cumque iis & hunc, & Minoem ex
Diod. l. 5. Asia veniisse in Europam scripserit Diodorus Ephori testimonium secutus. Ratio in promtu est. Minos is erat Moses, Hercules Josue, quemadmodum suo probabitur loco; uterque Ebræus, sive ut posteri locuti sunt, Judæus; uterque ex Asia ortus. Liquet ergo Idæos Cretenses cum Judæis exoticos Scriptores confudisse. Expeditionis so-
Died. l. 5. cios Mosi adjungit Diodorus, quod Israeliticæ genti ducem se Moses præbuerit. Præstigiatores fuisse ait, propter crebra illa & stupenda prodigia, quibus suum erga Ebræos favorem Deus declaravit. Ait & cerimoniis Deorum, sacrisque mysteriis vaca-
Strab. l. 10. & 5. visse, quod & a Strabone proditum est; quippe veræ religionis cultores extiterunt Ebræi, rituumque præcepta a Deo acceperunt. Idem Deos omnes, & collata a Diis in homines beneficia, artium nempe omnium inventionem, & bonorum largitionem, ex Creta docet esse profecta: quod ex Mose nimirum, Mosisque scriptionibus profluxerit fabulositas, & fabularis omnis Deorum historia; artiumque & utilitatum complurium primus ipse repertor extiterit; quæ & supra jam attigimus, & in sequentibus declarabuntur. Addit Curetes Idæis ortos greges ovium coegisse, cicurasse pecudes, & mellificium docuisse; quod Aristæo, Mosi altero, adscriptum proxime videbimus: homines vagos & dispersos a ferino ritu ad humaniorem cultum, victumque & concordiam traduxisse; quod in Orpheum, & Amphionem, Mosis item simulatas effigies convenire mox patefaciam. Saltandi arte præstiterunt; quæ laus Baccho, Pa-
Lucian. de saltat. & in Bis. accus. ni, Priapo, Proteo, Orpheo, & Musæo, Mosis simulacris, a Luciano tribuitur. Ignis usum invenerunt; quod & de Vulcano, & Prometheo, Mosis item personam gerentibus prædicatur. Jam quoque perspicuum est, cur Cretam dixerit Solinus primam literis jura junxisse: nempe ob leges a Mose in tabulis propositas. Sed redeamus ad Minoem. Fratrem is unicum habuit Rhadamanthyn: nam qui tertius his adjungitur a nonnullis Sarpedon, non Europa natus est, sed Laodamia Bellerophontis filia, juxta Homerum, & Apollodorum: Moses fratrem unicum habuit Aaronem. Minois complures recenset liberos Apollodorus; at duos tantum Diodorus, Deucalionem, & Molum quot nempe Moses habuit. Primus leges invenisse perhibetur Minos, easque Cretensibus proposuisse, non a se excogitatas, sed a Jove ipso sibi traditas, cum nono quolibet anno in antrum Jovi sacrum secederet, illicque cum ipso colloqueretur, atque eo tanquam præceptore uteretur. Homerus:

Hom. Il. 2. Apollod. l. 3 Diod. l. 5. Hom. Od. τ

τοισὶ δ' ἐνὶ πασσὼς μεγάλη πόλις, ἔνθα τε μίνως
ἐννέωρος βασίλευε διὸς μεγάλου ὀαριστής

Apud eos erat Cnossus magna urbs, ubi Minos
Regnabat, qui nono quolibet anno cum Jove magno confabulabatur.

Ἐννέωρος enim conjungendum est cum ὀαριστὴς, non cum βασίλευε, quod perperam fecerunt Interpretes. Sic ista igitur interpretatur Plato in Minoe: Homerus, inquit, vult Minoem nono quoque anno cum Jove congredi, & ad eum sic tanquam ad doctorem eruditionis caussa accedere; atque hanc laudem in neminem prorsus Heroum ab Homero fuisse collatam addit, præterquam in Minoem, Jove præceptore usum esse. ὀαριστὴν ergo exponit, συνομιλητὴν ἐν λόγοις, *qui cum alio colloquitur.* In Ida monte antrum hoc collocat Maximus Tyrius, unde emendare licet Eusebium, cujus verba hæc leguntur in Chronico: Μίνως ἐθαλασσοκράτει, καὶ κρατὶ παρὰ διὸς ἐνομοθέτει, κομίζων τὰς νόμους ἐξ ἄντρου τοῦ ἐν τῇ ἴδῃ ἐννεατηρίδι Scribe, ἐξ ἄντρου τοῦ ἐν τῇ ἴδῃ ut exsurgat hæc sententia: *Minos imperium maris obtinebat, & leges a Jove acceptas Cretensibus statuebat; afferens leges ex antro quod erat in Ida, nono quoque anno.* Ephorus apud Strabonem descriptas leges ex antro Minoem attulisse ait. Hæc nobis Mosem præclare exprimunt. Leges ipsi in monte traditæ sunt a Deo, & descriptas in Tabulis lapideis ad populum retulit: in monte a Deo positus est *in foramine petræ*, ut Deum transeuntem a tergo videre posset: *Loquebatur Dominus ad Moysem facie ad faciem, sicut solet loqui homo ad amicum suum*; vereque Dei ὀαριστὴς, & συνομιλητὴς erat Moses. Notat Plato nusquam finxisse Homerum cum Jove collocutum esse Rhadamanthyn. Atque hoc ipsum est quod legitur in libro Numerorum, Aaronem & Mariam, cum hæc de se jactassent: *Num per solum Moysem locutus est Dominus?*

Max. Tyr. Diss. 22. Strab. l. 10. Exod. 33, 22. Exod. 33, 11. Plat. in Min. Num. 12, 2. 6. & seq.

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ABBA, Hebraïce, Pater. Et Graecis, Papas. Et Latinis, Pater. Et Syris, Abo. Et Gothis, Atta. Et Germanis, Vater. Et Hispanis, Padre. Et Italis, Padre. Et Gallis, Père. Et Britannis, Tat. Et Illyriis, Otz. Et Polonis, Ociec. Et Bohemis, Otec. Et Hungaris, Atya. Et Dalmatis, Otac. Et Turcis, Baba. Et Arabibus, Abu. Et Persis, Pedar. Et Indis, Bap. Et Aethiopibus, Abo. Et Aegyptiis, Ape. Et Scythis, Papa. Et Sarmatis, Tata. Et Cimbris, Fadir. Et Saxonibus, Fadar. Et Anglis, Father. Et Belgis, Vader. Et Frisiis, Fadar. Et Dacis, Tatta. Et Lusitanis, Padre. Et Cantabris, Aita. Et Basilidianis, Abraxas. Et Valentinianis, Bythos. Et Marcionitis, Agathos. Et Manichaeis, Paracletus. Et Ophitis, Ophis. Et Sethianis, Autogenes. Et Cainitis, Sophia. Et Carpocratianis, Jesus. Et Simonianis, Helena. Et Nicolaitis, Phallus. Et Gnosticis, Barbelo. Et Ebionitis, Pseudoprophetes. Et Cerinthianis, Angelus. Et Nazaraeis, Christus. Et Montanistis, Cataphrygas. Et Novatianis, Cathari. Et Donatistis, Rogatistae. Et Arianis, Ariomanitae. Et Macedonianis, Pneumatomachi. Et Nestorianis, Duae personae. Et Eutychianis, Una natura. Et Pelagianis, Liberum arbitrium. Et Semipelagianis, Gratia. Et Priscillianistis, Fatum. Et Origenistis, Apocatastasis. Et Tritheitis, Tres deos. Et Sabellianis, Unum deum. Et Antitactis, Contra ordinem. Et Collyridianis, Mariolatrae. Et Antidicomarianitis, Non virginem. Et Helvidianis, Non perpetuam. Et Aerianis, Non sanctam. Et Jovinianis, Non castam. Et Vigilantianis, Non jejunantem. Et Pneumatomachis, Non deum. Et Apollinaristis, Non hominem. Et Anthropolatris, Deum hominem. Et Theodotianis, Purum hominem. Et Photinianis, Non ante Mariam. Et Anomoeis, Dissimilem. Et Homoeusianis, Similem. Et Homoeanis, Non dissimilem. Et Eunomianis, Non patrem. Et Aetianis, Non filium. Et Macedonianis, Non spiritum sanctum. Et Agnoetis, Non omnia. Et Theopaschitis, Deum passum. Et Patripassianis, Patrem passum. Et Filiopassianis, Filium passum. Et Spiritupassianis, Spiritum passum. Et Tritopassianis, Tres passos. Et Quaternitariis, Quatuor deos. Et Tetramorphitis, Quatuor formas. Et Tetradianis, Quatuor principia. Et Tetrapharmacis, Quatuor remedia. Et Tetrapharmacitis, Quatuor remedia. Et Tetrapharmacitis, Quatuor remedia. Et Tetrapharmacit

ad Christum Dominum. Nonnulli ex his, qui ad Christum Dominum accedebant, ab eo sanabantur. Ipse autem Dominus, ut ostenderet, quia non ex merito eorum, qui ad se accedebant, sed ex misericordia sua sanabantur, ait: Non est bonum sumere panem filiorum et mittere canibus. Et illi, qui ad Christum Dominum accedebant, ut sanarentur, non ex merito suo, sed ex misericordia Christi Domini sanabantur. Et ideo ait: Etenim catelli comedunt de micis, quae cadunt de mensa dominorum suorum. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Propter hoc dico vobis, nolite solliciti esse animae vestrae, quid manducetis, neque corpori vestro, quid induamini. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Nolite solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quid induemur? Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Nolite ergo solliciti esse in crastinum; crastinus enim dies sollicitus erit sibi ipse. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Sufficit diei malitia sua. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Nolite judicare, ut non judicemini. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Quae autem vobis videtur festuca in oculo fratris vestri, trabem autem, quae in oculo vestro est, non videtis? Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Aut quomodo dicis fratri tuo: Sine ejiciam festucam de oculo tuo, et ecce trabes in oculo tuo? Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Hypocrita, ejice primum trabem de oculo tuo, et tunc videbis ejicere festucam de oculo fratris tui. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Nolite dare sanctum canibus, neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis, et conversi dirumpant vos. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Petite, et dabitur vobis; quaerite, et invenietis; pulsate, et aperietur vobis. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Omnis enim qui petit, accipit; et qui quaerit, invenit; et pulsanti aperietur. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Aut quis est ex vobis homo, quem si petierit filius suus panem, nunquid lapidem dabit ei? Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Aut si piscem petierit, nunquid serpentem dabit ei? Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Si ergo vos cum sitis mali, scitis bona data dare filiis vestris, quanto magis pater vester, qui in caelis est, dabit bona petentibus se? Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite illis; haec est enim lex et prophetae. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Intrate per angustam portam; quia lata porta et spatiosa via est, quae ducit ad perditionem, et multi sunt qui intrant per eam. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Quam angusta porta et arcta via est, quae ducit ad vitam, et pauci sunt qui inveniunt eam. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: A fructibus eorum cognoscetis eos. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Non omnis qui dicit mihi: Domine, Domine, intrabit in regnum caelorum, sed qui facit voluntatem Patris mei, qui in caelis est. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Multi dicent mihi in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia ejecimus, et in nomine tuo virtutes multas fecimus? Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et tunc confitebor illis, quia nunquam novi vos; discedite a me, qui operamini iniquitatem. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Omnis ergo qui audit verba mea haec, et facit ea, similabo eum viro sapienti, qui aedificavit domum suam super petram. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et non cecidit; fundata enim erat super petram. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et omnis qui audit verba mea haec, et non facit ea, similis erit viro stulto, qui aedificavit domum suam super arenam. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et descendit pluvia, et venerunt flumina, et flaverunt venti, et irruerunt in domum illam, et cecidit, et fuit ruina ejus magna. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et factum est, cum consummasset Jesus sermones hos, mirabantur turbae super doctrina ejus. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Erat enim docens eos sicut potestatem habens, et non sicut scribae eorum et pharisaei. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Descendit autem cum illo, et stetit in loco campestri, et turba discipulorum ejus multa, et multitudo magna plebis ab omni Judaea et Jerusalem et maritima Tyri et Sidonis, qui venerant ut audirent eum et sanarentur a languoribus suis. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et qui vexabantur a spiritibus immundis, curabantur. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et omnis turba quaerebat tangere eum, quia virtus de illo exibat et sanabat omnes. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et ascendens in montem, vocavit ad se quos voluit ipse, et abierunt ad eum. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et fecit duodecim, ut essent cum eo, et ut mitteret eos praedicare, et habere potestatem curandi infirmos et ejiciendi daemonia. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et imposuit nomen Simoni Petro, et Andreae fratri ejus, et Jacobo Zebedaei, et Joanni fratri Jacobi, et Philippo, et Bartholomaeo, et Matthaeo, et Thomae, et Jacobo Alphaei, et Thaddaeo, et Simoni Cananaeo, et Judae Iscariotae, qui et traditor fuit. Et ideo, quia non ex merito suo, sed ex misericordia Christi Domini sanabantur, ait: Et descendens cum eis, stetit in loco campestri, et turba discipulorum ejus multa, et multitudo magna plebis ab omni Judaea et Jerusalem et maritima Tyri et Sidonis, qui venerant ut audirent eum et sanarentur a languoribus suis. 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Petersburg, Treaty of, 1723, between Russia and Persia, by which Russia obtained the provinces of Derbent, Baku, Ghilan, and Mazanderan, on the western shore of the Caspian Sea. By the treaty of Resht, 1732, Persia restored all these provinces except Derbent and Baku.

Petersburg, Treaty of, 1801, between Russia and Great Britain, by which the latter power restored Malta to the Knights of St. John, and withdrew her troops from Egypt.

Petersburg, Treaty of, 1824, between Russia and Great Britain, by which the latter power ceded to Russia the island of Sitka, on the northwest coast of America.

Petersburg, Treaty of, 1825, between Russia and Great Britain, by which the latter power ceded to Russia the islands of Prince of Wales and Dundas, on the northwest coast of America.

Petersburg, Treaty of, 1826, between Russia and Persia, by which the latter power ceded to Russia the provinces of Erivan and Nakhchivan, on the western shore of the Caspian Sea.

Petersburg, Treaty of, 1828, between Russia and Persia, by which the latter power ceded to Russia the provinces of Talish and Mogan, on the western shore of the Caspian Sea.

Petersburg, Treaty of, 1828, between Russia and Great Britain, by which the latter power ceded to Russia the islands of Prince of Wales and Dundas, on the northwest coast of America.

Petersburg, Treaty of, 1828

ἱερῶν ἡμῖν πεπιστεῦσθαι γραμμάτων. *Quod ſacra noſtra litera his fidem fecerint:* hoc eſt, ejusmodi ſignificatione, & admonitione nobis opus non erat, ea nempe qua de germanitate noſtra nos monuiſtis, quippe quam jam ex Libris noſtris ſacris compertam habeamus. Velim æquus & attentus Lector totam Machabaici Scriptoris ſententiam expendat, & cum antecedentibus ac ſequentibus controverſum locum conſligat, omnino intelliget ea, quorum ἀπροσδεεῖς (*indigentes*) Judæos eſſe ſcribit Jonathas, eſſe συμμαχίαν (*ſocietatem*) & φιλίαν (*amicitiam*) Spartanorum, quarum proxime præcedit & ſubeſt mentio. Nam ſi id ſibi voluiſſet Jonathas, Judæos non eguiſſe admonitione illa, qua de germanitate ſua cum Spartanis docebantur, dixiſſet utique, ἡμεῖς οὖν ἀπροσδεεῖς τούτων: *Nos igitur non indigentes eſſe.* Nunc cum dixerit τούτων, *harum*, manifeſtum eſt reſpexiſſe ad συμμαχίαν (*ſocietatem*) & φιλίαν (*amicitiam*) proxime commemoratas. Quod opponit autem Grotius, hujus interpretationis aſſertor, παράκλησιν hic ſignificare ἀπόδειξιν (*declarationem*) velut nono capite prioris hujus Machabaici: παρεκάλεσε τοὺς Ναυαταίους ἑαυτῷ παραβοηθῆσαι ἑαυτοῖς τὴν ἀποσταλεῖσαν ὑπ' ἐκείνων τὴν πολλήν. vanum & frivolum eſt: nam παρεκάλεσε illic non uſurpatur pro ἀπέδειξε (*declaravit*) ſed pro ἐκέλευσε, ἐζήτησε, ἠξίωσε. Vulgata, *rogavit.* Et παράκλησιν, *adhortationem, deprecationem, evocationem*, ſignificare fateor; ἀπόδειξιν, prorſus nego. Perperam igitur Jonathæ epiſtolam interpolavit, & adulteravit Joſephus; quemadmodum & illam Arii, uti recte animadvertit Scaliger in Canonibus Iſagogicis. Quod ſi cui noſtra hæc de Judæorum & Spartanorum conſanguinitate conjectura non ſatisfacit, alteram afferemus infra: nam in re dubia & incerta ſuſpicionibus patet locus, & quæcunque probabilitatem habent aliquam & ſimilitudinem veri, confidenter & utiliter proponi poſſunt.

1. Mach. 9, 1. Mac. 35.

Scalig. Can. Iſag. l. 3.

Rhadamanthus ac Moſes.

XII. In plerisque Minoi & Rhadamanthi convenit, ætate, patria, parentibus, quæ nobis itidem argumento eſſe poſſunt, & hunc quoque ad Moſis exemplar a figmentorum artificibus eſſe adornatum. Nominis origo obſcura eſt & incerta. Hanc proponit Euſtathius, ἐπεὶ ἡ μήτηρ ἐμάνη, τυτέῳ τέκνου ἐφυτεκνώσῃ διατέθη περὶ τὰ βόδια, ἅπερ ὁ ἑαυτῆς ἀρτέκνως παῖς περιεῖχετο. *Quia mater ejus inſaniit, hoc eſt inſana cupiditate affecta fuit erga rotas, quas ipſi taurus præbuit, a quo rapta eſt.* Quod valde ineptum eſt. Ex Oriente petenda fuit nominis hujus originatio: nempe ex רדה, quod eſt, *caſtigavit, erudivit, ſubegit, præfuit, dominatus eſt*; unde מרדא, *pædagogus, præceptor*: & ex בתת, *terruit.* Ita ut ex בתת מרדא, quod *Præceptorem terribilem* ſonat, conflatum ſit nomen *Rhadamanthyos.* Illius ecquod ſit apud inferos officium, malo Virgilii verbis, quam meis referre:

Euſtath. in Iliad. ξ.

Virgil. Æn. 6.

Gnoſſius hac Rhadamanthus habet durisſima regna,
Caſtigatque, auditque dolos, ſubigitque fateri,
Quæ quis apud ſuperos furto lætatus inani,
Distulit in ſeram commiſſa piacula mortem.
Continuo ſontes ultrix accincta flagello
Tisiphone quatit insultans.

Atqui id in Minoem aptiſſime convenit, qui & ſeveras leges Ebræis dixit, & ſi qui eas perrumpere auderent, acerbiſſimis ſuppliciis punivit. Hoc autem manere apud inferos defungi Rhadamanthyn finxerunt Veteres, quod dum viveret, juri dicundo fuiſſet a Minoe præfectus. Sunt qui legumlatorem fuiſſe dicant, alii primum legum repertorem. Ex Ephoro autem refert Strabo imitatorem fuiſſe Minoem prisci cujusdam Rhadamanthyos, qui primus Cretenſibus leges conſtituerit, a Jove eas ſe accepiſſe fingens. Has inter Rhadamanthyos leges memorabilis illa erat, quæ vetabat ne per Deum quis juraret, nomenque Dei temere uſurparet, ὑπὲρ τοῦ μὴ θεὸν ὀνομάζειν ἐπὶ πᾶσιν. *Ne Deus omnino nominaretur*, inquit Euſtathius; per anſerem vero, aut canem, aut arietem, aut quid ſimile, & jurabat ipſe, & alios jurare jubebat; quod & a Socrate factum ferunt. Atque id Rhadamanthyos juramentum quamobrem inter Proverbia retulerint Græci ſcriptores Paræmiarum, Zenobius & Apoſtolius, & poſt illos deinde Eraſmus, prorſus non video. Ipſiſſima autem Moſis lex eſt: *Non aſſumes nomen Dei tui in vanum: nec enim habebit inſontem Dominus eum, qui aſſumſerit nomen Dei ſui fruſtra.* Virgam, dum jura reddit, manu tenere Rhadamanthyn ait Plato, in quo Moſis virgã poſſumus agnoſcere. Multas Aſiæ maritimæ terras imperio ſuo ſubjeciſſe Rhadamanthyn memorat Diodorus, quod & de Moſe Hiſtoriæ ſacræ prædicant. Addit Diodorus hunc ἡγεμῶνα, ἐπὶ τῶν ἑαυτοῦ ποιήσεων, παιδεῦσαι τὸν βασιλέα τῶν Κρητῶν ἱκανὸν ἡγεμόνα γενόμενον. *Erythro*

Strab. l. 10.

Euſtath. in Hom. Od. τ

Zenob. Cent. 5. Prov. 81. Apoſtolius Cent. 17. Prov. 7. Eraſm. Chil. 2. Cent. 9. Prov. 31. Exod. 20, 7. 1 t. Georg.

Diod. l. 5.

Annotations upon the Epistle of Paul the Apostle to the Romans.

Chapter 1.

Paul a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God,

Which he had promised afore by his Prophets in the holy Scriptures,

Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh,

And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

Among which are ye also the called of Jesus Christ:

To all that be at Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

First I thank my God through Jesus Christ for you all, that your faith is published throughout all the world.

For God is my witness, whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you always in my prayers,

Desiring that now at the last I might have a prosperous journey by the will of God to come unto you.

For I long to see you, that I may impart unto you some spiritual gift, to the intent ye may be established:

That is to say, that I may be comforted together with you, by the mutual faith both of you and me.

Now I would not have you ignorant, brethren, how that often times I purposed to come unto you (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.

So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek.

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

For the wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men, which withhold the truth in unrighteousness:

Because that which may be known of God is manifest in them: for God hath showed it unto them.

For his invisible things, from the creation of the world, are clearly seen, being understanded by the things that are made, even his eternal power and Godhead: so that they are without excuse:

Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was full of darkness.

Professing themselves to be wise, they became fools,

And changed the glory of the uncorruptible God into the similitude of the image of corruptible man, and of birds, and four-footed beasts, and creeping things.

Wherefore God also gave them up through the lusts of their own hearts unto uncleanness, to defile their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

And even as they regarded not to have God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

Backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to parents,

Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

Who knowing the righteous judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Chapter 2.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

But we are sure that the judgment of God is according to truth against them which commit such things.

And thinkest thou this, O man that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

Or despisest thou the riches of his goodness, forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?

But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and declaration of the righteous judgment of God,

Who will render to every man according to his deeds:

To them who by patient continuance in well-doing seek for glory, honour, and immortality, eternal life:

But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Greek:

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Greek:

For there is no respect of persons with God.

For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

(For not the hearers of the law are just before God, but the doers of the law shall be justified.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel.

Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

And knowest his will, and approvest the things that are more excellent, being instructed out of the law;

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

For the name of God is blasphemed among the Gentiles through you, as it is written.

For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Chapter 3.

What advantage then hath the Jew? or what profit is there of circumcision?

Much every way: chiefly, because that unto them were committed the oracles of God.

For what if some did not believe? shall their unbelief make the faith of God without effect?

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man.)

God forbid: for then how shall God judge the world?

For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

As it is written, There is none righteous, no, not one:

There is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

Whose mouth is full of cursing and bitterness:

Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known:

There is no fear of God before their eyes.

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

For all have sinned, and come short of the glory of God;

Being justified freely by his grace through the redemption that is in Jesus Christ:

Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

Therefore we conclude that a man is justified by faith without the deeds of the law.

Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

Do we then make void the law through faith? God forbid: yea, we establish the law.

Chapter 4.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

For if Abraham were justified by works, he hath whereof to glory; but not before God.

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man to whom the Lord will not impute sin.

Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

Because the law worketh wrath: for where no law is, there is no transgression.

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

And being fully persuaded that, what he had promised, he was able also to perform.

And therefore it was imputed to him for righteousness.

Now it was not written for his sake alone, that it was imputed to him;

But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

Who was delivered for our offences, and was raised again for our justification.

Chapter 5.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience, experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For when we were yet without strength, in due time Christ died for the ungodly.

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

(For until the law sin was in the world: but sin is not imputed when there is no law.

Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Chapter 6.

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein?

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

For he that is dead is freed from sin.

Now if we be dead with Christ, we believe that we shall also live with him:

Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

For sin shall not have dominion over you: for ye are not under the law, but under grace.

What then? shall we sin, because we are not under the law, but under grace? God forbid.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Being then made free from sin, ye became the servants of righteousness.

I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

For when ye were the servants of sin, ye were free from righteousness.

What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Chapter 7.

Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

For I was alive without the law once: but when the commandment came, sin revived, and I died.

And the commandment, which was ordained to life, I found to be unto death.

For sin, taking occasion by the commandment, deceived me, and by it slew me.

Wherefore the law is holy, and the commandment holy, and just, and good.

Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

For we know that the law is spiritual: but I am carnal, sold under sin.

For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

If then I do that which I would not, I consent unto the law that it is good.

Now then it is no more I that do it, but sin that dwelleth in me.

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

For the good that I would I do not: but the evil which I would not, that I do.

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am! who shall deliver me from the body of this death?

I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Chapter 8.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

For as many as are led by the Spirit of God, they are the sons of God.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

The Spirit itself beareth witness with our spirit, that we are the children of God:

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

What shall we then say to these things? If God be for us, who can be against us?

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Who shall lay any thing to the charge of God's elect? It is God that justifieth.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

(As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)

Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Chapter 9.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

That I have great heaviness and continual sorrow in my heart.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:

Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.

That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

For this is the word of promise, At this time will I come, and Sara shall have a son.

And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

It was said unto her, The elder shall serve the younger.

As it is written, Jacob have I loved, but Esau have I hated.

What shall we say then? Is there unrighteousness with God? God forbid.

For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

Thou will say then unto me, Why doth he yet find fault? For who hath resisted his will?

Nay but, O man, who art thou that replieth against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?

Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God.

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.

And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

Chapter 10.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

For I bear them record that they have a zeal of God, but not according to knowledge.

For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law for righteousness to every one that believeth.

For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

For the scripture saith, Whosoever believeth on him shall not be ashamed.

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?

So then faith cometh by hearing, and hearing by the word of God.

But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Chapter 11.

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Even so then at this present time also there is a remnant according to the election of grace.

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day.

And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them:

Let their eyes be darkened, that they may not see, and bow down their back always.

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

If by any means I may provoke to emulation them which are my flesh, and might save some of them.

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree;

Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then, The branches were broken off, that I might be graffed in.

Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be graffed into their own olive tree?

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins.

As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

For the gifts and calling of God are without repentance.

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Even so have these also now not believed, that through your mercy they also may obtain mercy.

For God hath concluded them all in unbelief, that he might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!

For who hath known the mind of the Lord? or who hath been his counsellor?

Or who hath first given to him, and it shall be recompensed unto him again?

For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Chapter 12.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

For as we have many members in one body, and all members have not the same office:

So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

Or ministry, let us wait on our ministering: or he that teacheth, on teaching;

Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Be kindly affectioned one to another with brotherly love; in honour preferring one another;

Not slothful in business; fervent in spirit; serving the Lord;

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of saints; given to hospitality.

Bless them which persecute you: bless, and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompence to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably with all men.

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good.

Chapter 13.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Chapter 14.

Him that is weak in the faith receive ye, but not to doubtful disputations.

For one believeth that he may eat all things: another, who is weak, eateth herbs.

Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

So then every one of us shall give account of himself to God.

Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

Let not then your good be evil spoken of:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

For he that in these things serveth Christ is acceptable to God, and approved of men.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Chapter 15.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbour for his good to edification.

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, as Christ also received us to the glory of God.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

And again he saith, Rejoice, ye Gentiles, with his people.

And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation:

But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

For which cause also I have been much hindered from coming to you.

But now having no more place in these parts, and having a great desire these many years to come unto you;

Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.

But now I go unto Jerusalem to minister unto the saints.

For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ.

Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me;

That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

That I may come unto you with joy by the will of God, and may with you be refreshed.

Now the God of peace be with you all. Amen.

Chapter 16.

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Greet Priscilla and Aquila my helpers in Christ Jesus:

Who have for my life laid down their own necks:

Pretenders, Lambert Simnel and Perkin Warbeck, and the Impostor Lincoln. Lambert Simnel was the son of a baker of Oxford, and was instructed by a priest named Richard Simon to personate Edward Plantagenet, son of the duke of Clarence, who was confined in the Tower. Simnel was crowned in Dublin by the name of Edward VI., and was supported by the duke of Burgundy, the duchess Margaret, and the earl of Lincoln, who had been declared heir to the throne by Richard III. Simnel landed in Lancashire with a force of 2000 men, but was defeated by Henry VII. at Stoke, near Newark, June 16, 1487. Simnel was pardoned, and employed in the royal kitchen. Perkin Warbeck was the son of a Jew of Tournay, and was instructed by the duchess Margaret to personate Richard, duke of York, younger son of Edward IV. He was supported by the king of France, the duke of Burgundy, the king of Scots, and the earl of Desmond. He landed in Kent, July 3, 1495, but was defeated by Henry VII. He was pardoned, and confined in the Tower, but was executed for a conspiracy with the earl of Warwick, Nov. 23, 1499. The earl of Warwick was executed Nov. 28, 1499. The Impostor Lincoln was a priest who personated the earl of Lincoln, and was executed by Henry VIII. in 1525.

Pretenders, Modern. Charles Edward Stuart, grandson of James II., was born in Rome, Dec. 31, 1720. He landed in Scotland, July 25, 1745, and was defeated by the duke of Cumberland at Culloden, April 16, 1746. He died in Rome, Jan. 31, 1788. Henry Benedict Stuart, brother of Charles Edward, was born in Rome, March 6, 1725. He was made a cardinal in 1747, and died in Rome, July 13, 1807. Charles Edward Stuart, son of Charles Edward, was born in Rome, Dec. 20, 1772. He died in Florence, Jan. 14, 1788. Louis Stanislaus Xavier, count of Provence, brother of Louis XVI., was born Nov. 17, 1755. He was regent of France during the minority of Louis XVII., and assumed the title of Louis XVIII. on the death of Louis XVII. in 1795. He was restored to the throne in 1814, and died Sept. 16, 1824. Charles Philippe, count of Artois, brother of Louis XVIII., was born Oct. 9, 1757. He succeeded Louis XVIII. as Charles X. in 1824, and died Nov. 6, 1836. Louis Antoine, duke of Angoulême, son of Charles X., was born Aug. 6, 1775. He died Oct. 3, 1844. Charles Ferdinand, duke of Berry, son of Charles X., was born Jan. 24, 1778. He was assassinated Feb. 13, 1820. Henry Charles Ferdinand Maurice Dieudonné, duke of Bordeaux, son of the duke of Berry, was born Sept. 29, 1820. He succeeded Charles X. as Henry V. in 1836, but abdicated in favor of his son, Aug. 2, 1883. Louis Philippe Albert, count of Paris, son of Louis Philippe, was born Aug. 24, 1838. He succeeded Henry V. as Philippe VII. in 1883. Louis Napoleon, prince imperial, son of Napoleon III., was born March 16, 1856. He was killed in Zululand, June 1, 1879. Napoleon Joseph Charles Paul Bonaparte, prince Napoleon, son of Jerome Bonaparte, was born Sept. 9, 1822. He succeeded Napoleon III. as Napoleon IV. in 1873, but abdicated in favor of his son, Jan. 16, 1879. Napoleon Eugene Louis Jean Joseph, prince imperial, son of Napoleon IV., was born March 16, 1856. He succeeded Napoleon IV. as Napoleon V. in 1879. Don Carlos Maria Isidro de Borbon, brother of Ferdinand VII., was born March 29, 1788. He died March 10, 1855. Don Carlos Luis de Borbon, count of Montemolin, son of Don Carlos, was born March 31, 1818. He succeeded Don Carlos as Carlos VI. in 1855, but abdicated in favor of his son, April 3, 1868. Don Juan Carlos Victor Maria de la Concepcion, count of Montizon, son of Don Carlos, was born April 7, 1822. He succeeded Carlos VI. as Carlos VII. in 1868, but abdicated in favor of his son, May 3, 1870. Don Carlos Maria de la Concepcion, count of Montizon, son of Don Carlos VII., was born March 30, 1848. He succeeded Carlos VII. as Carlos VIII. in 1870. Don Miguel Maria Isidro Guadalupe Francisco de Paula, brother of Pedro IV., was born Oct. 26, 1802. He died Nov. 14, 1866. Don Miguel Nepomuceno Carlos Eugenio Evaristo Dominico, duke of Braganza, son of Don Miguel, was born July 25, 1853. He succeeded Don Miguel as Miguel II. in 1866. Don Miguel Maria Nepomuceno Carlos Eugenio Evaristo Dominico, duke of Braganza, son of Miguel II., was born Aug. 19, 1878. He succeeded Miguel II. as Miguel III. in 1885.

Pretenders, Oriental. Mirza Ali Mohammed, the Bab, was born in Shiraz, Persia, Oct. 20, 1820. He was executed July 9, 1850. Mirza Yahya Subh-i-Ezel, brother of Baha Ullah, was born in Persia, 1830. He died in Famagusta, Cyprus, April 29, 1912. Mirza Hosein Ali Nuri Baha Ullah, brother of Subh-i-Ezel, was born in Persia, 1817. He died in Acre, Syria, May 29, 1892. Abbas Effendi, son of Baha Ullah, was born in Persia, 1844. He died in Haifa, Syria, Nov. 28, 1921. Shoghi Effendi Rabbani, grandson of Baha Ullah, was born in Acre, Syria, March 1, 1897. He died in London, England, Nov. 4, 1957. Mirza Ali Mohammed, the Bab, was born in Shiraz, Persia, Oct. 20, 1820. He was executed July 9, 1850. Mirza Yahya Subh-i-Ezel, brother of Baha Ullah, was born in Persia, 1830. He died in Famagusta, Cyprus, April 29, 1912. Mirza Hosein Ali Nuri Baha Ullah, brother of Subh-i-Ezel, was born in Persia, 1817. He died in Acre, Syria, May 29, 1892. Abbas Effendi, son of Baha Ullah, was born in Persia, 1844. He died in Haifa, Syria, Nov. 28, 1921. Shoghi Effendi Rabbani, grandson of Baha Ullah, was born in Acre, Syria, March 1, 1897. He died in London, England, Nov. 4, 1957.

persecution. A Christian who was accused of
Christianity, and who denied the charge, was
required to prove his innocence by offering
sacrifice to the gods. If he refused, he was
condemned as guilty. If he complied, he was
dismissed as innocent. Many complied, and
many refused. Those who refused were put to
death in various ways. Some were burned
alive, some were thrown to wild beasts in the
amphitheatre, some were crucified, some were
beheaded. Those who complied were dismissed
with the contempt which is always felt for
cowards and traitors. Their conduct was
called *lapsus*, a fall. Those who had fallen
were called *lapsi*. The Christians who had
refused to fall were called *confessores*, confessors.
Those who had died in consequence of their
refusal were called *martyres*, martyrs.

The persecution of Decius was severe, but
short. It lasted only from January 250 to
April 251. Gallus, who succeeded Decius,
was not a persecutor. Valerian, who succeeded
Gallus, began his reign by persecuting the
Christians. The persecution of Valerian was
severe, and lasted from August 257 to August
260. Gallienus, who succeeded Valerian, was
not a persecutor. He published an edict of
toleration, which put an end to the persecution.
The Christians were left in peace for
more than forty years.

The persecution of Decius and Valerian
was the most severe that the Christians had
yet endured. Many Christians fell away.
Many Christians died as martyrs. The
number of martyrs is not known. Some
writers have estimated it at thousands. Others
have estimated it at hundreds. The truth
probably lies between these extremes.

The persecution of Decius and Valerian
was the last persecution that the Christians
endured before the reign of Diocletian. It
was followed by forty years of peace. During
these forty years the Christians grew in
numbers and in wealth. They built churches.
They held councils. They wrote books. They
became a powerful body in the empire

qua præcipue laude Moſes floruit. Divinos denique in Ægypto honores Proteus conſecutus eſt, itidem ut Oſiris, Mercurius, Vulcanus, & Typhon, in quibus fallax vetuſtas Moſem adumbravit.

Perſeus, idem ac Moſes.

XV. Moſes quoque Perſeo multis rebus ſimilis eſt. Liberi & Amphionis, quorum uterque Moſes eſt, Perſeus æqualis fuit. Herod. l. 2. c. 91. Diod. l. 1. Strab. l. 17. Ægyptium fuiſſe tradunt Herodotus, ac Diodorus: addit ille Chemmi poſitum ei fuiſſe templum, & a Chemmitis ſolitum gymnicis ludis celebrari: Strabo vero in Ægypto περσεῖον ἀκρωτήριον, *(Perſei ſpeculam)* ponit; quod & ſpeculatorem fuiſſe Perſeum indicat: Aegyptius fuit Moſes; fuiſſe & ſpeculatorem oſtendit cognomen ipſius Oſarſiph, h.e. Solis ſpeculator: idem & θεόπτης a Georgio Syncello dictus eſt, ut ſupra obſervavimus. Statim ab ortu in arcâ concluſus, & in mare abjectus eſt Perſeus & in Polydectæ deinde regia educatus; quorum conſimilia de Tenne & Hemithea Cycni regis Troadis liberis, de Oedipo Thebanorum rege, Telepho Herculis filio, & Cypſelo Corinthiorum tyranno finxerunt. Atq; hæc in Moſem appoſite congruunt. Magicæ artis peritum fuiſſe narrat auctor Philopatridos, qui libellus Luciano tribuitur: idem de Proteo, qui Moſes eſt, a nonnullis vulgo creditum eſſe diximus, ob prodigia a Moſe edita. Andromeden Cephei Aethiopum regis filiam duxit uxorem: Tharbis Æthiopum regis filia Moſis nuptias ambivit & impetravit, ut affirmat Joſephus; hic deinde uxorem duxit Sephoram Æthiopiſſam, hoc eſt Chuſitidem; nam Chus populos ad utrumque Rubri maris littus pertinentes ſignificabat. Perſei filium Erythram quidam faciunt, qui ad maris hujus oram imperitarit. Sic Rhadamanthyi, qui figura eſt Moſis, tribuit Diodorus Erythrum filium, qui regnum tenuerit Erythrorum, ut dixi ſupra; quod liberos Moſes hoc in litore genuerit. Mercurii talaria & gladium geſtavit Perſeus; quippe Mercurius ipſe Moſes eſt.

Joſeph. Antiq. l. 2. c. 5.

Diod. l. 5.

Moſes inter ejus relatus Libri ſpiritale adumbratus.

XVI. Non alio etiam quam ad Moſem videntur referenda, quæ in libro Memoriali ſcripſit Lucius Ampelius, rudis homo quidem & imperitus, ſed aliorum in ſcribendo ſubnixus ſtudiis, & aliquibus bonæ vetuſtatis reliquiis conſpicuus. *Libra*, inquit, *quam Græci* ζυγὸν *appellant, virile nomen eſt adeptus. Is omni clementiæ juſtitiæ Mochos dictus, qui primus dicitur libræ pondus hominibus invenisſe, quæ utiliſſima mortalibus æſtimantur, ideoque in numerum ſtellarum receptus eſt, & Libra eſt dictus.* En tibi Moſem proprio nomine appellatum, ſi pro *Mochos* legas *Moſchos*, quod eſt משה. Quo nomine ab aliis Scriptoribus deſignatum Moſem ſupra diximus. Statices ipſi inventionem tribuit Ampelius, quod ſancte caverit, ne qua fraus ponderibus, menſuris, aut regulis ineſſet: *Nolite facere*, inquit, *iniquum aliquid in judicio, in regula, in pondere, in menſura. Statera juſta & æqua ſint pondera, juſtus modius, æquusque ſextarius.* Eadem graviſſimis verbis alio loco iterat: *Non habebis in ſacculo diverſa pondera, majus & minus; nec erit in domo tua modius major & minor: pondus habebis juſtum & verum; & modius æqualis & verus erit tibi, ut multo vivas tempore ſuper terram, quam Dominus Deus tuus dederit tibi. Abominatur enim Dominus Deus tuus eum qui facit hæc, & adverſatur omnem injuſtitiam.* Ineptum autem eſt, quod ait ineptus Ampelius, Libram, quam Græci ζυγὸν appellant, virile nomen eſſe adeptam. Libra a veteribus Aſtronomis, non ſola, uti nunc, ſed ſimul cum Libripende in Aſtrotheſia pingebatur. Diſerte Manilius: *Humana eſt facies Libræ.* Oſtendit hoc etiam vetus Calendarium ruſticum, marmori inſcriptum, quod repræſentavit Gruterus in Inſcriptionibus; in quo inter ſigna Zodiaci juvenis Libram geſtat. Munus cœleſtis Libræ pendendæ Auguſto delegavit ipſius ætas, quo optimo & æquiſſimo principi gratificaretur. Alii id Virgini adſcripſerunt. Atqui ex Ampelio intelligimus Moſi hunc honorem jam ante fuiſſe habitum, propter æquitatem, ac ſtatices inventionem, nempe, ut veriſimile eſt, ab Ægyptiis, vicinisque nationibus, Aſtronomiæ ſtudio deditis, quas Moſis fama pervaſerat. Certe Ægytii in mappis ſuis & Sphæris cœleſtibus, ſeptimo Zodiaci loco virum pingebant ſtantem, gerentem in dextra Libram, in ſiniſtra decempedam, in quam Moſaica virga progreſſu temporis mutata eſt.

Levit. 19. 35.

Deut. 25. 13. & ſeq.

Manil. l. 2.

Grut. Inſcr. p. 139.

Ariſtæus, idem ac Moſes.

XVII. Quinetiam in Ariſtæo nobilis conſtat Moſis effigies. Apollinis, vel ut aliis placet, Liberi filius dictus eſt Ariſtæus: Moſem in Libero & Apolline latere docuimus. Atque hic pater cum filio, ut alias ſæpe confunditur: nam Apollo ipſe Ariſtæus habitus eſt,

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matieres

Ps. 1. Beatus vir, qui non abiit in consilio impiorum, et in via peccatorum non stetit, et in cathedra pestilentiae non sedit.

Ps. 2. Quare fremuerunt gentes, et populi meditati sunt inania? Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum et adversus Christum ejus.

Ps. 3. Domine, quid multiplicati sunt qui tribulant me? multi insurgunt adversum me.

Ps. 4. Cum invocarem exaudivit me Deus justitiae meae: in tribulatione dilatasti mihi. Miserere mei, et exaudi orationem meam.

Ps. 5. Verba mea auribus percipe, Domine, intellige clamorem meum. Intende voci orationis meae, rex meus et Deus meus.

Ps. 6. Domine, ne in furore tuo arguas me, neque in ira tua corripias me. Miserere mei, Domine, quoniam infirmus sum.

Ps. 7. Domine Deus meus, in te speravi: salvum me fac ex omnibus persequentibus me, et libera me.

Ps. 8. Domine Dominus noster, quam admirabile est nomen tuum in universa terra!

Ps. 9. Exsurge, Domine, non prevalebit homo: judicentur gentes in conspectu tuo.

Ps. 10. In Domino confido: quomodo dicitis animae meae, Transmigra in montem sicut passer?

Ps. 11. Salvum me fac, Domine, quoniam defecit sanctus, quoniam diminutae sunt veritates a filiis hominum.

Ps. 12. Usquequo, Domine, oblivisceris me in finem? usquequo avertis faciem tuam a me?

Ps. 13. Dixit insipiens in corde suo, Non est Deus. Corrupti sunt, et abominabiles facti sunt in studiis suis: non est qui faciat bonum, non est usque ad unum.

Ps. 14. Domine, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo?

Ps. 15. Conserva me, Domine, quoniam speravi in te. Dixi Domino, Deus meus es tu, quoniam bonorum meorum non eges.

Ps. 16. Exaudi, Domine, justitiam meam, intende deprecationem meam. Auribus percipe orationem meam non in labiis dolosis.

Ps. 17. Diligam te, Domine, fortitudo mea: Dominus firmamentum meum, et refugium meum, et liberator meus.

Ps. 18. Coeli enarrant gloriam Dei, et opera manuum ejus annuntiat firmamentum. Die diei eructat verbum, et nox nocti indicat scientiam.

Ps. 19. Exaudiat te Dominus in die tribulationis, protegat te nomen Dei Jacob. Mittat tibi auxilium de sancto, et de Sion tueatur te.

Ps. 20. Domine, in virtute tua laetabitur rex, et super salutare tuum exultabit vehementer. Desiderium animae ejus tribuisti ei, et voluntate labiorum ejus non fraudasti eum.

Ps. 21. Deus, Deus meus, respice in me: quare me dereliquisti? longe a salute mea verba delictorum meorum.

Ps. 22. Dominus regit me, et nihil mihi deerit: in loco pascuae ibi me collocavit. Super aquam refectionis educavit me, animam meam convertit.

Ps. 23. Domini est terra et plenitudo ejus, orbis terrarum et universi qui habitant in eo. Quoniam ipse super maria fundavit eum, et super flumina praeparavit eum.

Ps. 24. Ad te, Domine, levavi animam meam. Deus meus, in te confido, non erubescam. Neque irrideant me inimici mei: etenim universi qui te sustinent non confundentur.

Ps. 25. Judica me, Domine, quoniam ego in innocentia mea ingressus sum, et sperans in Domino non infirmabor. Proba me, Domine, et tempta me: ure renes meos et cor meum.

Ps. 26. Dominus illuminatio mea et salus mea, quem timebo? Dominus protector vitae meae, a quo trepidabo? Dum appropiant super me nocentes ut edant carnes meas.

Ps. 27. Ad te, Domine, clamabo, Deus meus, ne sileas a me: ne quando tacens a me efficiaris similis descendentibus in lacum.

Ps. 28. Afferte Domino, filii Dei, afferte Domino filios arietum. Vox Domini super aquas, Deus majestatis intonuit, Dominus super aquas multas.

Ps. 29. Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos super me. Domine Deus meus, clamavi ad te, et sanasti me.

Ps. 30. In te, Domine, speravi, non confundar in aeternum: in justitia tua libera me. Inclina ad me aurem tuam, accelera ut eruas me.

Ps. 31. Beati quorum remissae sunt iniquitates, et quorum tecta sunt peccata. Beatus vir cui non imputavit Dominus peccatum, nec est in spiritu ejus dolus.

Ps. 32. Exultate, justi, in Domino: rectos decet collaudatio. Confitemini Domino in cithara, in psalterio decem chordarum cantate illi.

Ps. 33. Benedicam Dominum in omni tempore: semper laus ejus in ore meo. In Domino laudabitur anima mea: audiant mansueti et laetentur.

Ps. 34. Judica, Domine, nocentes me, expugna impugnantes me. Apprehende arma et scutum, et exurge in adjutorium mihi.

Ps. 35. Dixit injustus ut delinquat in semetipso, non est timor Dei ante oculos ejus. Quoniam dolose egit in conspectu ejus, ut inveniatur iniquitas ejus ad odium.

Ps. 36. Noli aemulari in malignantibus, neque zelaveris facientes iniquitatem. Quoniam tanquam fenum velociter arescent, et quemadmodum olera herbarum cito decident.

Ps. 37. Domine, ne in furore tuo arguas me, neque in ira tua corripias me. Quoniam sagittae tuae infixae sunt mihi, et confirmasti super me manum tuam.

Ps. 38. Dixi, Custodiam vias meas, ut non delinquam in lingua mea. Posui ori meo custodiam, cum consisteret peccator adversum me.

Ps. 39. Expectans expectavi Dominum, et intendit mihi. Et exaudivit preces meas, et eduxit me de lacu miseriae, et de luto faecis.

Ps. 40. Beatus qui intelligit super egenum et pauperem: in die mala liberabit eum Dominus. Dominus conservet eum, et vivificet eum, et beatum faciat eum in terra.

Ps. 41. Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus. Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei?

Ps. 42. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me. Quia tu es, Deus, fortitudo mea, quare me repulisti?

Ps. 43. Deus, auribus nostris audivimus, patres nostri annuntiaverunt nobis. Opus quod operatus es in diebus eorum, et in diebus antiquis.

Ps. 44. Eructavit cor meum verbum bonum: dico ego opera mea regi. Lingua mea calamus scribae scribentis velociter. Speciosus forma prae filiis hominum.

Ps. 45. Deus noster refugium et virtus, adjutor in tribulationibus quae invenerunt nos nimis. Propterea non timebimus dum turbabitur terra, et transferentur montes in cor maris.

Ps. 46. Omnes gentes, plaudite manibus, jubilate Deo in voce exultationis. Quoniam Dominus excelsus terribilis, rex magnus super omnem terram.

Ps. 47. Magnus Dominus et laudabilis nimis in civitate Dei nostri, in monte sancto ejus. Fundatur exultatione universae terrae mons Sion, latera aquilonis, civitas regis magni.

Ps. 48. Audite haec, omnes gentes, auribus percipite, qui habitatis orbem. Et terrigenae et filii hominum, simul dives et pauper.

Ps. 49. Deus deorum Dominus locutus est, et vocavit terram a solis ortu usque ad occasum. Ex Sion species decoris ejus, Deus manifeste veniet.

Ps. 50. Miserere mei, Deus, secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum dele iniquitatem meam.

Ps. 51. Quid gloriaris in malitia, qui potens es in iniquitate? Tota die injustitias cogitavit lingua tua, sicut novacula acuta fecisti dolum.

Ps. 52. Dixit insipiens in corde suo, Non est Deus. Corrupti sunt, et abominabiles facti sunt in iniquitatibus: non est qui faciat bonum.

Ps. 53. Deus, in nomine tuo salvum me fac, et in virtute tua judica me. Quoniam alieni insurrexerunt adversum me, et fortes quaesierunt animam meam.

Ps. 54. Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam. Intende mihi et exaudi me. Contristatus sum in exercitatione mea, et conturbatus sum.

Ps. 55. Miserere mei, Deus, quoniam conculcavit me homo. Tota die impugnans tribulavit me. Conculcaverunt me inimici mei tota die, quoniam multi bellantes adversum me.

Ps. 56. Miserere mei, Deus, miserere mei, quoniam in te confidit anima mea. Et in umbra alarum tuarum sperabo, donec transeat iniquitas.

Ps. 57. Si vere utique justitiam loquimini, recta judicate, filii hominum. Etenim in corde iniquitates operamini in terra, iniquitates manus vestrae concinnant.

Ps. 58. Eripe me de inimicis meis, Deus meus, et ab insurgentibus in me libera me. Eripe me de operantibus iniquitatem, et de viris sanguinum salva me.

Ps. 59. Deus, repulisti nos et destruxisti nos, iratus es, et misertus es nobis. Commovisti terram et conturbasti eam, sana contritiones ejus, quia commota est.

Ps. 60. Exaudi, Deus, deprecationem meam, intende orationi meae. A finibus terrae ad te clamavi, dum anxiaretur cor meum.

Ps. 61. Nonne Deo subjecta erit anima mea? ab ipso enim salutare meum. Etenim ipse Deus meus et salvator meus, adjutor meus, non movebor amplius.

Ps. 62. Deus, Deus meus, ad te de luce vigilo. Sitivit in te anima mea, quam multipliciter tibi caro mea. In terra deserta et invia et inaquosa.

Ps. 63. Exaudi, Deus, orationem meam cum deprecor, a timore inimici eripe animam meam. Protexisti me a congregatione malignantium, a multitudine operantium iniquitatem.

Ps. 64. Te decet hymnus, Deus, in Sion, et tibi reddetur votum in Jerusalem. Exaudi orationem meam, ad te omnis caro veniet.

Ps. 65. Jubilate Deo, omnis terra, psalmum dicite nomini ejus, date gloriam laudi ejus. Dicite Deo, Quam terribilia sunt opera tua!

Ps. 66. Deus misereatur nostri et benedicat nobis, illuminet vultum suum super nos et misereatur nostri. Ut cognoscamus in terra viam tuam, in omnibus gentibus salutare tuum.

Ps. 67. Exsurgat Deus et dissipentur inimici ejus, et fugiant qui oderunt eum a facie ejus. Sicut deficit fumus deficiant, sicut fluit cera a facie ignis.

Ps. 68. Salvum me fac, Deus, quoniam intraverunt aquae usque ad animam meam. Infixus sum in limo profundi, et non est substantia.

Ps. 69. Deus, in adjutorium meum intende, Domine, ad adjuvandum me festina. Confundantur et revereantur qui quaerunt animam meam.

Ps. 70. In te, Domine, speravi, non confundar in aeternum: in justitia tua libera me. Inclina ad me aurem tuam, accelera ut eruas me.

Ps. 71. Deus, judicium tuum regi da, et justitiam tuam filio regis. Judicare populum tuum in justitia, et pauperes tuos in judicio.

Ps. 72. Quam bonus Israel Deus, his qui recto sunt corde! Mei autem pene moti sunt pedes, pene effusi sunt gressus mei.

Ps. 73. Ut quid, Deus, repulisti in finem? iratus est furor tuus super oves pascuae tuae. Memor esto congregationis tuae, quam possedisti ab initio.

Ps. 74. Confitebimur tibi, Deus, confitebimur, et invocabimus nomen tuum. Narrabo mirabilia tua, cum accepero tempus.

Ps. 75. Notus in Judaea Deus, in Israel magnum nomen ejus. Et factus est in pace locus ejus, et habitatio ejus in Sion.

Ps. 76. Voce mea ad Dominum clamavi, voce mea ad Deum, et intendit mihi. In die tribulationis meae Deum exquisivi manibus meis.

Ps. 77. Attendite, popule meus, legem meam, inclinate aurem vestram in verba oris mei. Aperiam in parabolis os meum, loquar propositiones ab initio.

Ps. 78. Deus, venerunt gentes in hereditatem tuam, polluerunt templum sanctum tuum, posuerunt Jerusalem in pomorum custodiam.

Ps. 79. Qui regis Israel, intende, qui deducis tanquam ovem Joseph. Qui sedes super cherubim, excita potentiam tuam et veni.

Ps. 80. Exultate Deo, adjutori nostro, jubilate Deo Jacob. Sumite psalmum, date tympanum, psalterium jucundum cum cithara.

Ps. 81. Deus stetit in synagoga deorum, in medio autem deos dijudicat. Usquequo judicatis injustitiam, et facies peccatorum sumitis?

Ps. 82. Deus, quis similis erit tibi? ne taceas neque compescaris, Deus. Quoniam ecce inimici tui sonuerunt, et qui oderunt te extulerunt caput.

Ps. 83. Quam dilecta tabernacula tua, Domine virtutum! concupiscit et deficit anima mea in atria Domini. Cor meum et caro mea exultaverunt in Deum vivum.

Ps. 84. Benedixisti, Domine, terram tuam, avertisti captivitatem Jacob. Remisisti iniquitatem plebi tuae, operuisti omnia peccata eorum.

Ps. 85. Inclina, Domine, aurem tuam, et exaudi me, quoniam inops et pauper sum ego. Custodi animam meam, quoniam sanctus sum.

Ps. 86. Fundamenta ejus in montibus sanctis, diligit Dominus portas Sion super omnia tabernacula Jacob. Gloriosa dicta sunt de te, civitas Dei.

Ps. 87. Domine Deus salutis meae, in die clamavi et nocte coram te. Intret in conspectu tuo oratio mea, inclina aurem tuam ad precem meam.

Ps. 88. Misericordias Domini in aeternum cantabo, in generationem et generationem. Quoniam dixisti, In aeternum misericordia aedificabitur in coelis.

Ps. 89. Domine, refugium factus es nobis a generatione et progenie. Antequam montes fierent aut formaretur terra et orbis, a saeculo et usque in saeculum tu es.

Ps. 90. Qui habitat in adjutorio Altissimi, in protectione Dei coeli commorabitur. Dicet Domino, Susceptor meus es et refugium meum, Deus meus, sperabo in eum.

Ps. 91. Bonum est confiteri Domino, et psallere nomini tuo, Altissime. Ad annuntiandum mane misericordiam tuam, et veritatem tuam per noctem.

Ps. 92. Dominus regnavit, decorem indutus est, indutus est Dominus fortitudinem et praecinxit se. Etenim firmavit orbem terrae qui non commovebitur.

Ps. 93. Deus ultionum Dominus, Deus ultionum libere egit. Exaltare qui judicas terram, redde retributionem superbis.

Ps. 94. Venite, exultemus Domino, jubilemus Deo salutari nostro. Praeoccupemus faciem ejus in confessione, et in psalmis jubilemus ei.

Ps. 95. Cantate Domino canticum novum, cantate Domino omnis terra. Cantate Domino et benedicite nomini ejus, annuntiate de die in diem salutare ejus.

Ps. 96. Dominus regnavit, exultet terra, laetentur insulae multae. Nubes et caligo in circuitu ejus, justitia et judicium correctio sedis ejus.

Ps. 97. Cantate Domino canticum novum, quia mirabilia fecit. Salvavit sibi dextera ejus et brachium sanctum ejus. Notum fecit Dominus salutare suum.

Ps. 98. Dominus regnavit, irascantur populi, qui sedet super cherubim, moveatur terra. Dominus in Sion magnus et excelsus super omnes populos.

Ps. 99. Jubilate Deo, omnis terra, servite Domino in laetitia. Introite in conspectu ejus in exultatione. Scitote quoniam Dominus ipse est Deus.

Ps. 100. Misericordiam et judicium cantabo tibi, Domine, psallam et intelligam in via immaculata. Quando venies ad me? Perambulabam in innocentia cordis mei.

Ps. 101. Domine, exaudi orationem meam, et clamor meus ad te veniat. Ne avertas faciem tuam a me, in quacumque die tribulor.

Ps. 102. Benedic, anima mea, Domino, et omnia quae intra me sunt nomini sancto ejus. Benedic, anima mea, Domino, et noli oblivisci omnes retributiones ejus.

Ps. 103. Benedic, anima mea, Domino, Domine Deus meus, magnificatus es vehementer. Confessionem et decorem induisti, amictus lumine sicut vestimento.

Ps. 104. Confitemini Domino et invocate nomen ejus, annuntiate inter gentes opera ejus. Cantate ei et psallite ei, narrate omnia mirabilia ejus.

Ps. 105. Confitemini Domino, quoniam bonus, quoniam in saeculum misericordia ejus. Quis loquetur potentias Domini, auditas faciet omnes laudes ejus?

Ps. 106. Confitemini Domino, quoniam bonus, quoniam in saeculum misericordia ejus. Et dixit et stetit spiritus procellae, et exaltati sunt fluctus ejus.

Ps. 107. Paratum cor meum, Deus, paratum cor meum, cantabo et psallam gloriae meae. Exsurge, psalterium et cithara, exsurgam diluculo.

Ps. 108. Deus laudem meam ne tacueris, quoniam os peccatoris et os dolosi super me aperta est. Et locuti sunt adversum me lingua dolosa.

Ps. 109. Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. Virgam virtutis tuae emittet Dominus ex Sion.

Ps. 110. Confitebor tibi, Domine, in toto corde meo, in consilio justorum et congregatione. Magna opera Domini exquisita in omnes voluntates ejus.

Ps. 111. Beatus vir qui timet Dominum, in mandatis ejus volet nimis. Potens in terra erit semen ejus, generatio rectorum benedicetur.

Ps. 112. Laudate, pueri, Dominum, laudate nomen Domini. Sit nomen Domini benedictum ex hoc nunc et usque in saeculum.

Ps. 113. In exitu Israel de Aegypto, domus Jacob de populo barbaro. Facta est Judaea sanctificatio ejus, Israel potestas ejus.

Ps. 114. Dilexi, quoniam exaudiet Dominus vocem orationis meae. Quia inclinavit aurem suam mihi, et in diebus meis invocabo.

Ps. 115. Credidi, propter quod locutus sum, ego autem humiliatus sum nimis. Ego dixi in excessu meo, Omnis homo mendax.

Ps. 116. Laudate Dominum, omnes gentes, laudate eum, omnes populi. Quoniam confirmata est super nos misericordia ejus, et veritas Domini manet in aeternum.

Ps. 117. Confitemini Domino, quoniam bonus, quoniam in saeculum misericordia ejus. Dicat nunc Israel, quoniam bonus, quoniam in saeculum misericordia ejus.

Ps. 118. Beati immaculati in via, qui ambulant in lege Domini. Beati qui scrutantur testimonia ejus, in toto corde exquirunt eum.

Ps. 119. Ad Dominum cum tribularer clamavi, et exaudivit me. Domine, libera animam meam a labiis iniquis, a lingua dolosa.

Ps. 120. Levavi oculos meos in montes, unde veniet auxilium mihi. Auxilium meum a Domino, qui fecit coelum et terram.

Ps. 121. Laetatus sum in his quae dicta sunt mihi, in domum Domini ibimus. Stantes erant pedes nostri in atriis tuis, Jerusalem.

Ps. 122. Ad te levavi oculos meos, qui habitas in coelis. Ecce sicut oculi servorum in manibus dominorum suorum.

Ps. 123. Nisi quia Dominus erat in nobis, dicat nunc Israel, nisi quia Dominus erat in nobis. Forte cum exsurgerent homines in nos, forte vivos deglutissent nos.

Ps. 124. Qui confidunt in Domino sicut mons Sion, non commovebitur in aeternum qui habitat in Jerusalem. Montes in circuitu ejus, et Dominus in circuitu populi sui.

Ps. 125. In convertendo Dominus captivitatem Sion, facti sumus sicut consolati. Tunc repletum est gaudio os nostrum, et lingua nostra exultatione.

Ps. 126. Nisi Dominus aedificaverit domum, in vanum laboraverunt qui aedificant eam. Nisi Dominus custodierit civitatem, frustra vigilat qui custodit.

Ps. 127. Beati omnes qui timent Dominum, qui ambulant in viis ejus. Labores manuum tuarum quia manducabis, beatus es et bene tibi erit.

Ps. 128. Saepe expugnaverunt me a juventute mea, dicat nunc Israel. Saepe expugnaverunt me a juventute mea, etenim non potuerunt mihi.

Ps. 129. De profundis clamavi ad te, Domine, Domine, exaudi vocem meam. Fiant aures tuae intendentes in vocem deprecationis meae.

Ps. 130. Domine, non est exaltatum cor meum, neque elati sunt oculi mei. Neque ambulavi in magnis neque in mirabilibus meis super me.

Ps. 131. Memento, Domine, David, et omnis mansuetudinis ejus. Sicut juravit Domino, votum vovit Deo Jacob.

Ps. 132. Ecce quam bonum et quam jucundum habitare fratres in unum. Sicut unguentum in capite, quod descendit in barbam, barbam Aaron.

Ps. 133. Ecce nunc benedicite Dominum, omnes servi Domini. Qui statis in domo Domini, in atriis domus Dei nostri.

Ps. 134. Laudate nomen Domini, laudate, pueri, Dominum. Qui statis in domo Domini, in atriis domus Dei nostri.

Ps. 135. Confitemini Domino, quoniam bonus, quoniam in saeculum misericordia ejus. Qui percussit Aegyptum cum primogenitis eorum, quoniam in saeculum misericordia ejus.

Ps. 136. Super flumina Babylonis, illic sedimus et flevimus, cum recordaremur tui, Sion. In salicibus in medio ejus suspendimus organa nostra.

Ps. 137. Confitebor tibi, Domine, in toto corde meo, quoniam audisti verba oris mei. In conspectu angelorum psallam tibi, adorabo ad templum sanctum tuum.

Ps. 138. Domine, probasti me et cognovisti me, tu cognovisti sessionem meam et resurrectionem meam. Intellexisti cogitationes meas de longe, semitam meam et funiculum meum investigasti.

Ps. 139. Eripe me, Domine, ab homine malo, a viro iniquo eripe me. Qui cogitaverunt malitias in corde, tota die constituebant bella.

Ps. 140. Domine, clamavi ad te, exaudi me, intende voci orationis meae, dum clamo ad te. Dirigatur oratio mea sicut incensum in conspectu tuo.

Ps. 141. Voce mea ad Dominum clamavi, voce mea ad Dominum deprecatus sum. Effundo in conspectu ejus orationem meam, et tribulationem meam ante ipsum pronuntio.

Ps. 142. Domine, exaudi orationem meam, auribus percipe obsecrationem meam in veritate tua, exaudi me in tua justitia. Et non intres in judicium cum servo tuo.

Ps. 143. Benedictus Dominus Deus meus, qui docet manus meas ad proelium, et digitos meos ad bellum. Misericordia mea et refugium meum, susceptor meus et liberator meus.

Ps. 144. Exaltabo te, Deus meus, rex, et benedicam nomini tuo in saeculum et in saeculum saeculi. Magnus Dominus et laudabilis nimis, et magnitudinis ejus non est finis.

Ps. 145. Lauda, anima mea, Dominum, laudabo Dominum in vita mea, psallam Deo meo quamdiu fuero. Beatus cujus Deus Jacob adjutor ejus, spes ejus in Domino Deo ipsius.

Ps. 146. Laudate Dominum, quoniam bonus est psalmus, Deo nostro sit jucunda, decora laudatio. Qui aedificat Jerusalem Dominus, dispersiones Israel congregabit.

Ps. 147. Lauda, Jerusalem, Dominum, lauda Deum tuum, Sion. Quoniam confortavit seras portarum tuarum, benedixit filiis tuis in te.

Ps. 148. Laudate Dominum de coelis, laudate eum in excelsis. Laudate eum, omnes angeli ejus, laudate eum, omnes virtutes ejus.

Ps. 149. Cantate Domino canticum novum, laus ejus in ecclesia sanctorum. Laetetur Israel in eo qui fecit eum, et filii Sion exultent in rege suo.

Ps. 150. Laudate Dominum in sanctis ejus, laudate eum in firmamento virtutis ejus. Laudate eum in virtutibus ejus, laudate eum secundum multitudinem magnitudinis ejus.

Paragraphia IV. Die Verwandlung der Mitlauter.

§. 1. Die Verwandlung der Mitlauter ist entweder eine Verwandlung der Mitlauter überhaupt, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stärke.

§. 2. Die Verwandlung der Mitlauter überhaupt ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle, oder eine Verwandlung der Mitlauter in Ansehung ihrer Art.

§. 3. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle in Ansehung der Sylben.

§. 4. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie in Ansehung der Sylben geschieht.

§. 5. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, aber in Ansehung der Wörter.

§. 6. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, aber in Ansehung der Sylben.

§. 7. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, aber in Ansehung der Buchstaben.

§. 8. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, aber in Ansehung der Laute.

§. 9. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, aber in Ansehung der Töne.

§. 10. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, aber in Ansehung der Mitlauter.

§. 11. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, aber in Ansehung der Selbstlauter.

§. 12. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, aber in Ansehung der Zeichen.

§. 13. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, aber in Ansehung der Figuren.

§. 14. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, aber in Ansehung der Farben.

§. 15. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, aber in Ansehung der Linien.

§. 16. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, aber in Ansehung der Punkte.

§. 17. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, aber in Ansehung der Striche.

§. 18. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, aber in Ansehung der Flächen.

§. 19. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, aber in Ansehung der Körper.

§. 20. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, aber in Ansehung der Räume.

§. 21. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, aber in Ansehung der Zeiten.

§. 22. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, aber in Ansehung der Bewegungen.

§. 23. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, aber in Ansehung der Kräfte.

§. 24. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, und nicht in Ansehung der Dinge, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, aber in Ansehung der Dinge.

§. 25. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, und nicht in Ansehung der Dinge, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, und nicht in Ansehung der Dinge, oder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, und nicht in Ansehung der Dinge, aber in Ansehung der Wesen.

§. 26. Die Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Zeichen, und nicht in Ansehung der Figuren, und nicht in Ansehung der Farben, und nicht in Ansehung der Linien, und nicht in Ansehung der Punkte, und nicht in Ansehung der Striche, und nicht in Ansehung der Flächen, und nicht in Ansehung der Körper, und nicht in Ansehung der Räume, und nicht in Ansehung der Zeiten, und nicht in Ansehung der Bewegungen, und nicht in Ansehung der Kräfte, und nicht in Ansehung der Dinge, und nicht in Ansehung der Wesen, ist entweder eine Verwandlung der Mitlauter in Ansehung ihrer Stelle überhaupt, wenn sie nicht in Ansehung der Sylben geschieht, und nicht in Ansehung der Wörter, und nicht in Ansehung der Sylben, und nicht in Ansehung der Buchstaben, und nicht in Ansehung der Laute, und nicht in Ansehung der Töne, und nicht in Ansehung der Mitlauter, und nicht in Ansehung der Selbstlauter, und nicht in Ansehung der Z

Corinthian Pilasters, and Entablature, with Arches and Pedestals over the Intercolumniations, and Statues on the Pedestals. The Entablature and Pedestals are continued round the Building, and the Arches are repeated in the Wings. The Portico is ascended by a Flight of Steps, and the Wings are connected with the Centre by Colonnades. The Building is crowned with a Dome, which is surmounted by a Lantern and Statue. The Wings are terminated by Pavilions, which are crowned with Pediments.

The Front of the Building is 240 Feet in Length, and the Depth of the Centre, including the Portico, is 70 Feet. The Height of the Centre, from the Ground to the Top of the Statue, is 145 Feet. The Wings are 105 Feet in Length, and 40 Feet in Depth. The Height of the Pavilions, from the Ground to the Top of the Statue, is 70 Feet.

The Building is of Portland Stone, and the Dome is covered with Lead.

The Architect was Mr. Stuart.

The Building was begun in 1788, and finished in 1790.

The Expence was 15,000*l.*

The Building is the Property of the Duke of Northumberland.

The Building is in the Occupation of the Duke of Northumberland.

The Building is open to the Public.

The Building is shewn by the Housekeeper.

The Building is shewn every Day.

The Building is shewn from 10 to 4.

The Building is shewn on Application to the Housekeeper.

The Building is shewn on Application to the Housekeeper, who lives in the Building.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut. The Housekeeper's Name is Mrs. Smith.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut. The Housekeeper's Name is Mrs. Smith. She lives in the Building.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut. The Housekeeper's Name is Mrs. Smith. She lives in the Building. She is a very civil Woman.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut. The Housekeeper's Name is Mrs. Smith. She lives in the Building. She is a very civil Woman. She has a very fine View from her Window.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut. The Housekeeper's Name is Mrs. Smith. She lives in the Building. She is a very civil Woman. She has a very fine View from her Window. She has a very fine Garden.

The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut. The Housekeeper's Name is Mrs. Smith. She lives in the Building. She is a very civil Woman. She has a very fine View from her Window. She has a very fine Garden. She has a very fine Cat.

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The Building is shewn on Application to the Housekeeper, who lives in the Building, and is shewn every Day from 10 to 4, except Sundays and Holidays, when it is shut. The Housekeeper's Name is Mrs. Smith. She lives in the Building. She is a very civil Woman. She has a very fine View from her Window. She has a very fine Garden. She has a very fine Cat. She has a very fine Dog. She has a very fine Parrot. She has a very fine Canary.

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Aqua Chrysulca, aqua regia, chrysulca, chrysulca aqua, is a menstruum made by dissolving sal ammoniac in aqua fortis, and is so called because it dissolves gold, which the aqua fortis alone cannot do. The proportion of the ingredients is not material, but the best is said to be one part of sal ammoniac to four of aqua fortis. The sal ammoniac is first dissolved in a small quantity of water, and then added to the aqua fortis. The mixture is of a yellow colour, and emits a strong smell. It is also called aqua regalis, aqua auri, and aqua auripigmenti.

Aqua Fortis, a name given to the nitric acid, or spirit of nitre, when it is diluted with water, so as to be of a proper strength for the purposes of the arts. The strongest aqua fortis is made by distilling equal parts of nitre and green vitriol, and is called double aqua fortis. Aqua fortis is also made by distilling nitre with clay, or with bricks powdered, and is called single aqua fortis. The aqua fortis of commerce is generally made by distilling nitre with sulphuric acid, and is called single aqua fortis. The strength of aqua fortis is ascertained by its specific gravity, which is 1.500 for double aqua fortis, and 1.200 for single aqua fortis. The aqua fortis of commerce is generally of a specific gravity between these two. The aqua fortis of commerce is also called nitric acid, and is used for many purposes in the arts, such as dissolving metals, making gunpowder, and in the manufacture of glass, porcelain, and earthenware. It is also used in medicine as a tonic and astringent.

Aqua Regia, a name given to the mixture of nitric acid and hydrochloric acid, or spirit of salt, when it is diluted with water, so as to be of a proper strength for the purposes of the arts. The strongest aqua regia is made by distilling equal parts of nitre and sal ammoniac, and is called double aqua regia. Aqua regia is also made by distilling nitre with clay, or with bricks powdered, and is called single aqua regia. The aqua regia of commerce is generally made by distilling nitre with sulphuric acid, and is called single aqua regia. The strength of aqua regia is ascertained by its specific gravity, which is 1.500 for double aqua regia, and 1.200 for single aqua regia. The aqua regia of commerce is generally of a specific gravity between these two. The aqua regia of commerce is also called nitric acid, and is used for many purposes in the arts, such as dissolving metals, making gunpowder, and in the manufacture of glass, porcelain, and earthenware. It is also used in medicine as a tonic and astringent.

Aqua Vitæ, a name given to the mixture of nitric acid and hydrochloric acid, or spirit of salt, when it is diluted with water, so as to be of a proper strength for the purposes of the arts. The strongest aqua vitæ is made by distilling equal parts of nitre and sal ammoniac, and is called double aqua vitæ. Aqua vitæ is also made by distilling nitre with clay, or with bricks powdered, and is called single aqua vitæ. The aqua vitæ of commerce is generally made by distilling nitre with sulphuric acid, and is called single aqua vitæ. The strength of aqua vitæ is ascertained by its specific gravity, which is 1.500 for double aqua vitæ, and 1.200 for single aqua vitæ. The aqua vitæ of commerce is generally of a specific gravity between these two. The aqua vitæ of commerce is also called nitric acid, and is used for many purposes in the arts, such as dissolving metals, making gunpowder, and in the manufacture of glass, porcelain, and earthenware. It is also used in medicine as a tonic and astringent.

Jehu filius Hanani prophetæ, et inseruit eos libro regum Israel. Hic est liber regum Israel et Juda.

BLACK-STONE, Sir William, an eminent English lawyer, was born in London, July 10, 1723. He was the son of a silk-mercer, who died when he was only twelve months old, leaving a widow and five children. He was educated at Charterhouse School, and afterwards at Pembroke College, Oxford, where he took his degree of B.A. in 1741. He then entered the Middle Temple, and was called to the bar in 1746. He practised with little success for several years, and in 1750 published a volume of poems, which were not well received. In 1753 he was elected Vinerian professor of law at Oxford, and delivered a course of lectures which laid the foundation of his fame. In 1758 he published the first volume of his Commentaries on the Laws of England, which was followed by the second in 1765, the third in 1768, and the fourth in 1769. The Commentaries were immediately successful, and have remained the standard text-book on the subject ever since. In 1761 he married Miss Sarah Clitherow, and in 1763 he was appointed a judge of the Court of Common Pleas, and was knighted. He died in London, February 14, 1780.

BLACK-STONE, Thomas, an English botanist, was born in 1784. He was educated at Trinity College, Cambridge, where he took his degree of B.A. in 1806. He then entered the church, and was ordained in 1807. He was appointed curate of Hitcham, Buckinghamshire, in 1808, and remained there for the rest of his life. He published a number of botanical works, including a Flora of Buckinghamshire, and died in 1857.

BLACK-STONE, William, an English lawyer, was born in London, July 10, 1723. He was the son of a silk-mercer, who died when he was only twelve months old, leaving a widow and five children. He was educated at Charterhouse School, and afterwards at Pembroke College, Oxford, where he took his degree of B.A. in 1741. He then entered the Middle Temple, and was called to the bar in 1746. He practised with little success for several years, and in 1750 published a volume of poems, which were not well received. In 1753 he was elected Vinerian professor of law at Oxford, and delivered a course of lectures which laid the foundation of his fame. In 1758 he published the first volume of his Commentaries on the Laws of England, which was followed by the second in 1765, the third in 1768, and the fourth in 1769. The Commentaries were immediately successful, and have remained the standard text-book on the subject ever since. In 1761 he married Miss Sarah Clitherow, and in 1763 he was appointed a judge of the Court of Common Pleas, and was knighted. He died in London, February 14, 1780.

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affectus, Mens, Ratio, Voluntas, Memoria, Sensus, Imaginatio, Appetitus, Cupiditas, Concupiscentia, Amor, Odium, Spes, Timor, Gaudium, Tristitia, Misericordia, Ira, Invidia, Aemulatio, Pudor, Impudentia, Gratia, Gratitudo, Indignatio, Contemptus, Admiratio, Commiseratio, Pertinacia, Constantia, Fortitudo, Temperantia, Prudentia, Justitia, Liberalitas, Magnificentia, Magnanimitas, Humanitas, Modestia, Clementia, Misericordia, Veritas, Dissimulatio, Ambitio, Gloria, Vana gloria, Jactantia, Adulatio, Blandimentum, Assentatio, Parasitus, Scurra, Facetiae, Urbanitas, Rusticitas, Stupiditas, Ingenium, Dolus, Astutia, Vafritia, Calliditas, Fraus, Perfidia, Proditio, Crudelitas, Impietas, Pietas, Religio, Superstitio, Fanatismus, Atheismus, Sapientia, Stultitia, Vecordia, Insania, Furor, Ebrietas, Luxuria, Libido, Lascivia, Petulantia, Impudicitia, Pudicitia, Castitas, Virginitas, Pudor, Verecundia, Ignominia, Infamia, Ignavia, Desidia, Otium, Negotium, Labor, Quies, Somnus, Vigilia, Somnium, Visio, Vaticinium, Oraculum, Ostentum, Portentum, Prodigium, Monstrum, Ominosum, Fatum, Fortuna, Felicitas, Infelicitas, Calamitas, Miseria, Fames, Sitis, Satietas, Inedia, Valetudo, Sanitas, Morbus, Vulnus, Cicatrix, Dolor, Mors, Funus, Sepulcrum, Cadaver, Ossa, Cinis, Manes, Umbra, Spectrum, Lamia, Empusa, Strix, Lemures, Larvae, Vampyri, Genius, Daemon, Daemonium, Daemones boni, Daemones mali, Angeli, Angeli boni, Angeli mali, Diabolus, Satanas, Beelzebub, Asmodeus, Belial, Lucifer, Pluto, Orcus, Tartarus, Elysium, Paradisus, Purgatorium, Limbus, Infernus, Gehenna, Styx, Acheron, Phlegethon, Cocytus, Lethe, Charon, Cerberus, Furiae, Harpyiae, Sirenes, Gorgones, Hydra, Chimaera, Centaurus, Sphinx, Minotaurus, Satyri, Pan, Panes, Nymphae, Dryades, Hamadryades, Naiades, Oreades, Nereides, Oceanitides, Nereus, Proteus, Triton, Tritones, Phorcus, Glaucus, Palaemon, Leucothea, Ino, Melicerta, Sol, Luna, Stellae, Planetae, Mercurius, Venus, Mars, Jupiter, Saturnus, Sidera, Constellationes, Zodiacus, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius, Capricornus, Aquarius, Pisces, Coma Berenices, Ursa major, Ursa minor, Draco, Cygnus, Lyra, Cassiopeia, Andromeda, Perseus, Auriga, Bootes, Corona, Hercules, Ophiuchus, Serpentarius, Delphinus, Sagitta, Aquila, Antinous, Pegasus, Equuleus, Orion, Canis major, Canis minor, Lepus, Argo navis, Hydra, Crater, Corvus, Centaurus, Lupus, Ara, Piscis australis, Cetus, Eridanus, Fluvius, Tellus, Terra, Mare, Oceanus, Aether, Aer, Ventus, Eurus, Zephyrus, Auster, Boreas, Nubes, Cumulus, Nimbus, Cirrus, Stratus, Nix, Grando, Pluvia, Ros, Pruina, Tempestas, Procella, Turbo, Fulmen, Fulgur, Tonitrus, Arcus, Iris, Halo, Parhelia, Ignis, Flamma, Fumus, Scintillae, Favilla, Carbo, Cinis, Aqua, Fons, Rivus, Flumen, Lacus, Stagnum, Palus, Paludes, Fossa, Vallis, Mons, Collis, Rupes, Saxum, Petra, Lapis, Silex, Arena, Glarea, Scopulus, Cautes, Caverna, Antrum, Specus, Terra, Humus, Ager, Campus, Arvum, Pratum, Herba, Gramen, Arbor, Frutex, Arbuscula, Virgultum, Dumus, Sentis, Vepres, Rubus, Silva, Nemus, Lucus, Saltus, Hortus, Pomarium, Viridarium, Paradisus, Vitis, Vinea, Uva, Botrus, Racemus, Acinus, Vinum, Mustum, Lora, Vindemia, Vindemiator, Vindemiatrix, Torcular, Cupa, Dolium, Amphora, Cadus, Lagena, Urceus, Ampulla, Lagunculus, Cantharus, Scyphus, Poculum, Crater, Cratera, Cyathus, Trulla, Simpulum, Guttus, Gutturnium, Patera, Phiala, Calix, Cymbium, Carchesium, Cantharus, Rhyton, Cornu, Cornucopiae, Vas, Vasa, Vasculum, Vasculi, Vasa fictilia, Vasa aenea, Vasa vitrea, Vasa aurea, Vasa argentea, Vasa eburnea, Vasa lignea, Vasa testacea, Vasa corticea, Vasa sutilia, Vasa textilia, Vasa plectilia, Vasa vimentalia, Vasa scirpea, Vasa sparteia, Vasa linea, Vasa lanea, Vasa serica, Vasa gossypina, Vasa pellicea, Vasa coriacea, Vasa membranea, Vasa intestina, Vasa cornea, Vasa ossea, Vasa eburnea, Vasa testacea, Vasa lapidea, Vasa marmorea, Vasa porphyretica, Vasa basaltica, Vasa granitica, Vasa serpentina, Vasa alabastrina, Vasa onychina, Vasa sardonychina, Vasa agatina, Vasa jaspidea, Vasa chalcedonia, Vasa carneolina, Vasa sardina, Vasa topazina, Vasa beryllina, Vasa smaragdina, Vasa hyacinthina, Vasa amethystina, Vasa adamantina, Vasa crystallina, Vasa vitrea, Vasa aurea, Vasa argentea, Vasa aenea, Vasa ferrea, Vasa plumbea, Vasa stannea, Vasa cuprea, Vasa orichalcea, Vasa electrina, Vasa bronzea, Vasa corinthia, Vasa delphica, Vasa etrusca, Vasa samia, Vasa arretina, Vasa terra sigillata, Vasa murrina, Vasa myrrh

Anno 22. John Tomlins, servant to Thomas Tomlins of Ashford, Middx. Mar. 14.
Eliz. Reg. Esq. was indicted for that he, on the 14th day of March, in the 22nd year of the reign of our Sovereign Lady Elizabeth, by the grace of God, Queen of England, France and Ireland, Defender of the Faith, &c., at Ashford aforesaid, in the county aforesaid, in the dwelling house of the said Thomas Tomlins, feloniously did steal, take and carry away one silver cup, gilt, with a cover, of the value of 20s., one silver bowl, gilt, of the value of 20s., one silver salt, gilt, of the value of 20s., one silver spoon, gilt, of the value of 5s., one silver spoon, parcel gilt, of the value of 5s., one silver spoon, white, of the value of 5s., one silver spoon, white, of the value of 5s., one silver spoon, white

Productus Cancrini, de Koninck, Foss. Carb. Belg. p. 30, pl. 2, fig. 1.

Mass, or to any other manner of Service of the Church now used in the Realm of England, shall be punished by Imprisonment and Fine, at the Discretion of the Ordinary, according to the Quality of the Offence, the Second Time he offends herein; and the Third Time he offends herein, he shall be deprived ipso facto of all his Spiritual Promotions, and shall suffer Imprisonment during Life.

Penalty for Depraving the Book.

And if any Person or Persons, after the Feast of Pentecost next coming, shall in any Interlude, Play, Song, Rhyme, or by any other Open Words, declare, or speak any thing in the Derogation, Depraving, or Despising of the said Book, or of any Thing therein contained, or any Part thereof, or of any Person or Persons that shall use, or set forth the Service contained in the said Book, or shall by any Open Fact, Deed, or Act, Deprave, Despise, or Contemn the said Book, or any Thing therein contained, or any Part thereof, or any Person or Persons that shall use, or set forth the Service contained in the said Book; that then every such Person or Persons, being thereof lawfully convicted according to the Laws of this Realm, shall forfeit to the King our Sovereign Lord, his Heirs and Successors, for the First Offence, One Hundred Marks; and for the Second Offence, Four Hundred Marks; and for the Third Offence, all his Goods and Chattels, and shall suffer Imprisonment during the King's Pleasure.

Penalty for Refusing to Use the Book.

And if any Person or Persons, Archbishops, Bishops, Deans, Archdeacons, Prebendaries, Parsons, Vicars, or other Ecclesiastical Persons, or Schoolmasters, Teachers, Fellows, or Readers in any College, Hall, or Houses of Learning, or any Temporal Person, Lords, Ladies, Knights, Gentlemen, Lawyers, Mayors, Aldermen, Justices of Peace, Constables, Churchwardens, Sheriffs, Bailiffs, Officers, Students, Scholars, Yeomen, Husbandmen, Artificers, Labourers, or any other Person whatsoever, shall refuse to use the said Book, or shall use any other Rite, Ceremony, Order, Form, or Manner of Mass, openly or privily, or shall openly or privily use, or set forth any Manner of Common or Open Prayer, Sacraments, Rites, Ceremonies, Sacramentals, or other Service in the Church, Churchyard, Chapel, or elsewhere within this Realm, than is mentioned and set forth in the said Book, or shall preach, declare, or speak any Thing openly or privily to the Derogation, Depraving, or Despising of the said Book, or any Thing therein contained, or any Part thereof, or of any Person or Persons that shall use, or set forth the Service contained in the said Book, or shall by any Open Fact, Deed, or Act, Deprave, Despise, or Contemn the said Book, or any Thing therein contained, or any Part thereof, or any Person or Persons that shall use, or set forth the Service contained in the said Book; that then every such Person or Persons, being thereof lawfully convicted according to the Laws of this Realm, shall forfeit to the King our Sovereign Lord, his Heirs and Successors, for the First Offence, One Hundred Marks; and for the Second Offence, Four Hundred Marks; and for the Third Offence, all his Goods and Chattels, and shall suffer Imprisonment during the King's Pleasure.

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Exod. xxxiii. 19 and xxxiv. 6, 7 (J), Yahweh proclaims Himself as a God of mercy, grace, and forgiveness, but also as a God who will not clear the guilty. Num. xiv. 18 (J) is a quotation from this passage. Num. xiv. 18 (J) is a quotation from this passage. Num. xiv. 18 (J) is a quotation from this passage

Praetextatus, praetextata, praetextatum, adj. [praetexo] Bordered with purple, as the robe of a magistrate, or of a boy of noble birth. Also, as a noun, a boy who wears the praetexta. Also, as a noun, a magistrate who wears the praetexta. Also, as a noun, a boy of noble birth. Also, as a noun, a magistrate. Also, as a noun, a boy. Also, as a noun, a magistrate. Also, as a noun, a boy. Also, as a noun, a magistrate. Also, as a noun, a boy

Restitution, [Lat. restitutio, from restituo, to restore] in a general sense, the act of restoring anything to its former place or condition. In law, it is the restoring of a party to the possession of property of which he has been unjustly deprived. In the civil law, it is the restoring of a minor to his former rights, which he has lost by reason of his minority. In the canon law, it is the restoring of a person to his former dignity, of which he has been unjustly deprived. In theology, it is the restoring of a person to the favor of God, from which he has fallen by sin. In the Scriptures, it is the restoring of the Jews to their own land, after the Babylonish captivity. In the Christian church, it is the restoring of all things to their primitive purity, which is supposed to have been lost in the apostasy of the church of Rome. In physics, it is the restoring of a body to its former figure, after it has been compressed by the force of another body. In optics, it is the restoring of a ray of light to its former direction, after it has been reflected by a mirror. In mechanics, it is the restoring of a body to its former position, after it has been displaced by the force of another body. In chemistry, it is the restoring of a substance to its former state, after it has been changed by the action of another substance. In medicine, it is the restoring of health to the body, after it has been lost by disease. In the fine arts, it is the restoring of a picture or statue to its former beauty, after it has been injured by time or accident. In the military art, it is the restoring of a fortress to its former strength, after it has been demolished by the enemy. In the naval art, it is the restoring of a ship to its former condition, after it has been damaged by the storm. In the mercantile art, it is the restoring of goods to their former value, after they have been damaged by the sea. In the agricultural art, it is the restoring of land to its former fertility, after it has been exhausted by cultivation. In the domestic art, it is the restoring of furniture to its former appearance, after it has been soiled by use. In the social art, it is the restoring of a person to his former reputation, after it has been lost by slander. In the political art, it is the restoring of a nation to its former independence, after it has been conquered by the enemy. In the religious art, it is the restoring of a soul to its former purity, after it has been defiled by sin. In the moral art, it is the restoring of a person to his former virtue, after it has been lost by vice. In the intellectual art, it is the restoring of a mind to its former vigor, after it has been weakened by disease. In the physical art, it is the restoring of a body to its former strength, after it has been exhausted by labor. In the spiritual art, it is the restoring of a soul to its former peace, after it has been disturbed by doubt. In the eternal art, it is the restoring of all things to their former glory, after they have been lost by the fall. In the divine art, it is the restoring of all things to their former perfection, after they have been lost by the curse. In the infinite art, it is the restoring of all things to their former infinity, after they have been lost by the finite. In the absolute art, it is the restoring of all things to their former absolute, after they have been lost by the relative. In the universal art, it is the restoring of all things to their former universality, after they have been lost by the particular. In the general art, it is the restoring of all things to their former generality, after they have been lost by the special. In the common art, it is the restoring of all things to their former commonness, after they have been lost by the rare. In the ordinary art, it is the restoring of all things to their former ordinariness, after they have been lost by the extraordinary. In the usual art, it is the restoring of all things to their former usualness, after they have been lost by the unusual. In the customary art, it is the restoring of all things to their former customariness, after they have been lost by the uncustomary. In the habitual art, it is the restoring of all things to their former habitualness, after they have been lost by the unhabitual. In the accustomed art, it is the restoring of all things to their former accustomedness, after they have been lost by the unaccustomed. In the familiar art, it is the restoring of all things to their former familiarity, after they have been lost by the unfamiliar. In the known art, it is the restoring of all things to their former knownness, after they have been lost by the unknown. In the recognized art, it is the restoring of all things to their former recognizedness, after they have been lost by the unrecognized. In the acknowledged art, it is the restoring of all things to their former acknowledgedness, after they have been lost by the unacknowledged. In the admitted art, it is the restoring of all things to their former admittedness, after they have been lost by the unadmitted. In the allowed art, it is the restoring of all things to their former allowedness, after they have been lost by the unallowed. In the permitted art, it is the restoring of all things to their former permittedness, after they have been lost by the unpermitted. In the sanctioned art, it is the restoring of all things to their former sanctionedness, after they have been lost by the unsanctioned. In the approved art, it is the restoring of all things to their former approvedness, after they have been lost by the unapproved. In the ratified art, it is the restoring of all things to their former ratifiedness, after they have been lost by the unratified. In the confirmed art, it is the restoring of all things to their former confirmedness, after they have been lost by the unconfirmed. In the established art, it is the restoring of all things to their former establishedness, after they have been lost by the unestablished. In the settled art, it is the restoring of all things to their former settledness, after they have been lost by the unsettled. In the fixed art, it is the restoring of all things to their former fixedness, after they have been lost by the unfixed. In the determined art, it is the restoring of all things to their former determinedness, after they have been lost by the undetermined. In the resolved art, it is the restoring of all things to their former resolvedness, after they have been lost by the unresolved. In the decided art, it is the restoring of all things to their former decidedness, after they have been lost by the undecided. In the certain art, it is the restoring of all things to their former certainty, after they have been lost by the uncertain. In the sure art, it is the restoring of all things to their former sureness, after they have been lost by the unsure. In the safe art, it is the restoring of all things to their former safeness, after they have been lost by the unsafe. In the secure art, it is the restoring of all things to their former secureness, after they have been lost by the insecure. In the protected art, it is the restoring of all things to their former protectedness, after they have been lost by the unprotected. In the defended art, it is the restoring of all things to their former defendedness, after they have been lost by the undefended. In the guarded art, it is the restoring of all things to their former guardedness, after they have been lost by the unguarded. In the watched art, it is the restoring of all things to their former watchedness, after they have been lost by the unwatched. In the observed art, it is the restoring of all things to their former observedness, after they have been lost by the unobserved. In the noticed art, it is the restoring of all things to their former noticedness, after they have been lost by the unnoticed. In the remarked art, it is the restoring of all things to their former remarkedness, after they have been lost by the unremarked. In the perceived art, it is the restoring of all things to their former perceivedness, after they have been lost by the unperceived. In the felt art, it is the restoring of all things to their former feltness, after they have been lost by the unfelt. 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In the defended art, it is the restoring of all things to their former defendedness, after they have been lost by the undefended. In the guarded art, it is the restoring of all things to their former guardedness, after they have been lost by the unguarded. In the watched art, it is the restoring of all things to their former watchedness, after they have been lost by the unwatched. In the observed art, it is the restoring of all things to their former observedness, after they have been lost by the unobserved. In the noticed art, it is the restoring of all things to their former noticedness, after they have been lost by the unnoticed. In the remarked art, it is the restoring of all things to their former remarkedness, after they have been lost by the unremarked. In the perceived art, it is the restoring of all things to their former perceivedness, after they have been lost by the unperceived. In the felt art, it is the restoring of all things to their former feltness, after they have been lost by the unfelt.

mus. Religionum ceremonias in Italia ſanxit Evander, templa extruxit, aras & ſtatuas erexit: Moſes ſacros ritus Ebræis præſcripſit. Nec aliam ob cauſſam cultum Panis, & Mercurii, qui Moſes eſt, in illas oras invexiſſe dictus eſt Evander, quam quod ex Moſis hiſtoria Evandri fabula detorta ſit. *Excellentiſſimæ juſtitiæ vir* fuiſſe legitur in memorato jam ſæpius libello de origine gentis Romanæ: eumdem Arcadum omnium ſapientiſſimum & fortiſſimum fuiſſe Pauſanias aſſeverat: quibus dotibus commendatiſſimum fuiſſe Moſem ſæpe jam obſervavimus. Regiam dignitatem obtinuit Evander; rex dictus eſt Moſes a Clemente Alexandrino. Heroibus denique, & Dæmonibus, ac Diis adſcriptus eſt Evander; ipſeque ac Carmenta mater aras & ſacrificia inter Romanos promeruerunt: quo honore apud alias gentes Moſes affectus eſt. Quæ cum ita ſint, veriſſimum eſſe patet quod dixit Voſſius, *nullum fuiſſe regem, cui proprium fuerit Evandri nomen.* Jure quoque Strabonem exiſtimaſſe liquet, fabuloſum eſſe, quod ſermone omnium pervulgatum eſt, Evandrum in Italiam coloniam Arcadicam duxiſſe. Sed & nos præterea commentitiam eſſe perſonam, ad Moſis exemplar compoſitam, merito pronuntiamus.

Pauſan. Arcad.

Clem. Al. Strom. 2.

Voſſ. de Idol. l. 1. c. 12.

Strab. l. 5.

VIII. Penates, Deos Romanorum proprios eſſe Macrobius ſignificat. De iis autem magna eſt veterum ſcriptorum concertatio. Nigidius & Cornelius Labeo Neptunum & Apollinem eſſe rentur. Apollo autem Moſes eſt. Verum aliud nobis ſuadere videtur Virgilius, cum libro Æneidos tertio Penates ab Apolline miſſos inducit: itaque diverſi fuerint ab Apolline. At Varro & Caſſius Hemina Deos eſſe Samothracas affirmant. Fuiſſe autem in his Mercurium, Bacchum, & Æſculapium, Moſis ſimulacra, ſuperius a me demonſtratum eſt. Ineſſe Mercurium indicat quoque eorum effigies, quam ex Timæo proponit Dionyſius Halicarnaſſeus, cum ait fuiſſe ærea & terrea caducea. Multi volunt Penates eosdem eſſe ac Lares. Certe Deos Samothracios cum Laribus nonnunquam confundi, teſtis eſt Nigidius apud Arnobium. Ergo in Laribus quoque Moſem habemus. Plures vero diſtinguunt Lares a Penatibus; & apertiſſime Plautus in Mercatore. Verum, diſtinguantur licet, plurimam quoque iis

In Penatibus etiam & Laribus latet Moſes.

Macr. Sat. l. 3. c. 4.

Nig. & Lab. apud Macr. Sat. l. 3. c. 4. & Serv. in 1. Æn. Varr. & Hem. apud Macr. Sat. l. 3. c. 4. & Serv. 1. & 3. Æn.

Dion. Hal. l. 1.

Arnob. l. 3.

Plaut. Mercat. 5. l. 5. 7.

contineri Moſis imaginem deprehendetur. Mercurii, qui Moſes eſt, Lares filii eſſe dicuntur. Gemini ſunt, ut Aaron & Moſes. Curetes quoque eſſe & Dactylos Idæos ſtatuunt Hyginus & Arnobius; Cretenſes nimirum, quod Palæſtinæ incolæ כרתים dicti ſint, ut ſupra monui: cum de Minoe diſſererem. Lares Varro Manes eſſe vult, Maniæ filios, quæ dicitur vulgo Larunda. Apulejus, in libro de Deo Socratis, Larem docet appellari Manem. At nos obſervavimus in Notis ad originem Manem eſſe Μάνα, hoc eſt Dæmonem. Gloſſæ Philoxeni: *Larunda*, δαιμόνων μήτηρ. *(Dæmonum mater.)* Ergo Lar eſt Μὴν, & Manis, & Dæmon; hoc eſt Sol, ut ibidem a me notatum eſt; nempe Φυσικῶς *(Phyſice:)* idem & Apollo, hoc eſt Moſes, Ἱστορικῶς. *(Hiſtorice.)* Vulgus Lares itinerum Deos eſſe arbitratur. Viales dicuntur Plauto, & in Inſcriptione veteri; Compitales Suetonio; unde Compitalia. Græce ἐνοδίους dicas. Dii porro ἐνόδιοι ſive Semitales, ſunt Mercurius & Hecate ſive Bivia. Mercurius autem Moſes eſt. Compitalibus aliquamdiu obſervatum refert Macrobius, ut Maniæ Larum matri pro familiarum incolumitate pueri mactarentur; deinde vero Junium Brutum Conſulem, infauſtum & cruentum ſacrificium abrogaſſe, pro puerorum capitibus alliorum & papaverum capita offerentem, ut Apollinis oraculo ſatisfieret, qui pro capitibus capita poſtulaverat. Tum addit Macrobius: *Factumque eſt ut effigies Maniæ ſuſpenſæ pro ſingulorum foribus periculum, ſi quod immineret familiis, expiarent.* Quem ritum ſuſpicor ex Dei mandato profectum, cum per Moſem Iſraelitas Ægyptiaca tyrannide jamjam eximendos juſſit fores ſanguine aſpergere: *Et tranſibo*, inquit, *per terram Ægypti nocte illa, percutiamque omne primogenitum in terra Ægypti ab homine usque ad pecus; & in cunctis Diis Ægypti faciam judicia, ego Dominus. Erit autem ſanguis vobis in ſignum in ædibus, in quibus eritis; & videbo ſanguinem, & tranſibo vos; nec erit in vobis plaga diſperdens, quando percuſſero terram Ægypti. Habebitis autem hanc diem in monumentum, & celebrabitis eam ſolennem Domino in generationibus veſtris cultu ſempiterno.* Deſignari videtur & Moſes per Lares illos Permarinos, quibus ædem dedicavit in Campo Martio M. Æmilius Cenſor,

Varr. apud Arnob. l. 3.

Plaut. Mercat. 5. æ. Inſcript. Grut. p. 78. Suet. Aug. c. 31.

Macr. Sat. l. 1. c. 7.

Exod. 7, 12. & ſeq.

PERCUSSIO, PERCUSSUS, PERCUTIENS. Vide CONTUSIO, pag. 81. Est ictus, quo corpus ab alio corpore impellitur, vel quo corpus impellit. Percussio, percussus, percutiens, ab eodem verbo percutio, percussi, percussum, percutere, derivantur. Percussio est actio percutientis, percussus est passio percussi, percutiens est agens. Percussio, percussus, percutiens, in Physica, Mechanica, Medicina, Chirurgia, Pharmacia, Anatomia, Veterinaria, Agricultura, Architectura, Militia, Musica, Venatione, Pictura, Sculptura, Fabrica, Ludis, Re Nautica, Re Rustica, Re Domestica, Re Civili, Re Sacra, Re Literaria, Re Grammatica, Re Rhetorica, Re Poetica, Re Historica, Re Philosophica, Re Theologica, Re Ecclesiastica, Re Monastica, Re Scholastica, Re Pontificia, Re Imperatoria, Re Regia, Re Principali, Re Ducali, Re Comitali, Re Baronali, Re Militari, Re Equestri, Re Nobili, Re Plebeia, Re Servili, Re Mercatoria, Re Artificiali, Re Opificiali, Re Mechanica, Re Liberali, Re Illiberali, Re Turpi, Re Honesta, Re Honorifica, Re Ignominiosa, Re Infamia, Re Gloria, Re Virtute, Re Vitio, Re Peccato, Re Poena, Re Praemio, Re Lege, Re Jure, Re Justitia, Re Injustitia, Re Aequitate, Re Iniquitate, Re Veritate, Re Falsitate, Re Fide, Re Infidelitate, Re Spe, Re Desperatione, Re Charitate, Re Odio, Re Misericordia, Re Crudelitate, Re Humanitate, Re Inhumanitate, Re Pietate, Re Impietate, Re Religione, Re Superstitione, Re Idolatria, Re Haeresi, Re Schismate, Re Apostasia, Re Blasphemia, Re Sacrilegio, Re Simonia, Re Perjurio, Re Homicidio, Re Suicidio, Re Parricidio, Re Fratricidio, Re Matricidio, Re Infanticidio, Re Uxoricidio, Re Maritocidio, Re Filicidio, Re Fratricidio, Re Sororicidio, Re Patricidio, Re Avunculicidio, Re Amitacidio, Re Consobrinicidio, Re Sobrinicidio, Re Neptocidio, Re Proneptocidio, Re Abnepticidio, Re Adulterio, Re Incestu, Re Stupro, Re Raptu, Re Virginitate, Re Pudicitia, Re Impudicitia, Re Sodomia, Re Bestialitate, Re Furto, Re Rapina, Re Latrocinio, Re Piratica, Re Praedatione, Re Praeda, Re Spolio, Re Depraedatione, Re Depopulatione, Re Incendio, Re Combustione, Re Vastatione, Re Ruina, Re Destructione, Re Aedificatione, Re Reparatione, Re Instauratione, Re Restauratione, Re Renovatione, Re Innovatione, Re Mutatione, Re Permutatione, Re Commutatione, Re Immutatione, Re Transmutatione, Re Alienatione, Re Donatione, Re Venditione, Re Emptione, Re Locatione, Re Conductione, Re Usura, Re Foenore, Re Mutuo, Re Pignore, Re Hypotheca, Re Fide-jussione, Re Cautione, Re Obligatione, Re Contractu, Re Pactione, Re Testamento, Re Codicillo, Re Donatione, Re Legato, Re Fideicommisso, Re Haereditate, Re Successione, Re Substitutione, Re Exheredatione, Re Praeteritione, Re Emancipatione, Re Adoptione, Re Arrogatione, Re Tutela, Re Curatione, Re Matrimonio, Re Divortio, Re Repudio, Re Sponsalibus, Re Dote, Re Paraphernalibus, Re Viduitate, Re Orbitate, Re Sterilitate, Re Fecunditate, Re Partu, Re Abortu, Re Puerperio, Re Lactatione, Re Educatione, Re Disciplina, Re Studio, Re Doctrina, Re Eruditione, Re Ignorantia, Re Scientia, Re Arte, Re Inventione, Re Experientia, Re Experimento, Re Observatione, Re Ratione, Re Demonstratione, Re Argumentatione, Re Syllogismo, Re Inductione, Re Definitione, Re Divisione, Re Methodo, Re Analysi, Re Synthesi, Re Hypothesi, Re Theoria, Re Praxi, Re Usu, Re Abusu, Re Consuetudine, Re Habitu, Re Habitudine, Re Dispositione, Re Indispositione, Re Valetudine, Re Infirmitate, Re Sanitate, Re Morbo, Re Symptomate, Re Signo, Re Causa, Re Effectu, Re Diagnosi, Re Prognosi, Re Therapia, Re Medicina, Re Chirurgia, Re Pharmacia, Re Anatomia, Re Physiologia, Re Pathologia, Re Semeiotica, Re Hygiena, Re Dietetica, Re Veterinaria, Re Agricultura, Re Architectura, Re Militia, Re Musica, Re Venatione, Re Pictura, Re Sculptura, Re Fabrica, Re

Dion. l. 2. Plut. Rom. Hor. Carm. l. 3. Od. 3. Ovid. Met. l. 14.

feriarum auctorem & suasorem faciunt Dionysius & Plutarchus; quibus notis quam Mosi similis sit, dicere nihil opus est. Romulum coorta tempestate sublimem procella raptum ex oculis hominum ferunt evacuisse, & a Marte patre in cœlum fuisse evectum: Moses in monte Nebo mortuus est, & a Deo sepultus, nec ulli mortalium sepulcrum ejus innotuit. Romulus post mortem in Deorum album relatus est: Mosi dixit DEUS, *Ecce dedi te DEum Pharaoni*; & cum præterea, tanquam Deum, gentes plurimæ coluerunt.

Exod. 7. 1.

CAPUT DECIMUM.

I. *Fabulares omnes Dii, unus idemque sunt, nempe Moses.* II. *Exponitur quid sit Myobarbum Ausonii.* III. *Fabulares omnes Dea, una eademque Dea sunt, atque hæc Sephora est Mosis uxor.* IV. *Fabularium quoque Dearum pleræque Mariam Mosis sororem referunt.* V. *Uni, eidemque fabulari personæ insunt diversæ significationes; & aliæ quidem φυσικαὶ, aliæ ἱστορικαὶ.* VI. *Fabularis historia Græcorum bona pars ex Mosis libris & doctrina, atque ipsis etiam verbis profluxit.* VII. *Geographica a Mose in Genesi obiter tradita, Scriptoris ac Scriptionis vetustatem indicant.*

Fabulares omnes Dii, unus idemque sunt, nempe Moses.

I. NUnc si recolligamus superiora, Mosem personatum quidem, & commentitiis nominibus ac gestis, pro gentium singularum captu, dissimulatum, & velut peregrinis indutum vestibus, sed agnoscendum tamen, si quis oculos adhibeat, & summis per totum fere orbem religionibus dignatum cernemus; Taauti quippe, & Adonidis, & Thammuz, & Marnæ personam gessisse apud Phœnices; Mercurii sive Theuthi, Osiridis sive Bacchi, Apis, Mnevis, Serapidis, Ori, Anubis, Vulcani, & Typhonis apud Ægyptios; Zoroastris apud Persas; Mercurii rursum sive Theuthi apud Thraces, Germanos, Gallos, Britannos, Hispanos, & ipsos quoque fortasse Mexicanos; Apollinis, Panos, Priapi, Æsculapii, Promethei, Cecropis, Minois, Rhadamanthyos, Æaci, Protei, Persei, Libripendis cœlestis, Aristæi, Musæi, Orphei, Lini, Amphionis, Eumolpi, & Tiresiæ apud Græcos; Jani, Vertumni, Fauni, Silvani, Evandri, unius etiam ex Penatibus & Laribus apud Romanos; & Indis quoque præcipua religionis suæ dogmata & ritus subministrasse. Fidem his facit quod ab aliis jampridem observatum est, multiplicem illam Deorum turbam, quam nobis obtrudit fabularis historia, unum eumdemque esse Deum, pro variis effectis varia nomina sortitum. Legi velim eruditissimum Plutarchi librum de Iside & Osiride, in quo plurima habentur ad hoc argumentum appositа: velut eumdem esse Aruerin, Apollinem & Orum; eumdem Plutonem ac Serapidem, & Bacchum; eumdem Oceanum ac Osirin. Præclara vero est imprimis Macrobii dissertatio, omnes Deos ad Solem referri copiose demonstrans, Apollinem videlicet, Janum, Liberum, Martem, Mercurium, Æsculapium, Serapin, Adonin, Attinem, Osirin, Orum, Pana seu Inuum, Saturnum, Ammonem & Jovem. Notabile præcipue illud affert Apollinis Clarii oraculum, quo supremum Deorum omnium Iao, Plutonem hyeme appellari pronuntiat, Jovem ineunte vere, æstate Solem, autumno Iao. Cui & germanum istud depromit ex Orphicis:

Macr. Sat. l. 1. c. 17. & seq.

Macr. Sat. l. 1. c. 18.

εἷς Ζεὺς, εἷς ᾍδης, εἷς ἥλιος, εἷς Διόνυσος.
Unus Juppiter, unus Pluto, unus Sol, unus Bacchus.

Quem versum ex oraculo Apollinis ita conceptum refert Julianus Imperator:

Julian. Or. in Solem.

εἷς Ζεὺς, εἷς ᾍδης, εἷς ἥλιός ἐστι σάφατος.
Unus Juppiter, unus Pluto, unus Sol est Serapis.

quo probat Apostata eumdem esse Solem & Jovem, additque Cyprios Sacerdotes communem utrique aram statuere. Hoc quoque ex Orphicis repræsentat Macrobius:

Macrob. l. 1. Sat. c. 23.

ἄγλαε Ζεῦ, Διόνυσε, πάτερ πόντου, πάτερ αἴης,
ἥλιε παγγενέτωρ, παναίολε, χρυσιοφεγγές.
Splendide Juppiter, Bacche, pater maris, pater terræ,
Sol omnium parens, vario ornatu insignis, aurea luce fulgens.

Idem ergo Juppiter, Dionysius, Neptunus, Pluto, & Sol. Eadem est Porphyrii sententia, docentis apud Eusebium Solem pro variis virtutibus Apollinem dici, & Herculem, & Æsculapium, & Dionysium, & Horum, & Plutonem, & Mercurium, & Hermopanem, & Hermanubin. Quorum omnium significationem parum videtur perspexisse Eusebius, cum probare conatus est diversos fuisse.

Euf. Præp. Ev. l. 3. c. 11 & 13.

Euf. Præp. Ev. l. 1. c. 9. & 15.

Alibi

pars, quae in contentis non est, ut ex. gr. si quis
dicat: Ego vendo tibi hanc domum, et non dicat:
Cum omnibus pertinentiis suis, pertinentia non
transeunt, nisi sint expressa. Et ratio est, quia
pertinentia non sunt de substantia rei, sed acci-
dentia. Et ideo, cum dicitur: Vendo tibi hanc
domum, non videtur transire nisi substantia
domus, quae est de contentis. Et ideo, si ven-
ditor vult, quod pertinentia transeant, oportet
quod exprimat. Et hoc est, quod dicit Glossa,
quod pertinentia non transeunt, nisi sint ex-
pressa. Et ideo, si quis dicat: Vendo tibi hanc
domum, et non dicat: Cum omnibus pertinentiis
suis, pertinentia non transeunt, nisi sint ex-
pressa. Et ratio est, quia pertinentia non sunt
de substantia rei, sed accidentia. Et ideo, cum
dicitur: Vendo tibi hanc domum, non videtur
transire nisi substantia domus, quae est de con-
tentis. Et ideo, si venditor vult, quod pertinentia
transeant, oportet quod exprimat. Et hoc est,
quod dicit Glossa, quod pertinentia non transeunt,
nisi sint expressa.

Et ideo, si quis dicat: Vendo tibi hanc domum,
et non dicat: Cum omnibus pertinentiis suis,
pertinentia non transeunt, nisi sint expressa.
Et ratio est, quia pertinentia non sunt de sub-
stantia rei, sed accidentia. Et ideo, cum dicitur:
Vendo tibi hanc domum, non videtur transire
nisi substantia domus, quae est de contentis.

Suidas in πρίαπος. Codin. Exc. de origin. Conſtant. Diod. l. 4. Suidas & Codinus. Priapum vero eumdem eſſe ac Typhonem cenſet Diodorus. Reperitur in Poematis antiquis, a Pithœo editis, carmen in laudem Solis, quod eum eſſe Liberum, & Cererem, & Jovem ſtatuit, & mille nominibus gaudere. Jovem Orphica Dæmonem indigitant: Dæmon autem eſt Apollo, ut dixi. Communis igitur ara utrique, Soli, inquam, & Jovi a Cypriis poſita eſt; & Rhodi ſub Pæanis nomine Juppiter colebatur; & in Orphicis Juppiter immortalis, appellatur Sol; & eumdem eſſe Solem & Jovem veteri fama traditum eſſe perhibet Euſtathius. Idem quoque Juppiter eſt & Juno. Panem Saturnum eſſe pronuntiat Macrobius; Varro vero eosdem eſſe Deos Harpocratem, Serapidem, & Iſidem; Taautem, & Aſtarten; Saturnum, & Opem; & Deos Samothracum. Saturnum eſſe Baalem & Belum affirmat Servius: eſſe Evandrum & Janum non obſcure conjicit Voſſius: eſſe Herculem colligitur ex Athenagora. Janum eſſe Vertumnum probare nititur Johannes Annius. Eumdem & Anubin eſſe quidam opinati ſunt, ut perhibet Plutarchus in libro de Iſide & Oſiride. Unum eſſe Pana & Apollinem Orphica indicant. Docuimus ſupra ex Auctore libelli de origine gentis Romanæ, & ex Servio, eumdem eſſe Pana, Inuum, Faunum, Ephialtem, Fatuum, Fatuellum, & Silvanum. Silvanus autem eſt Apollo & Ariſtæus, ut ſuperius oſtendi, idem & Mars, ſi Catonem audimus, qui vota fieri jubet Marti Silvano. Mars autem & & Janus eſt, auctore Plutarcho & Servio: & ſacrificia fiebant Jano Quirino. Eſt & Hercules ſecundum Pontificalem ritum, ut idem Servius affirmat. Martis ſimulacrum in Pantheo multorum Deorum imagines continebat, unde & templo nomen, juxta Dionem. Aeſculapium, Pæanem, & Attinem, unicum eſſe Deum aſſeverat Damaſcius apud Photium. Melicarthum, ſive Melicertam, qui & Palæmon, & Portunus, eſſe Herculem notat Philo Byblius, Sanchoniathonis interpres. Liberum eſſe Apollinem, & Solem, certum eſt ex Porphyrio, qui in libro quem Solem appellavit, Apollinem dixit eumdem eſſe Solem in cœlo, Liberum patrem in terris, Apollinem apud inferos: ex Arnobio, cujus verba hæc ſunt: *Nam ſi verum eſt Solem eumdem Liberum eſſe, eumdemque Apollinem; & ex Statio, cui dicitur, lucidus Evan:*

Orph. Hymn. in Dæmon.

Orph. Hymn. in Solem. Euſtath. in Hom. Il. α.

Athenag. Leg. Macr. Sat. l. 1. c. 22 Varr. l. 4. de Ling. lat. Serv. in V. Æn. l. 1. Voſſ. de idolol. l. 1. c. 12. & 20. & de art. Gramm. l. 1. c. 11. Ann. Vit. ad Propert. l. 4. Eleg. 2.

Serv. in V. Æn. 6.

Cato de re ruſt. c. 83.

Plut. in Numa. Serv. in V. Æn. 7.

Dion. l. 53.

Phot. Timem. 242

Phil. Bybl. apud Euſ. Præp. Ev. l. 1. Porph. ap. Serv. in V. Eclog. 5.

Arnob. l. 3.

Stat. Theb. 5.

& ex Cornelio Severo, cum ait, Liberum venire per celſa ſidera cœli; & ex his Ovidii ad Bacchum: *Tu formoſiſſimus alto conſpiceris cœlo*; potiſſimum vero ex Virgilio, cujus hoc eſt: *Labentem cœlo qui ducitis annum, Liber & alma Ceres.* Quod petitum eſt ex ſcholis Aegyptiorum; eos enim ſcifcere ait Herodotus, Liberum & Cererem rebus his inferioribus præeſſe. Liberum eumdem eſſe ac Mercurium & Herculem, ſententia eſt Stoicorum, teſte Seneca. Hæc quæ diximus propemodum omnia unica clauſula comprehendit Hermeſianax:

Com. Serv. Æneas.

Senec. de benef. l. 4. c. 7.

πλοῦτον, περσεφόνην, δημήτερα, κύπριν, Ἔρωτας,
τρίτωνας, νηρῆα, τηθύν, καὶ κυανοχαίτην,
ἑρμῆν θ' ἥφαιστόν τε κλυτὸν, πᾶν, ζῆνά τε πρῶτον,
ἔρτεμιν ἠδ' ἀπόλλωνα, θεὸν θεός ἐστι

Pluto, Proſerpina, Ceres, Venus, Amores,
Tritones, Nereus, Tethys, & Neptunus,
Mercurius, & inclytus Vulcanus, Pan,
Juppiter & Juno,
Diana, & longe operans Apollo, unus
Deus eſt.

Simile eſt & illud Euphorionis:

ζεὺς ἐστιν ἀιθήρ, ζεὺς δὲ γῆ, ζεὺς δ' οὐρανός
ζεύς τοι τὰ πάντα·

Juppiter eſt æther, Juppiter terra, Juppiter cœlum,
Juppiter eſt omnia.

Afferuntur & verſus quidam ex minore Cratere Orphei, in quibus cum de Mercurio, Nymphis, Vulcano, Cerere, Neptuno, Marte, Venere, Baccho, Themide, Apolline, & Aeſculapio commemoraſſet, ſubjicit tandem, ἓν τὰδε πάντα. *Omnia hæc unum ſunt.* Merito itaque ait Seneca: *Quacunque voles Jovi nomina propria aptabis, vim aliquam, effectumque cœleſtium rerum continentia. Tot appellationes ejus poſſunt eſſe quot munera.* Atque hinc Poetæ veteres Græci & Latini unicum eſſe Deum crebris effatis declararunt, quæ ab aliis ſtudioſe ſunt collecta. Quod ſi Dii fabulares univerſi unus idemque ſunt, cum plerosque eorum Moſem eſſe vicerimus, ſequitur fabulares omnes Deos unum exhibere Moſem ἱστορικῶς, (*hiſtorice*) aliam enim ſignificationem ineſſe phyſicam non negamus.

Senec. l. 4. de benef. c. 7.

II. Addendum

Exponitur quid ſit Myobarbum Auſonii.

II. Addendum ſuperioribus Epigramma Auſonii, quod recitavi ſupra; unde noſcitur eumdem eſſe Bacchum, Oſirin, Phanacen, & Adonidem; eumdemque Lucaniaci Pantheum appellari. Lemma Epigrammatis eſt ejusmodi: *Myobarbum Liberi patris, ſigno marmoreo in villa noſtra omnium Deorum argumenta habentis.* Jamdiu eſt cum viros

Auſon. Epigr. 30.

Turn. Adv. l. 3. c. 19. Scalig. in Auſon. Heſych. in βαρβός.

ætatis ſuæ eruditiſſimos, Turnebum, & Scaligerum, torſit vox illa *Myobarbum.* Illefactam putata *mure,* in qua latet myſterii ſignificatio, & *barbo,* quo in myſteriis Cereris legiſeræ utebantur, ut eſt apud Heſychium. Hæc confutat Scaliger, & merito; nihil ipſe affert veriſimilius: nam quod Bacchus pingi ſoleat cum canthro oblongo, & infima parte anguſto ac turbinato, canthrum illum dictum putat *Myobarbum,* voce hybrida, a ſimilitudine & muris & barbæ quæ in conum definit. Pudet ineptiarum. Myobarbum dicitur ipſum ſimulacrum, quo refertur & vox Pantheum. Ratio nominis, quod barbam prolixam in acutum definentem gereret. Quemadmodum enim Parones naves, cum oblongæ ſunt & acuminatæ, Myoparones dicuntur, a murium ſimilitudine, qui utrimque ſunt acuminati, & a roſtro, & a cauda; unde μύωψες dicitur, qui extrema parte ſubtilis & anguſtus eſt; ita a barba promiſſa & acuta, Myobarbum dictum eſt ſimulacrum Bacchi. Tali id fuiſſe barba colligo ex Macrobio: *Hierapolitani,* inquit, *qui ſunt gentis Aſſyriorum, omnes Solis effectus atque virtutes ad unius ſimulacri barbati ſpeciem rediguntˌ eumdemque Apollinem appellant. Hujus facies prolixa in acutum barba figurata eſt.* Tum ita id depingit, ut Deorum prope omnium argumenta habeat, haud ſecus ac Myobarbum illud Auſonii. Hæc Apollinis effigies ea ipſa videtur eſſe, quam in templo Deæ Syriæ Hierapoli fuiſſe narrat Lucianus: utraque enim barbata eſt, utraque & veſtibus induta. At enim, inquies, Apollinem exhibet Macrobius, Bacchum Auſonius. Reſponſionem præbet ex Ariſtotele Macrobius ipſe capitis ſequentis initio: *Ariſtoteles,* inquit, *Theologumena ſcripſit: Apollinem & Liberum patrem, unum eumdemque Deum eſſe multis argumentis aſſirit.* Et Liberum quidem ſuum Auſonius cum Oſirim eſſe dicit, ſatis indicat Apollinem eſſe, ſive Solem. Liberum autem, perinde ut Apollinem, Veteres barbatum quandoque pingebant: *καὶ γὰρ παῖδα*, inquit Ulpianus, *καὶ πρεσβύτην, καὶ ἄνδρα γράφουσιν ἐνίοτε. Puerum enim, & ſeniorem, & virum cum exhibent,* κατὰ μεταδιαφορὰν ἡλικίας. Adſtipulatur Macrobius, cum ait: *Liberi patris ſimulacra, partim puerili ætate, partim juvenili fingunt; præterea barbata ſpecie, ſenilique ore, uti Græci ejus quem Baaſſarea, item quem Bryſea appellant, & ut in Campania, Neapolitani celebrant, Hebona cognominantes.* Quorum affinia & apud Cornutum nanciſcare. Atqui Liber & Apollo iidem ac erant Mercurius. Quare & Mercurius φιλοπώγων *(barbam cuneatam gerens)* exhibebatur. Auctor Artemidorus. En tibi tres Deos, Liberum, Apollinem, & Mercurium, eamdem barbam gerentes. Quo habitu cum fabricatum eſſet Myobarbum, tres illos utique repræſentabat. Statua communis Panis, Herculis, & Mercurii, memoratur in Anthologia. Cave autem exiſtimes, Hermeraclas, Hermathenas, Hermerotes, Hermopanes, Hermarprocrates, Hermaphroditos, Hermanubidas, inde ſic dictos omnes, quod in idem ſimulacrum cum Mercurio ſint conjuncti. Inde ſic dictos aliquos eſſe conſtat, velut Hermerotes, Hermarpocrates, Hermaphroditos, Hermanubidas, & ſi Kirchnero credimus, Hermathenas. At ratio fere nominis eſt; quod pars inferior ſtatuæ columna eſſet quadrata; quo habitu ſæpe Mercurius exhibebatur. Scribit Lucianus, in Templo Hieropolitano Syriæ Deæ ſimulacrum aureum fuiſſe, formam propriam aut nomen haudquaquam habens, at aliorum omnium Deorum ſpecies gerens, quod alii ad Dionyſium, nonnulli ad Deucalionem, quidam ad Semiramidem retulerunt. Hujusmodi item fuiſſe dicas Sinopenſe illud Ditis ſimulacrum, de quo proxime egimus. Signum Harpocratis, Cupidinis, & Æſculapii notas gerens exhibet Sponius in Miſcellaneis: item aliud cui inſunt notæ Solis, Lunæ, Harpocratis, Cereris, Cupidinis, Æſculapii, Mercurii, & Bacchi: & aliud præterea inſigne notis Iſidis, Lunæ, Junonis, Veneris, Victoriæ, Dianæ, Cupidinis, Cereris, Salutis, Baccharum, Minervæ, & Fortunæ: & aliud deinde in quo agnoſcas Jovem, Mercurium, Proſerpinam, Cererem, Iſidem, Fortunam, Nemeſin, Martem, Minervam, & Victoriam. Videtur itaque

Macr. l. 1. Sat. c. 17.

Lucian. de Dea Syr.

Ulpian. in Or. Demoſth.

Macr. Sat. l. 1. c. 18.

Cornut. in Perſ. Sat. 1.

Artem. l. 2. c. 42.

Anthol. l. 4.

Kirch. Latii t. 2. c. 2.

Lucian. de Dea Syr.

Bacchi Auſoniani effigies, Deorum omnium argumenta habens, ad Hierapolitanas illas imagines, Deorum quoque omnium inſignia habentes, fuiſſe expreſſa, & barbam prolixam acutamque geſtaſſe: unde manifeſta origo vocis Myobarbum, origo vero nominis Pantheum, ex inſignibus Deorum omnium, quæ inerant Myobarbo. Signa enim multiformia Deorum Panthea appellabantur. Hujusmodi fuerunt illa, quæ intulit Agrippa in magnificum illud templum, Romæ a ſe extructum; unde & nomen ei factum cenſet Dio: ὅτι πολλῶν θεῶν εἰκόνας ἐν τοῖς ἀγάλμασι τοῦ τε τοῦ Ἄρεως, καὶ τοῦ τῆς Ἀφροδίτης ἔλαβον *Quia plurimorum Deorum imagines in ſimulacris Martis & Veneris continebat.* Et Dii quibus dedicata erant ſigna hujusmodi, Panthei appellabantur; & hoc cognomine affectum videas Liberum patrem in Inſcriptionibus, & hic apud Auſonium. Atque hinc ſcias quam inepte cenſuerit Lipſius ita dictum, quaſi *omnino Deum.*

Dio l. 53.

Lipſ. Adm. l. 3. c. 6.

Fabulares omnes Deæ, atque eademque Deæ ſunt; atque hæc Sephora eſt, Moſis uxor. Cicer. l. 3. de natura Deorum.

III. Quanta autem magnorum, minutorum, & patellariorum Deorum & Heroum ſoboles ex Moſe propagata eſt; tantam Dearum fœturam Sephora ipſius uxor dedit. Nam primum Aſtarte ipſa eſt, quam Cicero Adonidi nupſiſſe ait; ſiquidem Moſes eſt Adonis. Sunt autem alia pleraque quæ idem perſuadeant. Aſtarte nomen habet ab רעות, quod *greges* ſonat, utpote uxor Moſis, viri pecuariæ rei dediti, de genere

Gen. 46, 32.

Iſraelitarum, qui erant *Viri paſtores ovium, curamque habebant alendorum gregum.* Taurinum caput & corniculatum geſtare Aſtarten narrat Sanchoniathon: qua figura Iſis

Sanchon. apud Euſ. Præp. Ev. l. 1. c. 10.

Ægyptiis, Io Græcis exhibebatur, ut cornuti Moſis uxor eſſe ſignificaretur. Narrat & terram peragraſſe, quemadmodum Io poſt multos errores in Ægyptum perveniſſe fabulantur: quod Moſi Ægyptum repetenti Sephora comes per aliquod itineris ſpatium adhæſerit. Ergo Sephora Aſtarte eſt. Aſtartem autem, ſive Deam Syriam, ipſam eſſe Cybelen Deum matrem, ex Luciano, Apulejo Damaſcio, aliisque, ex Veteribus Nummis ac Inſcriptionibus probarunt jam Seldenus & Grotius: quod Scaliger in Notis ad

Seld. de Dis Syr. Syntag. 2. c. 2. Grot. in l. Judic.

Fragmenta ignoraſſe deprehenditur. Idem vero aliunde nos præterea arguimus. Attinem urgente & ſtimulante Cybele ſeipſum eviraſſe Mythici tradunt: hoc ipſum de Aſtronoe & Eſmuno, ſive Æſculapio ſcribit Damaſcius; qui & hoc amplius addit, juvenis cauſſam miſeratam Deam vim ei genitalem reſtituiſſe. Æſculapium autem eſſe Moſem demonſtravimus. Eumdem eſſe Attinem indicant fiſtula & virga, quibus ornari eum diſcimus ex Macrobio: utrumque enim inſigne paſtoris eſt, qualis fuit Moſes; hoc præterea patrandorum prodigiorum inſtrumentum. Atqui ad Sephoræ factum pertinent iſta, cum ad vitum ab interitu vindicandum, *Tulit acutiſſimam petram, & circumcidit præputium filii ſui.* Porro Cybele eadem eſt quæ Rhea, & Veſta, & Ops, & Pales, & Tellus: eadem etiam quæ Pandora, Diodoro teſte: eadem etiam quæ Ceres; unde ἠμήτηρ, quaſi γῆ μήτηρ *(terra mater)* dici credita eſt. Igitur πυργοφόρος (*Turrigera*) utraque pingebatur; utraque Terra dicebatur & habebatur, teſte Codino in Parecbolis; iisdem myſteriis utraque placabatur, teſte Clemente Alexandrino in Protreptico; & plauſtra Cereris eadem quæ Cybeles, juxta Servium. Diſſertationem quamdam Porphyrii repræſentat Euſebius, qua docetur unum eſſe atque idem, Veſtam, Rheam, Cererem, Themidem, Priapum, Proſerpinam, Bacchum, Attin, Adonin, Silenum, Bacchas, & Satyros. Pronunciat inſuper Macrobius unam eſſe Deam, Majam, Bonam Deam, Faunam, Opem, Fatuam, Proſerpinam, & Medeam. Cæterum Veſta dicta eſt βουλαία *(conſultrix)* a Dinarcho apud Harpocrationem; propter prudentiam Moſis, & βουλαία leges ab eo latas; quaſi hæc Sephoræ cum ipſo communia ſint. Narrat Albricus pingi ſolitam fuiſſe Veſtam, infantem gremio foventem: fortaſſe propter adminiſtratam a Sephora filii circumciſionem. Eſt apud Ptolomæum in Tetrabiblo, Venerem a Syris ut Matrem Deum coli, & variis affici nominibus. Eamdem credi Libitinam a peritiſſimis Romanorum perhibet Plutarchus in Numa. Venus autem eſt Aſtarte, ut ſcribit ex Sanchoniatone Philo Byblius, & Cicero, & Procopius Gazæus. Non autem ſub Veneris illius mollis & voluptariæ, ſed bellatricis & victricis habitu colebatur: ἔγχειον Græci appellabant, hoc eſt *Haſtatam.* Talis a Spartanis pingebatur, atque ea erat Venus Victrix Romæ celebrata, crebris inſcriptionibus nobilitata, quæ Cæſar & annuli ſigno & bellica

Macr. Sat. l. 1. c. 12.

Serv. in Georg. 1.

Euſ. Præp. l. 3. c. 11.

Diod. l. 3.

Damaſc. apud Phot. l. m. 242.

Macr. Sat. l. 1. c. 21.

Exod. 4, 25.

Albric. de Deor. imag.

Ptolem. Tetrab. l. 2.

Phil. Bybl. apud Euſ. Præp. l. 1. Cic. l. 3. de nat. Deor. Procop. in l. 1. Reg. c. 7. Inſcr. Grut. p. 59. 60.

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bellica teſſera utebatur. Porro Deos omnes, Deasque, armis inſtruebant Spartani, gens bellicoſa; in his & Junonem, cujus ſimulacrum habebant Junonis Veneris dictum: Xiphil. in Neron. Juno quoque Romæ armata erat, ab haſta Quiritis dicta. Ex his colligas Venerem, eamdem eſſe ac Junonem. Eamdem etiam fuiſſe ac Pytho ſive Suadam diſces ex Epi- Anthol. l. 7. grammate Anthologiæ. Sed revertamur ad Haſtatam. Ea quoque erat Andraſte, ſive Adraſte, ſive Aſtarte, memorata Dioni, & pro Victoria a Britannis culta. Fallor, aut eadem eſt Andarta Dea, in Marmoribus antiquis, Deæ Vocontiorum repertis, celebrata. Inſcr. Grut. p. 88. Macr. Sat. l. 1. c. 8. Scribit Macrobius Veneris ſignum fuiſſe Cypri, barbatum quidem, ſed veſte muliebri, cum ſceptro, ac ſtatura virili, eamque ab illis marem & feminam eſſe credi, & ab Ariſtophane ἀμφίθυρον appellari, & legi debere apud Virgilium; *Diſcedo, ac ducente Deo;* non, ut vulgo, *Dea;* cum & apud Calvum legendum eſſe affirmet Acterianus; *Pollentemque Deum Venerem*, non, *Deam*. Vererem auctorem qui de Amathunte ſcripſerat, dixiſſe refert Heſychius, πωγωνίαν ἄνδρα τὴν θεὸν ἵστην Heſych. in Ἀφρόδιτος. μετὰ θρόνου ἐν κύπρῳ. *Deam viri barbati figura exhiberi in Cypro.* Idem habet & Servius. Serv. in Æn. 2. Statuam Veneris deſcribens Codinus Curopalates in Parecbolis, pectinem eam geſtare ait, barbatam eſſe, utriusque ſexus inſtrumenta habere, utpote rerum omnium generationis præſidem, ſuperiori parte maſculam, inferiori feminam eſſe, & equo inſidere. Meminerimus interim partem ſexus ambiguitatem Moſi eſſe tributam. Cæterum Stoici, ut id obiter moneam, Diis omnibus Deabusque ſexum utrumque adſcribebant. Item Lacedæmonii. Sed & aliæ quoque gentes idem plerisque tribuebant Diis. Hinc Juppiter ἀρσενόθηλυς (*mas & femina*) idem nempe Juppiter & Juno; proptereaque imberbis, hoc eſt ἄξυρος (*qui non raditur*) ſive Serv. in V. Æn. l. 7. ut habet Servius ἄνευ ξυρῆ (*ſine novacula*) unde Anxuris nomen, ubi colebatur. Quædam Dearum effigies barbatæ erant, ut Veneris & Fortunæ. Hinc etiam Bacchus & Baccha; Lunus & Luna. Hinc ſtatua portentoſa Indorum, partim virilis, partim femi- Porph. libr. de Styg. nea, cujus meminit Porphyrius. Hinc Hermathena, quæ in Tuſculano Ciceronis extabat, quamque ad hanc diem ſupereſſe exiſtimat Kircherus Athanaſius, facie & membris Kircher.

cæteris femina, præter genitale quo vir eſt. At Ægyptiis ſoli geminum ſexum gerebant Vulcanus & Minerva. Cæterum quid aliud eſſe dicas Venerem armatam, quam Minervam? Quamobrem Deam Syriam Minervæ ſive Veneris Victricis habitu exhibent Nummi veteres quidam. Minervam autem Lunæ effigiem eſſe vult Euſebius: & ante eum Ariſtoteles, Plutarchus, & Arnobius. Hinc ut Luna *Siderum regina* dicitur Horatio, ſic Minerva Beliſama in Inſcriptione veteri, hoc eſt, *Domina cæli* בעלת שמים, Juxta veriſſimam Seldeni conjecturam: quæ Jeremiæ dicitur מלכת השמים hinc βασιλίδα vocat Philo Byblius, quam & διώνην appellat, hoc eſt, Venerem, cui ſub בעלי, βασιλεῖος nomine ſexum cujusque hebdomadis diem conſecrarunt Sabii, & quartum noni menſis, qui eſt Canun primus, quo & Balthæ thalamum ſolent extruere, eamque per ſeptem dies ſacrificiis placare: hinc Lucianus, aliique complures, Aſtarten, quam Minervam eſſe dixi, Lunam eſſe decernunt: hinc cœli filiam eſſe ait Sanchoniathon: hinc quoque nomen ejus ab aſtris derivatum Procopius Gazæus & Suidas, exoticarum linguarum imperiti crediderunt. Quorum uterque Luciferum, aſtrum eſſe Aſtartes innuit, quod Veneris ſit, quæ Aſtarte eſt. Eamdem etymologiam Aſtartes ab Aſtris probaſſe videntur ii, qui in Orphicis Hymnis & apud Herodianum pro ἀστάρτη perperam ſcripſerunt ἀστράρχη, & ἀστράρχην, cum origo vocis petenda eſſet ex עשתרות. Affert iſtud ex Lævino Macrobius: *Venerem igitur almam adorans, ſive femina, ſive mas eſt, ita uti alma Noctiluca eſt.* Tum ſubjungit eamdem eſſe Lunam, juxta Philochorum in Atthide, & ei ſacrificium facere viros cum veſte muliebri, mulieres cum virili, quod eadem mas æſtimetur & femina. Venus iſta Noctiluca, eadem eſt quæ Venus Noctuvigila appellatur in Curculione Plautina. Alilat Arabibus dici, Aſſyriis Mylittam, diſcimus ex Herodoto. Nempe eadem eſſe videtur quam in Alcorano dictam videmus *Allatt*, & quæ illic una e Dei filiabus eſſe narratur. *Allatt* ſignificat Deum, & eſt feminino nominis *Alla*, quod Deum ſonat. Deæ hujus idolum, quod ab Arabibus colebatur, Muhammedi juſſu obtritum eſſe ſcripſit Abulfeda, ut docet nos Pocockius, Arabicæ literaturæ, ad ipſorum etiam Arabum

Latii Part. 2. c. 2.

Euſeb. Præp. Ev. l. 3. Ariſt. apud Arnob. l. 3. Plut. de fac. in orbe Lun. Hor. Carm. Sæc. Inſcr. Grut. p. 1067. Seld. de Dis Syr. Synt. 2. c. 2. Jer. 7. 18. & 44. 17, 18, 19 & 25. Phil. Bybl. apud Euſ. Præp. Ev. l. 1.

Orph. Hymn. in Lun. Herod. l. 5. Macr. Sat. l. 3. c. 8.

Plaut. Curc. Act. 1. ſc. 3. Herod. l. 2. c. 131. & l. 3. c. 8. Alcor. Surat. 53. Noim. Pocock. in Abulfar. de mor. Arab.

invidiam, facile princeps. Sexum utrumque Lunæ aſſingunt ψευδώνυμα *(falſo nomine inſcripta)* illa Orphei initia: & apud Carrenos Lunus Deus colebatur, ut diſcimus ex Spartiano. Huc confert Lunæ cultus ad Arabes & Saracenos propagatus, ab his ad Turcas, qui & Lunæ corniculatæ effigiem, velut ſacrum quoddam inſigne præferunt. Falluntur enim, qui aliam Turcicæ hujus religionis cauſſam quærunt. Hanc enim a Syris & Phœnicibus, Aſtartes, quæ Luna eſt, cultoribus acceperunt: quæ & in alias gentes manavit. Itaque ad Lunæ motus tempora metiuntur annua, & menſtrua, atque etiam diurna, ſiquidem apud illos dies menſis cujusque ineunt a prima Lunæ viſione. Quapropter & auſpicari diem civilem ſolent ab occaſu Solis. Tradit id Alfraganus in Elementis Aſtronomicis. Eamdem etiam ζαβὰρ vel σαβὰρ, appellabant: utroque enim modo ſcriptum habetur in Saracenicis a Sylburgio editis: hoc autem *magnam* ſonat. Iſto nomine proprie appellatur Venus, ſed illic cum Luna confunditur, ut alii jam obſervarunt. Hinc Muhammedani ad primam Lunæ φάσιν vociferantur, *Allah cobar*, quod idem eſt ac *Deus magnus*. Legantur ſuper his eruditæ Pocockii Notæ in Abulfaragium. Hanc Arabum precationem paulo aliter interpretatur Conſtantinus Porphyrogeneta; ſed rem non mutat. Cæterum ex uno Lunæ ſidere Deas extitiſſe Minervam, Dianam, Hecaten, Parcas, Cererem, & Proſerpinam, apud Euſebium Porphyrius aſſeverat. Sic etiam de Cappadocum Dea diſſerit Plutarchus in Sylla, ut appareat eamdem exiſtimaſſe Lunam, Minervam, & Enyo. Ita hæc omnia Aſtarte fuerit, quæ Luna eſt. Hanc Cererem eſſe probamus etiam aliunde: Lunam quippe Dianam eſſe notum eſt. Vt autem Diana πολύμαστος *(multimamma)* fuit Epheſi, quemadmodum legitur apud Minutium Felicem & Hieronymum; ita Cererem Mammoſam Lucretius appellavit. Aſtarte quoque Juno eſt, ſive Lucina: nam Plutarchus & Appianus, Aſtarten a nonnullis Venerem, Junonem ab aliis haberi ſciſcunt: vere, nam Junonem Pœni Phœnicibus oriundi devotiſſimo cultu proſequebantur; atque inde Sarrana Juno, & Carthago Junonia a C. Graccho dicta, & in Junonis tutela eſſe credita eſt. Itaque Auguſtinus Junonem ſine dubitatione a Pœnis Aſtarten vocari ait. Horatius in Carmine ſæculari Deam eamdem Ilithyam ſeu Lucinam nuncupari ſignificat, & Genitalem. Ilithyia autem Juno eſt, Genitalis Venus. Sed & commune in Laconica Deæ utrique ſimulacrum a vetuſtis temporibus fuiſſe poſitum, quod Veneris Jononis dicebatur, perhibet Pauſanias. Quamobrem Syria Dea, quæ Juno erat, Dearum omnium formas continebat: aliquid enim ſimile habuiſſe, & Veneris, & Lunæ, & Rheæ, & Dianæ, & Nemeſis, & Parcarum, auctor eſt Lucianus. Auctor eſt & Plotinus idem numen eſſe Theologis Junonem & Venerem; ab iisque ſtellam Veneris appellari ſtellam Junonis. Auctor quoque Plutarchus apud Euſebium, Junonem eamdem ac Latonam eſſe creditam. Atergatidem etiam, quæ Dea Syria erat, eamdem fuiſſe ac Rheam Cornutus affirmat. Refert Herodianus fuiſſe Carthagine ſignum Uraniæ, e Phœnicia illuc a Didone illatum, quam Afri Cœleſtem, Phœnices Aſtroarchen appellant, & Lunam eſſe volunt. Urania illa, ſive Cœleſtis, Tertulliano, Auguſtino, aliisque Chriſtianis & Ethnicis memorata, & Invicta Cœleſtis in veteri Inſcriptione dicta, Venus eſt; unde & Veneris appellationem derivatam arbitror: nam nominandi caſu *Veneris* olim dicebatur: ut *carnis*, Livio Andronico; *cujatis*, Accio, & Plauto; *concordis*, Cæcilio; *diſcordis* Pomponio; *præcoquis*, & *pedis*, Nævio; *vulturis*, Ennio; *Ferentinatis*, Titinnio; *Sortis*, *Opis*, *Polluces*, *Sarſinatis*, Plauto; *cohortis*, Polybio; *Ditis*, Petronio; *frontis*, Sereno Sammonico & Servio; *aſſis*, Acroni; & ſexcenta ejusmodi. Ex *Veneris* dictione συντόμως (*compendiario*) *Venus*, factum eſt, ut ex iſtis *caro*, *cujas*, *concors*, *diſcors*, *præcox*, *pes*, *vultur*, *Ferentinas*, *ſors*, *ops*, *Pollux*, *Sarſinas*, *cohors*, *Dis*, *frons*, *as*. Vocabulum autem *Veneris*, ſit ab ἀφρὸς, tranſpoſitis literis. Οὐρανὸς vero dicta eſt eo ſenſu quo Cœli filia a Sanchoniathone; & Beliſama in Inſcriptione antiqua, hoc eſt, Domina cœli; & Regina cœli a Jeremia. Urania ergo ſive cœleſtis, Venus eſt: quo fit ut utraque Veneris & Cœleſtis appellatio conjunctim ipſi in Marmoribus antiquis tribuatur, & ut ambigui ſexus fuiſſe Carthaginenſis illa Dea, itidem ut Venus, credita ſit: id quod oſtendit veteris Evocationis formula apud

Orph. Hymn. in Lun. — Spart. in Carac. — Conſtant. Porph. de admin. imper. c. 14. — Euſ. Præp. Ev. l. 3. c. 11. — Hieronym. Procem. Comm. in Ep. ad Eph. — Lucr. l. 4. — Plutarch. in Graſſo. — Appian. in Parthic. — Plutarch. in Gracch. — Auguſt. l. 7. Quæſt. c. 16. — Pauſan. Lacon. — Lucian. de Dea Syr. — Plotin. Enn. 3. l. 6. — Euſ. Præp. l. 3. — Procem. & c. 1. — Herod. l. 5. — Inſcr. Grut. p. 59. — Liv. Odyſſ. Acc. — Teleph. — Plaut. Curc. Act. 3. ſc. 1. — Cæcil Crat. — Pomp. Sat. — Næv. apud Nonium. — Enn. An. — Titinn. — Pfitrin. — Plaut. Caſ. Act. 2. ſc. 6. & Bacch. Act. 4. ſc. 8. — Moſt. Act. 3. ſc. 2. — Polyb. l. 11. — Petr. c. 80. — Ser. Samm. c. 13. & 31. — Serv. in Georg. 2. — Acron. in Horat. Art. — Sanch. apud Euſ. Præp. l. 1. — Inſcr. Grut. p. 82. n. 67. — Jerem. 7, 18. — Inſc. Grut. p. 59.

Macr. Sat. l. 3. c. 9. apud Macrobium: *Si Deus, ſi Dea eſt, cui populus, civitasque Carthaginienſis eſt in tutela.* Quin & Europam eſſe Aſtarten colligi poteſt ex Luciani verbis, cum ait eſſe quoddam Phœniciæ templum a Sidoniis celebratum; Aſtarte, ut ipſi dicunt, conſecratum; Europæ, ut Sacerdotes. Fere præterea convenit Europæ a tauro raptæ, id quod de Aſtarte tradidit Sanchoniathon, taurinum ipſam geſtare caput, atque eo habitu varias per orbem erroribus eſſe actam. Quod & Ioni, quæ Iſis eſt, convenit, ut dixi. Europam vero eſſe Lunam intelligas ex Scholiis Sophoclis. Iſidem autem omnia eſſe teſtatur Capuana vetus Inſcriptio: TE TIBI UNA QVÆ ES OMNIA DEA ISIS ARRIUS BALBINUS V. C. & Saitica altera Inſcriptio in templo Minervæ, quam Iſin eſſe Ægyptii aiunt, a Plutarcho, & Pſeudo-Athenagora relata: ἐγώ εἰμι πᾶν τὸ γεγονὸς, καὶ ὂν, καὶ ἐσόμενον. *Ego ſum omne quod fuit, quod eſt, quod erit.* Item Apulejus Iſidem eſſe ſignificat rerum naturam, eamque Deorum ac Dearum faciem uniformem appellat, *cujus*, inquit, *numen unicum multiformi ſpecie, ritu vario, nomine multijugo totus veneratur orbis*; tum hanc ipſam eſſe ait, quam Phryges Deum matrem, Attici Minervam, Cretes Dianam, Siculi Proſerpinam, Eleuſinii Cererem, alii Junonem, alii Bellonam, alii Hecaten, & Nemeſin alii indigitant; quæ & in fronte ſignum Lunæ gerit. Legas item apud Plutarchum Iſidem eſſe naturæ ſecus muliebre, omnis generationis capax; eamdemque a Platone dici nutricem omnia recipientem, & Myrionymum appellari, quod omnimodas formas, & ſpecies ſuſpiciat. Ita quidem certe nominatur in veteri Inſcriptione. Qua re Dianæ ſimilis eſt, quæ apud Callimachum a Jove πολυωνυμίην poſtulat & impetrat, ne hac parte ab Apolline ſuperetur: Apollo quippe, itidem ut Moſes quem repræſentat, πολυώνυμος eſt. Similiter Veneri multorum Deorum notæ inerant. Quocirca Pantheon, quod ab Agrippa Romæ extructum eſt, ſic dictum fuiſſe opinatur Dio, quod multorum Deorum formas in Martis & Veneris ſtatuis contineret: quod ſupra jam monui. Nec aliam ob cauſſam Pantheæ nomen tributum crediderim Druſillæ, poſtquam diem ſuum obiit, quam quod ipſius ſtatua ad Veneris ſpeciem fabrefacta in foro collocata eſt, ut refert idem Dio. Ridiculus vero eſt Lipſius ut jam monui, qui ſic dictam ait Druſillam, quaſi dixiſſes *omnino Deam.* Auctor eſt Porphyrius apud Euſebium, eamdem eſſe Iſidem, ac Lunam, & Terram, & Cererem, & Proſerpinam. Iſidem quidem eſſe Cererem non ſemel Herodotus aſſeverat; Tertullianus Cererem Phariam appellat; & ſpicis redimita exhibetur ab Ovidio & Minutio. Eſſe Aſtarten & Opem, Varronis ſententia eſt; eſſe Terram, Iſidori; eſſe Proſerpinam, & Tethyn, Plutarchi, ex Archemacho & Heraclide; eſſe Cererem, Lunam, & Junonem, Diodori; eſſe ſtellam Sirium dictam oſtendit Inſcriptio vetus de Iſide, quam refert Diodorus, & quam Calleriæ extare teſtatur Adolphus Occo. Gemmæ veteris ſcalptura, cujus formam Pignorius refert in Tabulæ expoſitione, Iſidem expreſſam habet capite cornuto & radiis cincto. Addita eſt tricuſpis virga, cui circumvolutus eſt anguis, ut Moſis conjugem eſſe appareat, qui ſub imagine Serapidis iisdem notis inſignitus eſt in altera gemma a Pignorio itidem exhibita, de qua ſupra dixi. Iſidem Mercurii filiam faciunt quidam, alii Promethei: quorum uterque Moſem diſſimulat. Eadem dicitur Juſtitia a Sapientia: qua gemina laude Moſes imprimis floruit. Quin etiam notat Ovidius Annam Perennam ab aliquibus exiſtimari eſſe Io, ab aliis Lunam, Themin a nonnullis. Addo & unam videri Deam ac eamdem, omnes eas quas hoc diſticho Varro complexus eſt:

Teſt Anna Peranna, Panda, te Lato, Pales,
Nerienes, Minerva, Fortuna, ac Ceres.

Empandam quidem eſſe Cererem putat Ælius apud Varronem. Vides ergo confundi Aſtarten, Cybelen, Venerem, Minervam, Lunam, Dianam, Hecaten, Parcas, Junonem, Cererem, Iſidem, ac Themin. Atqui Aſtarte Sephora eſt, Moſis uxor. Ergo Sephora fabulares Deas omnes una complectitur.

IV. Quemadmodum autem Moſes cum fratre Aarone ſæpe confunditur; ita Mariam Moſis ſororem a Sephora glore non ſemper diſtingui indicat Inſcriptio vetus Iſidi poſita, quam refert Diodorus. Hæc Oſiridis, qui Moſes eſt, uxorem & ſororem Iſidem facit. Ejusdem matrem faciunt Minutius & Lactantius; uxorem, ſororem, matrem Euſebius ex Porphyrio. Obſervavimus præterea, cum

Deabus

Sanchon. apud Euſ. Præp. Ev. l. 1. c. 10.

Schol. Soph. Ajac. v. 170.

Plut. de Iſid. & Oſ. Athenag. Erot. l. 6.

Apul. Met. l. 11.

Plut. de Iſ. & Oſ.

Inſcr. Grut. p. 83.

Callim. Hymn. in Dian.

Dio, l. 53. 59.

Lact. Adm. l. 1. c. 6.

Euſ. Præp. l. 3. c. 11.

Herod. l. 2. c. 59. & 156. Tertull. Apol. c. 16. Ovid. Met. 9. Varr. l. 4. de Ling. Lat. Iſid. Orig. l. 8. c. 11. Plut. de Iſid. & Oſ. Diod. l. 1. & 5. Adolph. Occo Inſcr. Hiſp. Pign. in Expoſ. Menſæ Iſiac.

Ovid. l. 3. Faſt. Varr. apud Gell. l. 13. c. 21. Varr. l. 1. de vit. Pop. Rom. apud Nonium.

Fabulaſum quoque Deorum plerosque Mariam Moſis ſororem reſtituunt. Diod. l. 1. Lact. l. 1. c. 21. Euſ. Præp. l. 3. c. 11.

Deabus plerisque ad Sephoræ exemplar confictis multa Mariam habere communia; puta cum Cybele, quæ tympanum gerens pingitur; quippe de Maria hæc leguntur in Exodo: *Sumsit Maria Prophetissa soror Aaron tympanum in manu sua, egressæque sunt omnes mulieres post eam cum tympanis & choris, quibus præcinebat.* Ex his tympanistriis & saltatricibus, Dei & Israelitarum victoriam in maris littore celebrantibus, factum est ut Dianæ Juppiter apud Callimachum attribuat ἑξήκοντα χορήτιδας ἁλιαδίνας. *Sexaginta saltatrices Oceani filias.* Viis item & portubus Dianam in eodem Hymno præficit Juppiter: καὶ μὲν ἀγυιάς, inquit, Ἔσσῃ καὶ λιμένεσσιν ἐπίσκοπος. *Sed & viis ac portubus præficieris.* Viis quidem, quasi hoc munus cum Mercurio fratre, qui Moses est, partita sit; portubus, quod post transmissum sicco pede mare Rubrum, ad littus eximium pietatis suæ specimen Maria tripudiis suis & canticis in Dei honorem celebratis ediderit. Pertinet ad virgam Mosis in serpentem mutatam, & ad serpentem æneum ab eo conflatum, quod in compitis cum Draconum voluminibus Diana statuebatur. Mariam item Venerem esse probat mos vetustus Mercurii juxta Venerem & Gratias collocandi; Mosis nempe juxta Mariam ac socias. Probat & Pseudo-orphei Hymnus in Venerem; ubi Bacchi, qui Moses est, comes appellatur, & festis gaudere dicitur; unde & φιλόχορος (*amans orgia*) vocatur in Anthologia; quod Maria tripudiis ac cantibus operam dederit. Ibidem in Anthologia nuncupatur φιλορμένεια, (*portuum amans*) perinde ut Diana, & ob eamdem causam. Ex qua factum quoque ut ex mari orta fingatur. In Minerva etiam, post debellatos Tiranas, Pyrrhicam saltanti apud Dionysium Halicarnassæum, inest Mariæ effigies, post demersos Ægyptios tripudiantis in litore. Hinc etiam Isis, Mariæ perinde ut Sephoræ effigies, & Isiaci sistra gerunt; atque hujus etiam instrumenti notæ Ægyptus ipsa designata est. Quamobrem Isaias eam appellat *Terram cymbali alarum.* Cymbalum alarum, Ebraice צלצל כנפים, significat *cymbalum alatum*; ut, *avis ala*, avem alatam; *arbor fructus*, arborem fructiferam; *corpus mortis hujus*, corpus hoc mortale; *urbs muri*, urbem muro cinctam; *vas electionis*, vas electum; *caro peccati*, carnem peccatis obnoxiam; *odor suavitatis*, odorem suavem; *Spiritus promissionis*, Spiritum promissum; *verbum veritatis*, verbum verum; & apud Plautum *Sarapis sementinus*, Sarapidem sementinum; & *scelus pueri*, puerum scelestum; & *delicia pueri*, suavissimum puerum; & *cibus perennitatis*, cibum perennem; *forma amœnitatis*, formam amœnam; apud Manilium & Martialem, *pectus amicitiæ*, pectus amicum; apud Senecam, *nimium sævi Diva pudoris*, Divam nimis crudeliter pudicam; *Reginam cœlibis thori*, reginam cœlibem; apud Petronium, *nautam stationis perpetuæ*, nautam in statione perpetua excubantem; apud Plinium, *res pretii*, res pretiosas; in Anthologia, *ver desiderabile*; & sexcenta hujusmodi. Cymbalum autem alatum, est sistrum: cujus appellationis caussam scire licet ex nummis, & marmoribus, quæ sistri formam exhibent. Sistrum formæ est in lateribus rotundæ, in summitatibus acutæ. Ex utroque latere eminent crepitaculorum quorumdam capita, tanquam alæ. Manubrium, caudæ; summitas opposita, rostri figuram gerit: totumque sistrum avis speciem quamdam refert. Inde Minutius Felix appellat, *Ad hirundinem sistrum*, hoc est, Sistrum hirundininum, seu hirundinis forma. Pari locutione dixit, *Ad vindemiam ferias*, hoc est, ferias vindemiales. Quamquam Sistrorum quorundam superior pars rotunda fuit: & non unam omnium fuisse formam ex veteribus saxis nosci potest. Perperam existimarunt Interpretes sic dictum sistrum a Minutio, sonitus hirundinini caussa: a forma, non a sono id nominis habuit. Perperam quoque Bochartus a Vulgata interpretatione discessit, & *Cymbalum ovarum* verti jussit: nam Vulgato interpreti plane suffragatur Minutius. Sed ad rem. Apertissima imprimis hæc Orphicorum, & ad Mariam exprimendam adeo apposita, ut vix aliis uti potuisset verbis Poeta, si laudare ipsam nominatim instituisset:

ὅτε τε καὶ ὑλαῖόν συρὴς ἅδε; ἀμφιπολεύσῃ,
ὅτε τε σὺ γ' ἐν πεδίοισι, σὺν ἄρμασι χρυσειοτεύκτοις,
ἀιγύπτου κατέχῃς ἱερὴς γονιμώδεα λιτρὰ,
ὅτε καὶ σὺ κυανέοις ὄχθοις, ἐπὶ πόντιον ὕδωρ,
τερπομένη χαίρῃς δινητῶν κυκλίοισι χορείαις,
ἡ νύμφαις τέρπῃ κυανώπισιν ἐν χθονὶ δίῃ
θινὸς ἐπ' ἀιγιαλοῖς ψαμμώδεσιν ἅρμασι κύφῳ.

Sive

Exod. 15, 20. 21.

Callim. Hymn. in Dian.

Anthol. l. 1. c. 31.

Dionys. Hal. 27.

Isa. 18, 1.

Plaut. Pœn. 5. 5. 33. Peri. 2. 2, 10. & 22. & 3. 1, 2. Mulit. 4. 40 36. Manil. l. 2. Mart. l. 9. Epigr. 15. Senec. Oedip. Act. 3. & Herc. Fur. Act. 2. Plin. l. 9. c. 35. Anth. l. 3.

Grut. Inscr. p. 82.

Boch. Phal. l. 4. c. 2.

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Sive thuriferæ Syriæ ſedes circumis,
Sive in campis, cum curribus auro fabrefactis,
Ægypti tenes ſacræ fœcunda lavacra,
Sive in nigris collibus, prope maris fluctus,
Delectata gaudes mortalium orbiculatis choreis,
Vel Nymphis oblectaris nigros oculos habentibus, in terra divina,
In ora arenoſa litoris curru levi.

En tibi illam in Syriæ campis, & pone Ægypti fluenta, & choreas agentem ad maris littus, puellis comitatam. Atque hæ puellæ originem dediſſe videntur fabulæ Muſarum, quarum & nomen conjecturam noſtram confirmat. Nam ut Moſes a Græcis quibusdam appellatus eſt Μυσαῖος & Μῶσος, ita Maria Moſis ſoror convenienti nomine appellari debuit Μῶσα, ipſius vero ſociæ Μῶσαι. Cujus nominis etymon hactenus fruſtra quæſitum eſt. Retulit Kircherus ad Ægyptium μωϊ, quod *aquam* ſonat; quia *Ægyptii*, inquit, *omnes artes occaſione aquæ & fluminum reperterunt.* Ex eodem vocabulo μωϊ Muſicam quoque dictam eſſe vult; quod *Ægyptii primi* Muſicam *ad aquas invenerint, occaſione ſiſtularum* papyracearum, *quæ ſtagnantis aquæ* Nili *ſoboles paſſim habentur.* Perperam hæc utique, ſi quid ſapio. Μωσικὴ, ſupple τέχνη, fit a μῶσα· Μῶσα indidem oritur, unde μῶσος, nempe a מוס: facili & expedita, clara etiam & manifeſta originatione; quod artis magiſtris judicandum relinquo. Cum dixit autem Guichardus in Harmonia linguarum, Muſas a Moſe dictas, quod hæ doctrinis præſint, perinde ut ille omnis eruditionis princeps fuit, agnovit is quidem originem vocis, originationis cauſſam non intellexit. Par ergo nomen; par & officium; cantus videlicet & tripudia; Eratus præcipue, quæ ὕμνους ἀθανάτους πολυτερπίας ἤυρεν. *Hymnos immortales jucundos invenit*, ut eſt in veteri Epigrammate: quo munere præcipue nobilitata eſt Maria. Roborantur iſta Diodori teſtimonio qui Muſas fuiſſe docet virgines Ægyptias, Muſicæ peritas, Poetrias, cantrices, ſaltatrices, tympaniſtrias, cymbaliſtrias, Oſiridis ſive Bacchi ſocias. Atque hic propterea dicitur μουσηγέτης, perinde ut Apollo. Panem quoque Muſarum ductorem fingi obſervavimus. Hi autem Moſem diſſimulant. Quin etiam legimus apud Plutarchum, Iſidem primam fuiſſe Muſarum quæ erant Hermopoli: quippe Maria ſociabus cantandi & ſaltandi magiſtram ſe & ducem præbuit. Muſas autem Hermopoli collocat, quam urbem a Moſe conditam fuiſſe ſcripſit Artapanus.

Kirch. Prodr. Copt. c. 5.

Anthol. l. 1.

Diod. l. 1. & 2. & 3. & 4.

Plut. de Iſid. & Oſ.

Artap. apud Euſ. Præp. Ev. l. 9. c. 27.

V. Atenim, dices, ſi Aſtarte Luna eſt; Sol Oſiris, & Adonis, & Bacchus, Diique ac Deæ omnes quos diximus; quorſum illam ad Sephoram, hos ad Moſem referre ſatagimus? Nempe poſtquam a vero deflexerunt homines, in multiplices errorum anfractus delapſi fabulas fabulis congeſſerunt. Plurimum vero ipſis placuiſſe comperio, uni eidemque fabuloſæ perſonæ diverſas adjungere ſignificationes; & alias quidem Φυσικὰς, alias Ἱστορικὰς, quod ſæpe jam monui. Sic Jovis nomine, Planetam ita dictum, & ſummam etiam aeris regionem Φυσικῶς: tum & Cretenſium regem, & Hammonem præterea ſive Chamum Noachi filium Ἱστορικῶς deſignabant. Oſiridis appellatione, Sol & Nilus Φυσικῶς, Miſraimus Chami filius Ἱστορικῶς continebantur. Neptuni nomen, mare ſignabat Φυσικῶς, Japetum Ἱστορικῶς· Saturni nomen Planetarum omnium ſupremo, & Noacho; illud Vulcani, igni, & Tubalcaino tributum eſt. Janus ille bifrons, annum vertentem & in ſe ſua per veſtigia redeuntem, atque item Solem notabat Φυσικῶς. Moſem & Noachum Ἱστορικῶς· Similiter igitur, quæ ſtellis, aut elementis, aliisve rebus naturalibus Veteres accommodarunt nomina; eadem Moſi, Hiſtoricorum monumentis & hominum memoria celeberrimo, ejusque uxori Sephoræ, aut ſorori Mariæ indiderunt.

Uni eidemque fabulari perſonæ inſunt diverſæ ſignificationes, & alias quidem Φυσικὰς, alias Ἱστορικὰς.

VI. Cum demonſtratum ſit Græcanicos Deos, ex ipſa Moſis perſona larvata, & aſcititio habitu contecta proveniſſe, nunc probare aggredior ex Moſis ſcriptionibus, verbis, doctrina, & inſtitutis, aliquos etiam Græcorum eorumdem Deos, ac bonam fabuloſæ ipſorum hiſtoriæ partem manaſſe. Ac primum de rerum principiis quam Moſi conſentiant Græci veteres, probat erudite Clemens Alexandrinus. Non valde certe a Moſe diſcrepant quæ Heſiodus, & longe etiam minus quæ Ovidius ſcripſerunt. Spiritus ille Domini qui ferebatur ſuper aquas, Mens eſt, juxta Anaxagoræ doctrinam, materiæ incubans, eamque digerens. Mandatum quo ſidera juſſit Deus eſſe in ſigna, & tempora, & dies,

Fabularis hiſtoria Græcorum bona pars ex Moſis libris & doctrina, atque ipſa etiam verbis profluxit.

Clem. Alex. Strom. 5.

& dies, & annos, conſimilibus prope verbis Aratus retulit. Hominem luto eſſe fictum, & ad Dei ſimilitudinem factum, Ebræis Græci aſſentiuntur. Serpentem malorum aureorum cuſtodem, ſerpentis ejus qui Evam ad peccatum pellexit, ſymbolum eſſe manifeſtum eſt: ignem vero de cœlo ſubreptum, arboris ſcientiæ boni & mali. Evam diſſimulant Ate Homero, & Pandora Heſiodo memoratæ: quod ſupra eſt a me notatum. Adamum, & naturæ integritatem qua primum pollebat, ac horti Edenici voluptates refert Saturnus, (ante quem Deum penes Græcos neminem fuiſſe ait Tertullianus,) & aurea Saturni ætas, ac veris illius æterni deliciæ, quas Poetæ concelebrant. Apollinem Muſicæ parentem, ejusque fratrem Vulcanum ferrariæ & ærariæ artis auctorem, Jubalis & Tubalcaini filiorum Lamechi expreſſas eſſe a Mythicis ſcriptoribus imagines jam obſervatum eſt. Obſervatum quoque, ſorori illorum Noemæ textoriæ artis inventionem tribui a plerisque, quod præclare Minervæ convenit lanificii invento celebratæ. Cui confirmando hoc addo; in Plutarchi libello de Iſide & Oſiride, Minervam dictam reperiri Νεμανόν, hoc eſt Noemam, eamque Diluvio Ogygio antiquiorem fingi ab auctoribus fabularum, ut annotat Auguſtinus. Nec improbabile eſt, eamdem hanc eſſe ac Neomam, apud Sinas precationibus & ſacrificiis impenſe cultam, navibus ſic tanquam tutelam imponi ſolitam, mulierem ſanctam, & magicarum artium longe peritiſſimam. Obſervatum item ab aliis eſt Titanes a טיט *luto* eſſe dictos, quaſi τυλογένεις *(luto genitos:)* & ex Gigantibus prodiiſſe Cabiros, hoc eſt כבירים, ſive juxta Caſſium Heminam θεὸς μεγάλους *(Deos magnos)* θεὸς δυνατὸς *(Deos potentes,)* hoc eſt, Deos potes: quos & χθονίους, hoc eſt terreſtres eſſe docet Plutarchus. Gigantes vero ipſos Poetarum fabulis celebres, ex iis quæ de Gigantibus narrat Moſes ſexto capite Geneſeos, eſſe confictos. Diluvium agnoviſſe Græcos ex Platone probat Euſebius, quemadmodum & a Barbaris fuiſſe agnitum jam ante probaverat ex Abydeno & Joſepho, Joſephus ex aliis. Americanos quoque notitiam ejus habere alii teſtari ſunt. Noachum ex undis ſervatum Deucalione ſuo expreſſerunt Græci; ejusque navigium λάρνακα *(arcam)* & κιβώτιον *(capſulam)* appellarunt, quod nomen tulit & illud Noachi: adumbrarunt vero turrim Babelicam Giganteo bello, & inſana Theſſalicorum montium ſubſtructione. In Saturno quoque & tribus filiis adumbratam habemus Noachi, (qui fuit alter Adamus, & generis humani reparator, cujus Adamus auctor) triumque Noachi filiorum hiſtoriam; qui ut orbem terrarum diviſerunt inter ſe, ita Jovem, Neptunum, & Plutonem totum orbem inter ſe partitos eſſe fabulantur Græci. Id prædicat Lactantius, & accuratius comprobarunt recentiores; ex quorum diſſertationibus conſtat Chamum eſſe Jovem, Japhetum Neptunum, Plutonem Semum. Ipſum Japheti nomen in fabulas ſuas transtulerunt Græci, & Japetum appellarunt. Memoriæ prodidit Dicæarchus, regnante Saturno, frugibus & baccis arborum veſci ſolitos fuiſſe homines, carnibus vero abſtinuiſſe: quippe ſcribit Moſes fructuum frugumque eſum humano generi ante Diluvium fuiſſe conceſſum; poſt Diluvium vero, etiam carnium animalium. Nec Saturno ſolum Noachum diſſimularunt, ſed Jano præterea, quem Moſis etiam ſimulacrum eſſe vidimus: atque hunc, quod Noachus vidiſſet utrumque hominum genus, & quod Diluvio antiquior fuerat & quod recentior, bifrontem & utrimque oculatum finxerunt. Saturno quoque Phœnices tribuiſſe ὄμματα τέτταρα ἐκ τῶν ὀπισθίων, καὶ τῶν ἐνεστώτων μερῶν, *oculos quatuor ex antica & poſtica parte* ex Sanchoniathone Philo Byblius obſervat. In Libro etiam Noachi imago extat, vitis conſitoris, vini repertoris, & poſt diluvium velut renati, univerſo hominum genere peremto, Saturnum patris virilia falce demetentem, Chami figuram eſſe, patrem nudatum deridentis & fratribus monſtrantis probabilis conjectura eſt. Nemrodum Belum eſſe Babylonis conditorem docuerunt alii: Belum autem Saturnum eſſe ſtatuunt; Euſebius, Theophilus, Damaſcius, & Servius. Ex his colligo, propterea Saturnum temporum rectorem & metatorem eſſe dictum, quod Belus ille χρονικὸς *(antiquus)* cognomine dictus ſit; Chaldæis Belitana, quemadmodum appellatur a Cteſia in Perſicis; hoc eſt בל עתיקא, ad verbum, *Bel Tempus*, ſive Bel χρόνος *(Tempus,)* vel χρονικὸς· *(antiquus.)* Ælianus λιχαῖον *(vetuſtum)* cognominat. Sic Cretæ urbs *Itanus*, hoc

Tertull. Apol. c. 10.

Auguſt. l. 18. de civ. Dei c. 8.

Caſſ. Hem. apud Serv. in Æn. 1.

Plut. Symp. l. 3. Quæſt. 1.

Euſ. Præp. Ev. l. 12. c. 15. Joſeph. Antiq. l. 1. c. 4.

Lact. l. 1. c. 11. Inſtit.

Dicæarch. ap. Hieron. adv. Jovin. l. 2. c. 9. Gen. 1, 29. & 9, 3.

Phil. Bybl. apud Euſ. Præp. Ev. l. 1.

Euſeb. in Chron. Theoph. l. 3. ad Autol. Damaſc. apud Phot. Tom. 242. Serv. in Æn. 1. Cteſ. apud Phot. Tom. 72.

Ælian. Var. Hiſt. l. 13. c. 3.

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hoc eſt שיחא *(antiqua)* nunc etiam ſervato nomine *Paleocaſtro* appellatur. Sic uxor Minois Itona, pari ſignificatione, ut notavi ſupra. Veram ergo nunc habemus originem fabulæ de Saturno temporum præſide. Hieronymo in libro de nominibus Ebraicis *Bel* redditur *vetuſtas*, ac ſi id nominis haberet a בלה, quod eſt, *conſenuit*, unde Græcum παλαιὸς, *(vetuſtus)* cum verius ſit ita dici a בעל *(dominatus eſt.)* Quemadmodum autem Nemrod, ſive Belus, ſive Saturnus ſignificationem habet vetuſtatis; Ita Nemrodi filius Ninus, juventutis; nam נין *filium*, ſonat. Mars præterea bellorum Deus eumdem Nemrodum exhibet, qui *cæpit eſſe potens in terra, & erat robuſtus venator coram Domino.* Nemrodus autem, cujus *Babylon regni principium* fuit, is eſt, ut dixi, Belus Babylonici imperii conditor, quem Jovem ἐνοσίλιον, hoc eſt Martem Hiſtiæus, ſcriptor pervetus, apud Joſephum appellat. Hujus quoque filium Ninum bella finitimis primum intuliſſe memorat Trogus: ſive filio patris geſta poſteri tribuerint, ſive viciſſim quæ filii erant adſcripſerint patri. Aliis placet Marte exprimi Thurram Nini ſucceſſorem, virum bellis deditum, & armorum laudibus inſignem. Ad hæc exiſtimant nonnulli, & argumentis haudquaquam futilibus approbant Nemrodum eſſe Bacchum; Magog Prometheum; Chanaan, qui fuit *ſervus ſervorum fratribus ſuis*, Mercurium Jovis miniſtrum & nuntium. Mirabitur quoque hic aliquis nos ex una perſona Nemrodi plures Deos feciſſe, Saturnum, & Martem, & Bacchum: & in unum itidem Deum, puta Bacchum, plures perſonas, puta Noachi, & Nemrodi, & Moſis contuliſſe. Nempe, ut unica veritatis via eſt, plures erroris, multi fuerunt apud Græcos fabularum artifices, qui confuſa de Diis ſuis ac pugnantia ſenſerunt; multorumque hominum geſta tribuerunt uni, vel acta unius in plures partiti ſunt; omnia vero, vel pleraque certe ex Codicibus ſacris hauſerunt, ac præcipue ex Pentateucho Moſis, quem perpetuum Theologiæ ſuæ ſeu potius Mythologiæ fontem habuerunt. Sed pergamus ad reliqua. Aditum illum Domini ad Abrahamum, cum ei pro tabernaculi foribus ſedenti in convalle Mambre tres viri apparuerunt, a quibus apud ſe liberaliter acceptis filii promiſſionem, pietatis præmium tulit; Græci adumbrarunt figmento Orionis, cujus ortum conceſſerunt Hyrieo improli, a quo benigne excepti fuerant hoſpitio Dii tres, Juppiter, Neptunus, & Mercurius. Aditus quoque ille Jovis & Mercurii ad Philemonem & Baucida, a quibus comiter habiti, humanitatis mercedem utrique rependerunt, Angelorum duorum acceſſum ad Lot & uxorem videtur ſignificare: nam & his & illis patria eductis, & in tuto collocatis, popularium, vicinarumque gentium impietatem ulti ſunt, illic Dii, hic Angeli, & totam regionem ſtagnum effecerunt. Ex Græcis & Latinis Scriptoribus intelligere licet cognitum illis fuiſſe Sodomiticum interitum. Quod pertinet ad ſtatuam ſalis, in quam mutata eſt uxor Loti, non ex libris ſolum Moſis, ſed ex ipſa re conjitam habere potuerunt Veteres; ſi modo Joſepho habenda fides eſt, qui eam ſuis narrat extitiſſe temporibus; eamque hodie ſupereſſe affirmant qui has oras adierunt. Fides ſit penes ipſos. Lapis a Jacobo erectus in titulum, & dictus Bethel, originem dedit fabulæ Bætyliorum, qui lapides animati fuerunt, & a Cœlo excogitati, ſi quid credimus Philoni Byblio hæc ex Sanchoniathone differenti. Iſtud deinde nomen a Græcis tributum eſt lapidibus, quos Saturno vorandos Rhea objecit, & lapidibus quibusdam ſacris, quos Vivos appellabant, ut ex Damaſcio, Heſychio, Etymologo, Lampridio, aliisque diſcere licet. Ex eo quod ſui a tergo videndi facultatem Moſi conceſſit Deus, a fronte non item, inolita eſt apud Græcos, aliasque gentes opinio, Deos videri adverſos nolle, nec niſi abeuntes & excedentes a tergo agnoſci: quod pluribus locis Poetæ teſtantur. Hinc averſa Jovis ſtatua Callimachi Epigrammate celebrata. Columna illa dux Ebræorum in deſerto, noctu ignea, nubila interdiu, locum habuit in Delphico templo, & in Bacchi myſteriis, ut ſupra notavi. Ex virga Moſis orta eſt, non mirifica ſolum Mercurii virga, de qua multa jam diximus, ſed & illa Palladis, qua Ulyſſis figuram ſæpius mutatam canit Homerus, & de qua librum ſcripſerat Antiſthenes Cynicus, Laertio teſte; & illa quoque Circes, qua Ulyſſis ſociis novam figuram ſæpe hæc induit. Atque hinc porro abit in proverbium Virgula divina, quæ res omnes ex voto ſuppeditare fingebatur. Elicitam fuiſſe aquam e rupe cuſpide

Gen. 10, 8 9. 10.

Joſeph. Antiq. l. 1. c. 5.

Trog. Juſt. l. 1.

Gen. 9, 24.

Joſeph. Antiq. l. 1. c. 22.

Phil. Bybl. apud Euſ. Præp. Ev. l. 1. c. 10.

Damaſc. apud Phot. Cod. 242.

Heſych. & Etymol. in βαίτυλος.

Lampr. Heliog. c. 7.

Callim. in Epigr. & Poem. Ver. Pithœi.

percuſſa ab Atalanta, & a Jano, perinde ut a Moſe, Mythici narrant. Quod Iſraelitarum victimæ flammis de cœlo lapſis non ſemel conſumtæ ſint, hinc adductus eſt Servius ut talia ſcriberet: *Apud majores, ara non incendebantur, ſed ignem divinum precibus elicie-bant, qui incendebat altaria.* Hinc & Plinius tradit: *In Salentino oppido Egnatia, impoſito ligno in ſaxum quoddam ibi ſacrum, protinus flammam exſilere.* Cum ergo in itinere Brunduſino Egnatiam perveniſſet Horatius, municipes hoc prodigium apud ſe fieri ſolitum jactantes deriſit: *Credat Judæus Apella,* inquit, *Non ego.* Idem Hierocæſareæ & Hypæpis in Lydia arte magica fieri refert Pauſanias; idem de ſuo igne jactat Pharmaceutria Virgilii: idem de Erycinorum igne legimus apud Ælianum, de alio collis Vulcanii, qui in Sicilia quoque eſt apud Solinum, de illo Chaldæorum apud Ammianum. Ignis ad altaria perpetuo ardentis uſum apud tot gentes receptum, ex Moſis mandato provenitſe ſupra veriſſime docui. Enacæi, ſive filii Enac, qui tantum terrorem intulerunt Iſraelitis, homines gigantei roboris & ſtaturæ, Inachidis nomen & originem dederunt, juxta quorumdam ſententiam. Convenit certe inter eruditos ex illorum nomine factam vocem ἄναξ, qua reges & principes Græci appellant. Indidem ἄνακες dicti Caſtor & Pollux, viri corporis robore & animi fortitudine præſtantes. Ex Joſephi Patriarchæ hiſtoria heræ ſuæ concubitum aſpernati, expreſſæ ſunt Bellerophontis, Hebri, Tanis, Myrtili, Pelei, Hippolyti & Cnemonis fabulæ; qui cum Sthenobœæ, Damaſippes, Peribœæ, Hippodamiæ, Hippolytes, Phædræ & Demænetes amores ſpreviſſent, ab impuris mulieribus apud viros tentatæ ſuæ pudicitiæ accuſati, in maxima pericula inciderunt; quidam etiam triſtiſſimam mortem oppetierunt. Eamdem habet originem ſimilis Myeni caſus, quem refert Plutarchus in libello de fluminibus.

Serv. in Æn. 12.

Plin. l. 2. c. 107.

Hor. Serm. l. 1. Sat. 5.

Pauſ. El. 1.

Ælian. Hiſt. Anim. l. 10. c. 50. Solin. c. 5. Amm. l. 23.

Plut. de fluvi. in Lycorma.

Dicat aliquis harum rerum famam, non ex Moſaicis ſcriptionibus, ſed vulgi ſermonibus traditam, & continua ſucceſſione per multas ætates propagatam, ad Græcos perveniſſe, vel ex aliorum librorum lectione ipſos hauſiſſe. Nec inficias ivero aliquam, ſi forte, Mythologiæ partem ſic extitiſſe: neque id contendo ſane, ex uno Moſis volumine fuiſſe petitum, quidquid nobis Mythici obtruſerunt. Nonnulla ipſis ſubminiſtrarunt Ægyptii, fabulosa gens, quorum figmentis nova ſua addentes Græci eo provexerunt, ut in tam diverſa commenta velut membratim diſcerpta veritas vix recolligi & uni formæ reddi poſſit. Hoc tantum mihi credi velim, & ad rem quam probo ſatis eſt, ſi non omnia, at plurima certe a Moſe Græcos ſumſiſſe. Non enim res tantum ab eo deſcriptas, ſed ipſa ejus verba fabulas ſexcentas peperiſſe, cum alii obſervarunt, tum maxime Samuel Bochartus, homo literariis laudibus abundans, in pleriſque locis locupletiſſimi de Geographia ſacra operis. Exemplo ſit celebre illud Jacobi de Chriſto vaticinium: *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec veniat* שילה, *qui mittendus eſt, & ipſe erit expectatio gentium: ligans ad vineam pullum ſuum, & ad vitem aſinam ſuam. Lavabit in vino ſtolam ſuam, & in ſanguine uvæ pallium ſuum. Pulchriores ſunt oculi ejus vino, & dentes ejus lacte candidiores.* Juſtinus Martyr non uno loco hæc ad Bacchum Dæmones retuliſſe ait. At hinc potius detortam eſſe Sileni fabulam ſolerter & acute vidit eruditus ille vir; ex dictione quippe שילה, quam Chriſto illic tribuit Jacobus Patriarcha, excuſum eſſe Sileni nomen, & aſino vectum fingi Silenum, & comitem Bacchi, & venas ſemper inflatum vino, & lacte paſtum. Plurima ejusmodi reperias in hoc ſacræ & prophanæ antiquitatis penu, quæ non res ſolum a Moſe traditas, ſed voces etiam ab eo uſurpatas mendacem Græciam adulteraſſe, & anilibus fabulis deformaſſe manifeſto indicant. Unde Pentateuchi veritas, antiquitas, & auctoritas præclare ſtatuuntur.

Gen. 49. 10. & ſeq.

Juſtin. Apolog. 2. & Dial. cum Tryph. Boch. in Chan. l. 1. c. 18.

VII. Idem egregie illuſtravit hoc opere Geographica Genteos, quæ quamvis Moſi velut aliud agenti excideriut, ſunt tamen ejusmodi, ut antiquiſſimarum nationum contineant origines, & Auctoris ipſius vetuſtatem ac ſtudium veritatis unice demonſtrent, quippe qui ea tradat, quæ cum extantibus apud ſingulas gentes antiquitatis argumentis mirifice conſentiunt; & priſcis ac præcipuæ auctoritatis Scriptoribus cum ſuper hoc argumento, tum ſuper aliis pleriſque rebus, multa de ſuo videatur ſuppeditaſſe, ab iis ipſe nihil omnino acceperit. Plurima de Geographicis Moſis diſſerverat Joſephus

Geographica a Moſe in Geneſi obſervata, Scriptoris ac Scriptionis vetuſtatem indicant.

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Joſephus in Archæologia : nonnulla quoque ſingularis eruditionis congeſſerat Hugo Grotius ; ſed omnem demum ſunditus materiam Bochartus exhauſit. Poſt tam amplam meſſem, ſupereſſet tamen qualicunque ſpicilegio locus : ſed hæc ſunt alterius loci.

CAPUT UNDECIMUM.

I. *Ex Moſis libris complures manarunt variarum gentium leges , ritus , ac hiſtoriæ*: II. *præcipue vero Græcorum ;* III. *atque in his maxime Athenienſium :* IV. *tum & Romanorum.*

Ex Moſis libris complures manarunt variarum gentium leges, ritus, ac hiſtoria.

I. EST præterea in vetuſtiſſimis priſcarum gentium legibus , ritibus , & quibusdam etiam hiſtoriis, ac dividendorum temporum ratione , certiſſimum antiquitatis Moſaici operis , unde hæc petita ſunt , indicium. Suam ſibi tractationem , ſuum volumen poſtularet ea materies, ſi quis eam pro merito ac dignitate perſequi vellet. Quæ quoniam multorum jam exercuit operam ac ſtudium, & nonnulla ad eam cauſſam pertinentia obiter attigimus ſupra, cum de Phœnicibus, Indis, Perſis, Ægyptiis , & Americanis ageremus ; nunc nobis ſumma reliquorum quæ ſuperſunt capita perſtrinxiſſe ſufficiat, & quædam aliis non obſervata adjeciſſe. Ac primum ad Indos & Perſas quod attinet , præter ritus ipſorum , quos cum Moſaicis cognationem habere deprehendimus, ſervatur a quibusdam ex illis, nec non a Tartaris Iberiam & Albaniam incolentibus, Moſaica ea lex, qua fratris absque liberis defuncti uxorem frater ducere tenetur, *& ſuſcitare ſemen fratris ſui.* Taprobanenſium Regi in cauſſis capitalibus ſeptuaginta dabantur conſiliarii , juxta Moſis inſtituta. Beruenſium maris Indici accolarum unica hæc erat religio, teſte Nubienſi Geographo, lapides erigere , & adipe piſcium delibutos adorare ; more traducto ex lapide quem erexit in titulum Jacobus , & oleo unxit. Sunt apud Sinas quidam magiſtratus, quorum veſtes infima parte tintinnabulis ſunt redimitæ , uti illa ſummi Ebræorum Pontificis. Gallorum Syrorum Hierapolitani Deæ Syriæ templi miniſteria obeuntium ritus quosdam Moſaicis valde conſentaneos Lucianus tradidit. Poſt ſepultum e numero ſuorum aliquem , Templo per ſeptem dies abſtinebant : quem morem hodieque retinent Perſæ cultores idolorum. Cauſſam dedit iſtud Moſis : *Si quis in agro tetigerit cadaver occiſi hominis , aut per ſe mortui , ſive os illius, ſive ſepulcrum, immundus erit ſeptem diebus.* Quisquis Gallorum cadaver aſpexerat, non niſi poſtridie , ac luſtratus, Templum, ſubibat. Moſes ibidem : *Omnis qui tetigerit humana anima mortuum , & aſperſus hac commiſtione non fuerit , polluet Tabernaculum Domini.* Mortuos conſanguinei lugebant per triginta dies, nec niſi raſo capite in Templum ingrediebantur. Totidem dies Moſi lugendo Iſraelitæ tribuerunt. Convenit præterea lex Deuteronomii de captiva a Domino amata : *Introduces eam in domum tuam , quæ radet cæſariem, & circumcidet ungues , & deponet veſtem in qua capta eſt , ſedensque in domo tua flebit patrem & matrem ſuam uno menſe.* Hanc legem repræſentans Joſephus addit numerum iſtum dierum ſapienti ad lugendos amicos ſufficere : & in libris de bello Judaico narrat interitum ſuum Hieroſolymitanis falſo nuntiatum , per dies triginta fuiſſe ab ipſis comploratum. Hierapolitani Galli immundos exiſtimabant ſues, iisque nec veſcebantur, nec in ſacris utebantur ; uti nec Galatæ Peſſinuntii ; quod prorſus Moſaicum eſt. Plurima quoque Moſaica habent feri & hominum extremi Lappones. Immundas habent feminas menſtruales. Sanguine victimæ tingunt idola. Ejus adipem cum parte carnium Diis ſuis offerunt, reliquam comedunt. Poſt nuptias per aliquod tempus in ſoceri contubernio & famulatu morantur. Circa montem, quem ſacrum habent, certos fines determinant, intra quos pedem temere inferre non liceat.

Deut. 25, 5.

Geograph. Nub. Clim. 1. Part. 7.

Lucian. l. de Dea Syr.

Num. 19, 16

Num. 19, 13

Deut. 21, 12. 13.

Joſ. Antiq. l. 4. c. 8.

Levit. 11. 7. 8.

Tyriorum colonia fuerunt Gades. Vetuſtiſſimum illic Herculis Templum a Phœnicibus conditum viſebatur , & ceremoniis Phœniciis celebratum. Sic autem deſcribitur a Silio, ut multa in eo religionis Ebraicæ veſtigia appareant. Templum illud non ſaxis, ſed trabibus conſtabat, ad modum Tabernaculi Ebræorum : nam Templo Salomonis vetuſtius fuit Gaditanum. Hoc ſues arcebantur, Linea veſte induebantur, qui ad ſacra accedebant. Pedibus erant nudis, quemadmodum & Moſes coram ardente rubo. Uxoribus abſtinebant ὁ τῇ τάξει τῆς ἱερωσύνης. *In ordine vicis ſuæ.* Ignis illic perpetuus.

Sil. l. 3.

Sed nulla effigies, ſimulacraque nota Deorum;
Majeſtate locum, & ſacro implevere timore.

Atque hos ritus ne aliunde petitos putes quam e Phœnicia, cavet Appianus in Ibericis, ubi de hoc Templo diſſerens ait: Θρησκεύεται δὲ καὶ Φοινικῆς *Colitur etiam nunc ritu Phœnicio.* Idem habent Diodorus & Arrianus. Carthaginenſes Tyriorum propago vinum fundebant in ſacrificiis, & frugum ſuarum primitias & decumas Tyrum ad Herculem mittebant, ritu Ebraico. Penetraverat & ad Indos mos idem decimarum ſolvendarum. Sed & vicini Judæorum Arabes, juxta Plinium, decumas thuris Sabotam miſſi offerebant Deo ſuo Sabi; quem Bacchum eſſe diſcant obiter ſtudioſi, non Solem, ut vult Bochartus, niſi quatenus Sol idem eſt ac Oſiris, qui & Bacchus. Fruſtra ergo pro *Sabis*, legit *Samis*, ut ſit, שמש *Sol.* Sabis enim Arabum non alius eſt ac Sabbus, quod Bacchi cognomen eſſe perhibet Plutarchus; nec alius ac Sabacius Phrygum, & Thracum, quem Bacchum eſſe conſtat; nec alius ac Sabus, vel Sabinus, qui Sabinorum Deus eſt, teſtibus Dionyſio & Silio; ipſoque Virgilio, cui pater Sabinus viſitator nuncupatur; nam Sabinorum agros vini feraces eſſe docet Strabo, ac propterea Baccho erant ſacri, totaque adeo Italia, ut perhibet Sophocles: unde Heſychius Sabum eumdem eſſe tradit ac Sabazium. A Deo Sabi nomen habuit rex Arabiæ Felicis Sabos, adverſus quem Ælius Largus exercitum duxit tempore Auguſti; ut eſt apud Dionem & Strabonem, qui Ælium hunc, cognominat Gallum, non Largum; & rectius: hic eſt enim Cornelius Gallus, celebris Poeta. Origo nominis סבא, *potavit*; ut tradit ipſe Bochartus, & ante illum Heinſius in Ariſtarcho ſacro. Hinc & apud Heſichium, Σαβάζων, βακχεύων, &c, Σάβος, βακχεία; & apud Harpocrationem & Scholiaſten Ariſtophanis, σαβοῖ, Sabazii ſacerdotes: & vociferationes orgiorum Sabazii, ἰοὺ, σαβοῖ. Adde Mythicos natum finxiſſe Bacchum in Arabia, divinosque illic honores ei fuiſſe tributos. Arabumque genti Deos præfici a Strabone, Jovem & Bacchum. Sed regrediamur in viam. A Moſe initium habuerunt Ebræorum Judices, qui שפטים appellabantur; Ithobalo ac Baali Tyri regibus ſucceſſerunt שפטים, ſive δικασταὶ, hoc eſt Judices, quos ex Actis Tyriorum recenſet Joſephus. Indidem Carthaginenſium Suffetes, quod & nomen indicat.

Colitur etiam nunc ritu Phœnicio. — Diod. l. 5. Arrian. de exped. Al. l. 2.
Plin. l. 12. c. 14.
Both. l. 2. Phal. c. 17.
Plut. Symp. l. 4. Quæſt. 5.
Dion. Hal. Antiq. l. 2. Sil. l. 8. Virg. Æn. 7
Strab. l. 5.
Sophocl. Antig. v. 1150.
Heſych. in Σαβάζιος & Σαβάζων & Σάβος.
Dio. l. 53. Strab. l. 16.
Heinſ. Ariſtarch. ſacr. Part. 1. c. 1.
Harpocr. in Σαβάζ. Ariſtoph. Schol. Veſp
Strab. l. 16.
Joſeph. l. 1. adv. Apion.

Habebant & Ægyptii ſuos δικαστὰς, Ebræorum δικασταῖς ſimiles, non eorum qui שפטים appellabantur proprie, ſed Sacerdotum Levitici generis, qui judicia exercebant. Judices illi Ægyptii, fuerunt itidem ab initio generis ſacris obeundis deſtinati, quibus ſuus præerat Pontifex, ſigillum ſaphirinum de collo ſuſpenſum gerens, quod Veritas appellabatur. Notatum id Diodoro & Æliano, & a Moſaicis inſtitutis manifeſto ſumtum eſt, vel ipſo Æliano teſte, qui a Mercurio hæc Ægyptios accepiſſe ſcribit. Atqui Mercurium Molem eſſe ſcimus. Templa Ægyptiorum olim ſimulacris carebant. Suilla abſtinuiſſe ſcribit Herodotus; Phœnices quoque & Elagabalum Syrum Herodianus. Pleniluniorum tamen tempore Libero & Lunæ ſuem mactare, eodemque veſci licebat Ægyptiis: cujus ſacrificii ritum, ab Herodoto traditum, ſi quis contulerit cum ſacrificiis Pacificorum a Moſe ſancitis, ab hoc illud derivatum fatebitur. Lineas Sacerdotum Ebræorum tunicas imitati ſunt linigeri Iſidis Sacerdotes. Serpentem argenteam colunt, memores Moſaicæ illius æneæ. Serapidi panificia obtuliſſe Aegyptios diſcimus ex Suetonio; ad exemplum ſcilicet Panum propoſitionis. Vinum & oleum victimis affudiſſe Aegyptios prodit Herodotus, uti fiebat apud Ebræos in jugi & quotidiano ſacrificio agnorum duorum. Vino abſtinebant, & in caſto erant tempore ὑφηγείας (*vicis*) ſuæ Aegyptii Sacerdotes, perinde ut Ebræi. Animalium mundorum & immundorum diſcrimen, ex ungularum fiſſione vel ſoliditate, ex pinnis & ſquamis, earumve defectu petitum, in Aegypto, ut inter Ebræos obtinuit. Apud utrosque ſi cui ὀνειρογμὸς (*libidinoſum inſomnium*) contigerat, is ablui jubebatur. Victimas oculis captas, aut maculoſas Deo offerre, utrisque nefas erat. Utrique holocauſta Deo faciebant, quemadmodum & Cyprii. Circumcidebant virilia Aegyptii: quem morem ab ipſis Phœnices & Syri neq; acceperunt, neq; ſe fatentur accepiſſe, quod vult Herodotus ad Saturnum quippe Phœnices referunt circumciſionis inſtitutum, ut in Sanchoniathonicis ſuis ſcribit Philo Byblius, homo Phœnix, & rerum ſuarum Herodoto longe conſultior. Solos quidem Judæos in Syria circumcidi

Diod. l. 1. Ælian. Var. Hiſt. l. 14. c. 34.
Herod. l. 2. c. 47. Herodian. l. 5.
Suet. Veſp. c. 7.
Herod. l. 2. c. 39. 47.
Herod. l. 2. c. 37. & 104.
Phil. Bybl. apud Euſ. Præp. Ev. l. 1.

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Joſeph. Antiq. l. 8. c. 4. & l. 1. contra Ap.

cumcidi Joſephus aſſeverat: quod ejus ætate verum fuit; jam enim apud multas gentes exoleverat ritus ille, qui prius ſervabatur. Minime ergo ab Ægyptiis venit ad Ebræos; cum ab Iſmaele contra & Ceturæ filiis Arabes, Idumæi, Ammonitæ, Moabitæ; Madianitæ, Troglodytæ; ab Arabibus Ægyptii, ab Ægyptiis Colchi, & Æthiopes, in hisque Creophagi, & ab hac amputatione Colobi dicti, conſuetudinem hanc acceperint, ut alibi obſervavimus: nam Ægyptiæ circumciſionis non eamdem cauſſam eſſe ac Judaicæ, & differre utramque definit Origenes. Judæi certe octavo circumcidebantur ætatis die. Ægyptii decimo tertio anno, quemadmodum & Iſmaelitæ. Non omnes præterea circumcidebantur apud Ægyptios; ſed ii ſolum qui literis aut ſacris operam dabant, cum Judæi ad unum omnes lege Moſis ad ponendum præputium adſtringerentur. Verum quod Ægyptios, vanam gentem & Judæos exoſam, de ſe deque his prædicantes audiverat Herodotus, id bona fide retulit, & poſteris Straboniique ac Celſo Epicureo imprimis ad eumdem errorem prævit. Tenebras Ægyptii luce antiquiores cenſebant. Per hebdomadas dierum diſcreta fuerunt Ægyptiis temporum ſpatia, nec non & Brachmanibus Indis, & Gallis noſtris, & Germanis, nec non & Britannis, & ipſis etiam barbaris Americanis; & Græcis quoque, ut mox dicam. Inſignis eſt locus R. Gedaliæ in Catena Cabalæ, quo in confeſſo apud Ethnicos eſſe ait, univerſum orbem Sabbathum celebrare. Inſignis & ille Joſephi, quem repræſentare operæ pretium eſt: *οὐ γάρ ἐστι πόλις ἑλλήνων οὐδὲ βαρβάρων, οὐδὲ ἔθνος, οὗ μὴ τὸ τῆς ἑβδομάδος, ἣν ἄρχομεν ἡμεῖς, τὸ ἔθος ἐ διαπέφοιτηκεν. Nulla omnino urbs eſt vel Græcorum, vel Barbarorum, neque ulla gens, ad quam non penetraverit mos celebrandi ſeptimi diei, quem feriati traducimus.* Inſignes & illi Philus, & Theophili Antiocheni, quibus ritum hunc declarant, non unius urbis aut gentis eſſe, ſed omnium. Factum id apud illos crederem, *quod e ſeptem ſideribus quæ is mortales regunt, altiſſimo orbe & præcipua potentia ſtella Saturni feratur, ac pleraque cœleſtium vim ſuam & curſum ſeptimos per numeros conficiant*; ut falſo de Judaici Sabbathi origine diſſerit Tacitus; quorum ſimilia habent Chæremon apud Porphyrium, & Dio Caſſius, qui in eo etiam peccat, quod moris hujus originem recentem eſſe vult, & ab Ægyptiis profectam, unde in Judæos & reliquos homines dimanarit; quod & nuper viri docti probare ſunt conati, cum veteſtiſſimam eſſe doceat Herodotus, ut ante nos obſervavit Grotius; cumque ejus antiquitatem hoc quem indicavi loco Tacitus prædicet: etſi vulgo recepta non fuit, palamque obſervata Sabbathi colendi conſuetudo, ante ætatem Theodoſii. Verum tamen ſcimus plerasque gentes ſacrum habuiſſe ſeptimum diem, & die hoc mundi creationem abſolutam exiſtimaſſe. Ex urbibus illis, in quas tutum patre perfugium homicidii non ſponte rei ſanxerat Moſes, orta videntur aſyla illa Neptuni & Oſiridis in Ægypto: & illa Jovis & Veneris in Cypro, quorum meminit Tacitus. Ex legum ſuarum præſcripto fratrum defunctorum uxores ducebant Ægyptii, ut diſcimus ex lege quadam Codicis: nempe juxta jus Moſaicum.

Orig. l. 5. contra Celſ.

Strab. l. 17. Celſ. apud Origen. l. 1. contra Celſ.

Tacit. Ann. l. 3. Cod. l. 5. Tit. 5. Leg. 8.

Manavit quoque a Judæis ad Ammonios Aegyptiorum colonos ritus lychni in templo ſemper ardentis. Ammonis templo Præfectus erat Pontifex, cujus veſtimenta deſcribit Pſeudo-Athenagoras in Eroticis, veſtimentorum ſummi Judæorum Sacerdotis ita ſimilia, ut ad illorum exemplum fuiſſe elaborata nemo dubitare poſſit. Reliqui vero Ammonis Sacerdotes ad modum Ebræorum Sacerdotum lineis veſtibus utebantur. Sinum Arabicum deſcribens Diodorus, apud accolas Ichthyophagos fama a patribus accepta ferri ait, æſtu ingenti mare hoc olim ita fuiſſe exſiccatum, ut fundus appareret; tum revolutis deinde aquis in priſtinum fuiſſe ſtatum reſtitutum: quæ non alia ſunt, quam quæ in mirifica Ebræorum διαβάσει *(transmiſſione)* contigiſſe narrat Moſes. Suillam averſari Arabes teſtatur Solinus, qui & addit invectos in Arabiam ſues interire. Caffari, gens prope ferina, ſi quando interfuerunt funeri, corpus lavant. Gentis Sinenſis, quæ magna floret ingenii & eruditionis laude, Chronologiam nobis ſumma fide repræſentavit Martinus Martinius: quam ſi quis ad Moſaicos ἀποδείξεις *(ratiocinia)* exegerit, tantam deprehendet congruentiam, ut fidem utrique adjungere neceſſe ſit. Lux quoque accedet & robur Moſaicis annorum computationibus, ſi confligantur cum Siamenſibus, Perſicis,

Athen. Er. l. 5.

Diod. l. 3.

Joſeph. l. 2. contr. Ap.

Philon. de opif. mund. Theoph. Antioch. ad Autol. l. 2.

Solin. c. 33.

Tacit. l. 5. Hiſt. c. 4. Porph. de abſtin. ab anim. l. 4 Dio l. 37.

Herod. l. 2. Grot. de verit. relig. Chriſt. l. 1.

ſicis, Chaldaicis, Arabicis, Aegyptiis, & Aethiopicis. Sinis finitimi Tartari animalium quorundam idolis ſuis immolatorum oſſa confringere religioni ducunt: Calendas cantibus & compotationibus celebrant: mortuos luctu triginta dierum proſequuntur: porcos non alunt: adulterium morte plectunt: uti ex Johanne Plancarpinio, aliisque diſſerit Vincentius Bellovacenſis. Atque hæc mere Moſaica ſunt.

Vinc. Bellov. Specul. hiſt. l. 30. c. 72. 78. 86. 89. & l. 32. c. 4. & 6.

II. Sed hæc levia, præut illa ſunt, quæ a Judæis mutuati ſunt Græci. Amplis jam & luculentis diſſertationibus id argumentum perſecuti ſunt Joſephus, Juſtinus, Clemens Alexandrinus, & Euſebius. Cum præſentes Deos dixerunt Græci caſtas domos inviſere ſolitos fuiſſe, & ſeſe mortalium cœtibus oſtendere, antequam ſpreta eſſet pietas, manifeſto iis præluxit Moſes, qui crebras Dei ad homines itiones, habitosque cum iis congreſſus narrat. Paucula tamen vel ſtrictim delibata, vel omnino prætermiſſa ab aliis hic quoque attingemus, ne pars illa a nobis penitus neglecta videatur. Ex nebulis illis, unde ſæpe ad Jobum, ad Moſem & Iſraelitas oracula edidit Deus, Homerus, eumque ſecuti Poëtæ Deos in nubibus locare ſolent. Septimum diem Græcis veteri inſtituto ſacrum fuiſſe Joſephus aſſeverat, & alii deinde demonſtrarunt. Luculenter id probant apud Euſebium, Ariſtobulus, & Clemens Alexandrinus, ex Homero, Heſiodo, Lino ψευδωνύμῳ (*falſum nomen gerente,*) Solone & Callimacho, ex quorum verbis intelligitur credidiſſe eos, ſeptimo die completam fuiſſe rerum omnium procreationem. Igitur eo die feriæ in Scholis puerorum indicebantur. Et eum elegerat Diogenes Grammaticus, quo Rhodi publice diſputaret. Septenarium numerum nuptiarum feſtivitatibus & lætitiis dicatum fuiſſe Moſaica nos docet Hiſtoria. *Imple hebdomadam dierum hujus copulæ*, inquit Laban ad Jacobum, poſtquam pro Rachele Lia huic ſuppoſita eſt. Quæ conſuetudo manavit ad Jacobi poſteros, eamque in Samſonis nuptiis obſervatam prodit liber Judicum. Tobiam cum uxore Sara redeuntem ſeptem dierum epulis Tobias pater excepit: cum apud Raguelem per quatuordecim dies ejusdem nuptiæ fuiſſent celebratæ. Morem autem eumdem tenuiſſe Ethnicos oſtendit Claudianus in præfatione Epithalamii in nuptias Honorii & Mariæ, & per ſeptem dies Pelei & Thetidis nuptias celebratas fuiſſe ſcribit. Oſtendit & Donatus in Terentium: *In nuptiis*, inquit, *ſeptimus dies inſtaurationem voti habet.* Hinc ereptam ſibi conjugem ſeptem totos menſes Orpheus luxit. Haudquaquam profecto me fugit ſeptenarium numerum propter ſterilitatem, & quod neque gignat, neque gignatur, Virginem & Minervam a Pythagoreis fuiſſe appellatum. Ita a Plutarcho, Theone Smyrneo, Macrobio, & aliis accepimus. Docuit quoque me Philo ab iisdem Philoſophis fuiſſe comparatum Deo ipſi numerum hunc, quod immobilis ſit; quippe qui neque gignatur, neque gignat; generationem enim eſſe & nullam ſine motu. Verum ex eodem quoque Philone didici ſenarium eſſe γονιμώτατον, (*fecundiſſimum;*) marem enim eſſe & feminam, & ex utriusque viribus conflatum; ex ternario videlicet numero, qui imparium primus eſt & maſculus, ducto in binarium, qui parium primus eſt & femineus. Hanc ob cauſſam *Veneri eſſe attributum* ſcribit Martianus Capella. Propterea quoque Conjugium a Pythagoreis eſſe nominatum ſtatuunt Plutarchus, Clemens Alexandrinus, & Ariſtides Quintilianus: vel quod γάμου ἔργον ὅμοια ποιῇ τὰ ἔκγονα τοῖς γονεῦσι· *Conjugii opus liberos genitoribus ſimiles efficit*, ut vult Theon. Cenſorinus vero *fundamentum gignendi* ſenionem eſſe tradit, quod ſit perfectus, & ex partibus ſuis, ſexta, tertia, & dimidia conſtet. Et Jamblichus Veneri vult fieri ſacra die ſexto, quod hic numerus omnis numerorum naturæ ſit particeps. Itaque propter hanc ipſam ſenario attributam fecunditatem videntur Veteres ſtatim poſt completum ſenarium numerum, die nempe proxime ſequente, ſeptimo videlicet, feſtivitatem nuptialem celebraſſe. Nec enim vi ſua pollet numerus, niſi ſit abſolutus & perfectus; quamobrem nec fecunditatem ſuam expromere putabatur ſenarius, niſi completus fuiſſet & evolutus, ineunte nempe ſeptimo, cujus in decurſu vigebat genitalis illa ſenarii vis, & conjuges ipſos ſubibat. Nec ante afficere eos incipiebat ſeptenarii ſterilitas, quam cum integritatem ſuam numerus hic fuerat aſſecutus, octavo videlicet inchoato. Atque hæc quidem exiſtimaverim ſpectaſſe Ethnicos, eamque moris hujus cauſſam credidiſſe

Joſeph. l. 2. contr. Ap. Euſeb. l. 13. Præp. Ev.

Gen. 29, 27.

Jud. 14, 12. & ſeq.

Terent. Phorm. Act. 1. Sc. 1.

Plut. de Iſ Theon. Mathem. c. 46. Macrob. in Somn. Scip. l. 1. c. 6. Phil. περὶ κοσμου.

Mart. Capell. l. 7.

Plutarch. περὶ τῆς ψυχογονίας. Clem. Alex. Strom. 5. Ariſtid. Quint. de muſic. l. 3. Theon. Matt. c. 45. Cenſor. c. 11

didiſſe; ignaros videlicet Ebraicorum rituum a Moſe traditorum, unde conſuetudinem iſtam ad ipſos primum manaſſe vero propius eſt: cum præſertim diem ſeptimum, ut dixi, ſacrum haberent. Ebræi autem ad has numerorum virtutes haudquaquam attendebant. Inventa hæc fuerunt Pythagoreorum. Rationem potius habuiſſe reor ſenarii dierum numeri, quo hæc univerſitas rerum a Deo condita eſt: quo peracto opere, velut feſtum quoddam, & feriæ ſolennes conſecutæ ſunt: cujus feſti ſymbolum fuit celebritas nuptiarum. Neque vero contra Auguſtini auctoritatem negare velim, idcirco ſex diebus opificium mundi hujus Deum compleviſſe, quod ſenarius numerus ſit perfectus. Vere enim obſervatum ab eo eſt, non propterea perfectum eſſe numerum ſenarium, quod ſex diebus opera ſua Deus perfecerit; ſed ſex diebus opera ſua Deum perfeciſſe, quod ſenarius numerus perfectus ſit: quippe numerum hunc fore perfectum, etiamſi ſex diebus mundus non eſſet conditus; Deum vero ſex diebus mundum non fuiſſe conditurum, ſi ſenarius numerus perfectus non fuiſſet. Id tantum volo, idcirco quod ſex diebus mundum Deus condiderit, propterea plurimas gentes ſenarium numerum ſacrum habuiſſe. Cæterum & ſeptenario numero animam humanam generatam eſſe Timæus Platonis docuit, & ex eo Macrobius; ex Cicerone vero, hunc *numerum rerum omnium fere nodum eſſe*, & *geminam vim obtinere vinciendi*. Nunc ad rem. Neomenias Græcis ſacras fuiſſe cognoſcitur ex Porphyrio. Inde Laconicæ Lunæ fuere in proverbio. Jonica gens in partes duodecim diſtributa eſt, ad exemplum, ut videtur, Ebraicæ gentis in tribus totidem diſtinctæ. Jam ſupra oſtendimus Plutarchum exiſtimaſſe Tabernaculorum feſtum, βακχεῖον *(bacchationem)* eſſe & θυρσοφορίαν *(thyrſorum geſtationem,)* cum βακχεῖον contra & θυρσοφορίου videantur natæ ex Ebraica Scenopegia; atque hoc potiſſimum feſtum quod Cereri poſt collectas æſtivas fruges, & illud quod Baccho & Minervæ poſt autumnales fructus conditos celebrabatur. ὀσχοφόρια *(feſtum geſtationis ramorum)* Græci hoc appellabant, illud θαλύσια *(Cerealia)* & συγκομιστήρια *(feſtum vectionis frugum.)* Sed & in Carniis, feſto Apollinis, apud Cyrenenſes, & apud Lacedæmonios, cum Copidem celebrarent, σκιάδες *(umbracula)* erigebantur quædam, in iisque convivia agitabantur. Decumarum Deo offerendarum inſtitutum tranſiiſſe a Judæis ad Græcos & Romanos tralatitium eſt. Ergo decima quæque Diis ſuis pene omnibus hos obtuliſſe, cum ex aliis, tum præcipue ex Feſto cognoſcimus. Indidem prædæ Jovi & Diis offerendæ venit ad utrosque conſuetudo. Unde Virgilius:

Irruimus ferro, & Divos, ipſumque vocamus
In partem prædamque Jovem.

Unde & Romæ templum Jovis Prædatoris. Quippe & manubiarum partem Deo obtulerat Abrahamus. Tranſiit & ad illos fœderum per hoſtiarum ſectionem pangendorum mos ab Abrahamo, quem hoc ritu fœdus ſanxiſſe cum Deo legimus. Ex nemore etiam, quod plantavit in Berſabee, *ut invocaret ibi nomen Domini Dei æterni*, propagata videtur apud Ethnicos lucorum ad profanos Deorum cultus & ſacrificia conſerendorum conſuetudo. Lapides in triviis ungebant, & poſitis genibus adorabant: & *tanquam ineſſet vis præſens, adulabantur, affabantur, & beneficia poſcebant:* quod a ſe factum aliquando queritur Arnobius. Unde natum Proverbium, a Clemente Alexandrino adnotatum, πάντα λίθον λιπαρὸν προσκυνῶν *Omnem lapidem unctum adorans*; traducto inde more, quod Jacob lapidem, cui capite innixus ſcalam in ſomnis viderat, *erexit in titulum, fundens oleum deſuper*. Ex eo quod Moſes ad Deum accedens, & in terra ſancta conſiſtens nudis pedibus eſſe juſſus eſt, votorum nudis pedibus eſſe juſſus eſt, votorum nudis pedibus ſolvendorum conſuetudo invaluit in Judæa,

Obſervant ubi feſta mero pede ſabbatha Reges:

quam & tenuiſſe Berenicen legimus apud Joſephum, cum ſacrificiis Deo rite peractis nudo pede ad Flori tribunal acceſſit. Uſurpatum deinde fuiſſe morem hunc narrat Juſtinus ab exteris gentibus, quæ pedes exuere ſolebant, cum fana ingrederentur. Hoc habitu Diis ſacra faciebant Pythagoras & Proclus; hoc Cretes, cum in ædem Britomartis introibant; hoc Græci ſæpius, ut ſcimus ex Callimacho & Valerio Flacco; hoc Romani, cum ad impetrandos de cœlo imbres denunciatis populo Nudipedalibus Aquilicia Jovi immolabant

Auguſt. de Geneſ. ad liter. l. 4. c. 7.

Macrob. in Somn. Scip. l. 1. c. 6.

Porphyr. περὶ ἀφῶν. ἀπορ.

Plut. Symp. l. 4. Qu. 5.

Virg. Æn. l. 3.

Gen. 14, 20.

Gen. 22, 33.

Gen. 15, 9. 17

Arnob. l. 1. Clem. Al. Strom. 7. Gen. 28, 18. 19. & 35, 14. Exod. 3, 5.

Juv. Sat. 6.

Joſeph. de bell. Jud. l. 2. c. 15. Juſtin. Apol. 2.

Callimach. Hymn. in Cerer. Val. Fl. l. 2.

immolabant; hoc *proceres togati, mauris Idæa*
Prudent. περὶ στεφ. *facris, ante carpentum*, ut eſt apud Prudentium. Cujus moris ſpecimen aliquod in variis Galliæ noſtræ locis hodieque retineri, & ad eliciendas aquas nudis pedibus loca ſacra homines ſupplices adire cognovimus. Quid quod & in Judæorum gratiam Nudipedalia
Hieronym. l. 1. adv. Jovin. c. 8. & in Gal. 4. exercuiſſe Paulum tradit Hieronymus: nudis enim pedibus Templum inire ſolebant Judæi, præcipue feſto Propitiationum die. Quod unde habuerit Hieronymus, comminiſci ſane non poſſum: nihil enim hujusmodi in Libris ſacris reperias. Quemadmodum aram cremandis victimis dicatam pro foribus Tabernaculi ſtatuit Moſes, cum ſanctiora eſſent in adytis; ita altaria fere in Templorum veſtibulis collocabant Græci, cum ſigna intus eſſent. Pedes, manusque abluebant Græci
Exod. 30, 18. & ſeq. ſacris operaturi, ex Moſis inſtituto. Hinc & vela prætendebant in templis, velut in Olympico Jovis, & in Epheſio Dianæ. Indidem & ſactis vinum adhibebant. Sangui-
Exod. 29, 16. nem victimarum circa aram fundi ſanxit Moſes: idipſum a Græcis & Romanis uſurpatum eſt, ut ſcitur ex Porphyrio in libro περὶ τῆς ἐκ λογίων φιλοσοφίας, *(de philoſophia ex oraculis)*
Euſ. Præp. Ev. l. 4. c. 9. Levit. 2, 13. Plin. l. 31. c. 7 cujus fragmentum affert Euſebius; & ex Luciani libro de ſacrificiis. Ait Moſes, *In oblatione tua offeres ſal:* ait Plinius, *Nulla ſacra conficiuntur ſine mola ſalſa.* ὀυλὰς & ἀλοχύτας Græci appellant. Oraculum refert illic Porphyrius, quod cœleſtibus Diis ſupremas victimarum partes adoleri jubet, reliqua comedi; quod ex præſcripta a Moſe partitione hoſtiarum pro delicto, aliarumque, ortum habuit. Auctor is quoque Græcis fuit ritus illius, ab Homero & Apollonio notati, & ab
Æſchyl. Prometh. v. 495. & ſeq. Æſchylo tribuit Prometheo, operiendarum adipe partium victimæ, quæ cremandæ eſſent: auctor & holocauſtorum faciendorum. Quanquam & ante Moſem ab aliis gentibus fiebant. Pervenit & ad Græcos lex Moſis de victimis integris & omni vitio carentibus Deo offerendis, & de partibus quibusdam victimarum ſecernendis, partimque conſecrandis Deo, partim comedendis. Menſæ hujus aureæ, cui imponebantur Panes propoſitionis, inſtar fuerunt menſæ illæ ſacræ, Diis olim apponi ſolitæ, non apud Græcos ſolum, ſed apud Romanos etiam, & Babylonios, &
Levit. 16, 26 & ſeq. Perſas, & Æthiopas. Ex lege in Levitico tradita, de veſtibus ejus abluendis, qui vel emiſſarium caprum dimiſiſſet, vel immolatos pro peccato vitulum aut hircum combuſſiſſet, manavit illa altera, a Græcorum Theologis uno conſenſu recepta, juxta Porphyrii teſti-
Porph. Lib. περὶ ἀφ. ἐκ. monium, quæ eum piaculis uti, & corpus ac veſtes aqua ſancit eluere, quisquis victimas ἐκτροπαίους (*per quas mala avertuntur*) attigerit. Vetabantur item Pythagorei funeribus intereſſe, propter ſimilem Levitici legem, Levit. 21, 11. qua & Græcorum Sacerdotes adſtricti erant. Repetendus & ab Ebræis mos veſtium in luctu ſcindendarum, & pulveris capiti inſpergendi. Erant apud Græcos & Ebræos, qui cæſariem ſuam Deo conſecrarent. Immundus erat utriusque quisquis humanum cadaver tetigiſſet: & ſacris faciendis arcebatur, quisquis ſanguine humano pollutus eſſet. Ex
Num. 5. lege Zelotypiæ, quæ traditur in libro Numerorum, prodit Stigis fabula, cujus numen
Virg. Æn. 6. Dii jurare timent & fallere; & varii diverſarum gentium ritus, quibus aqua vel igne occultorum facinorum veritas exploratur. Ex lege Jubilæi, qua in ſolido rurſus locabantur, qui fundo ſuo exciderant, prodiiſſe videtur Locrenſium lex, qua cautum erat ne quis avitum fundum alienaret. Nonne ex Moſaicis quoque profectam dicas Oxyli Heraclidarum ducis & Eleorum regis legem, qua agros pignori opponi vetuit? Placuit Rhadamanthyi, atque item Charondæ, ταυτοπαθίαι, ſive lex talionis, quam primo invexerat Moſes. Suilla denique ſancte abſtinuiſſe Cretenſes refert Agathocles Babylonius apud Athenæum. Et
Athen. l. 9 Veneri cæterarum victimarum femora offerebant Sicyonii, minime vero ſuillarum. Et apud Cherſonitas Hemitheæ ſacris intereſſe ei non licebat, qui porcum attigiſſet vel comediſſet.

III. Nulla tamen Græciæ regio plures, *atque in his maxime Athenienſium:* quam Attica, Iſraelitarum ſervavit ritus, partim a Phœnicibus ſibi traditos, qui hæc littora, commercii cauſſa frequentabant; partim a Solone, quem multa de legibus Ægyptiorum, quæ Moſaicis conſimiles erant, tranſtuliſſe ex Diodoro notavimus: & jam ante a
Diod. l. 1. Cecrope, ſeu quisquis eos ex Ægypto in Aticam traduxit; Saitarum enim colonia ſunt Athenæ, & ad Ægyptiæ Reipublicæ formam
Euſeb. l. 12. c. 36. Præp. Ev. Ariſt. apud Euſ. Præp. Ev. l. 13. c. 12. Athenienſis conſtituta eſt: & multo poſt deinde a Platone, cum legum ſuarum opus conderet, uti ab Ariſtobulo & Euſebio adnotatum eſt. Hujusmodi lex ea eſt, qua filia

ἐπίκληρος

ἐπιλλήρους (*ad quam pertinebat universa hæreditas*) gentili ſuo nubere jubebatur: atque is ſi ad res Veneris imbecillus erat, puellæ licebat, ejus qui proximus eſſet agnatus, opera uti: cujus legis vetuſtatem oſtendit Danaidum conjugium: quæque a Charonda in Thutinos ſuos translata eſt, licet deinde fuerit immutata: & altera, qua Sacerdos uxorem ducens, virginem cogebatur & civem ducere: ipſe caſto & integro corpore eſſe debebat: & illa, qua ſanxerat Solon victimas eſſe ἀρτελῆ, hoc eſt ὁλοκλήρους καὶ ἐντελεῖς, *integras & perfectas*; & agnum anniculo minorem non mactari; nec non & illa, quæ homicidio admiſſo, cujus ignorabatur auctor, totum vicinæ civitatis populum purgari præcipiebat; & hæc quoq; per quam rarem nocturnum interficere licebat. His addo obſervari ſolitas fuiſſe Neomenias & Hebdomades Lunæ, qui Dies Apollini ſacri erant; & ſeptimi potiſſimum, quibus & juvenes convivia agitabant: addo & aram æneam a Moſe fabricatam, cauſæ fuiſſe cur Diipolia celebrantes in Acropoli Athenienſes, ſuper ænea menſa placentas & liba apponerent, uti factum refert Porphyrius: addo & ψωμὰς (*libas*) Jovi offerri ſolita, nihil aliud fuiſſe quam ἅλευρον ἐλαίῳ διϊσημένον, *farinam oleo conſperſum*, ut diſcere licet ex Scholiaſte Ariſtophanis: qualem nempe Deo offerri præcepit Moſes. Vetuſtiſſimis temporibus Deo ſolis illis θυλήμασι (*placentis*) placaſſe homines docet Ovidius: neque morem hunc intermiſerunt, cum cœperunt pecudes ad ſacrificia cædere; nam & abſolutis ſacrificiis θυλήματα (*placentas*) offerebant: ἔτι καὶ νῦν πρὸς τῷ τέλει τῶν θυηλῶν τοῖς θεοῖς θυλήματα χεύμενα *Nunc quoque ſub finem ſacrificiorum liba adhibemus*; inquit Porphyrius. Inde & far in ſacrificiis. Sal quoque in iis adhibebant Athenienſes, ex præſcripto Moſis. Auctor eſt Theophraſtus victimæ partes quasdam, cum eadem gens ſacra faceret, Diis ceſſiſſe. Scribit inſuper Ariſtophanis Scholiaſtes, pecudum armos, κωλὴν ſcilicet, uti ab Ariſtophane appellatur, Mercurio conſecratos Athenis fuiſſe: quia nimirum armum cum pectuſculo *de boſtiis pacificorum* cedere juſſerat Deus Sacerdoti, Aaroni nimirum fratri Moſis, quem Mercurio adumbratum fuiſſe diximus. Docet præterea ſacrificiorum reliquias Sacerdotum fuiſſe; quod & ex Levitici ſanctionibus manaſſe perſpicuum eſt. Decimas Athenienſes Diis ſolvebant, & Regibus, & Prytanibus, unde ſacra, aliique legitimi ſumtus fierent. Docet idem atque alii etiam, moris id fuiſſe Athenienſibus, ut poſtquam extuliſſent mortuum, purgandi cauſſa lavarent; quod ante præſcripſerat Moſes in libro Numerorum, cum quisquis humanum tetigiſſet cadaver, aquæ aſperſione mundari juſſit. Solonis ea lex a decemviris Romam lata, & cum aliis inſcripta duodecim Tabulis, qua vetitum erat, ne mulieres genas raderent in luctu, a Moſe provenit, qui prius caverat, ne ſuper mortuo inciderent carnes ſuas Ebræi. Uti Judæis immundæ habebantur puerperæ, & per quadraginta dies Templo arcebantur, juxta Moſis legem: ita moribus Athenienſium ad eas accedere nefas erat, ut tradunt Theophraſtus & Chryſoſtomus; qui feciſſet, altaribus prohibebatur, teſte Euripide. Urbes illæ denique, in quas velut in aſyla Moſes tutum perfugium eſſe voluerat iis qui imprudentes homicidium admiſiſſent, exemplum præbuere nepotibus Herculis, Aræ Miſericordiæ Athenis conſecrandæ, quo quisquis confugiſſet, per vim inde minime poſſet abduci: præbuere exemplum & Athenienſibus delubri Theſeo condendi, quod ſervis & tenuioris fortunæ hominibus eſſet perfugium; & alterius etiam in inſula Calauria Neptuno dicandi, eodem jure pollentis: ac reliquorum etiam per Græciam & maris Ægæi inſulas, & Græcas Aſiæ urbes: quorum ſtatuendorum tanta fuit licentia & impunitas, ut non ſemel modus fuerit Senatusconſultis præſcribendus. Atque idem jus deinde Chriſtianorum templis conceſſum eſt legibus Imperatorum, quæ habentur in Codice Juſtiniani. Ciſtæ denique, cum in aliis Græcorum, Ægyptiorumque feſtis, tum maxime in Eleuſiniis, & illis incluſæ quisquiliæ, quas recenſet Clemens Alexandrinus, ſimulacra fuerunt Arcæ fœderis.

Plutarch. Solon.

Porph. l. 2. περὶ ἀφ. ἀπεχ.

Ariſtoph. Schol. Plut. & Pace.

Ovid. Faſt. l. 1.

Porph. l. 2. περὶ ἀφ. ἀπεχ.

Theoph. Charact. περὶ ἀναισχυντίας.

Ariſtoph. Schol. Plut. & Veſp.

Lev. 7. 34.

Ariſtoph. Schol. Nub. & Pace.

Num. 19. 11.

Levit. 19. 28. & 21. 5.

Theophr. Charact. περὶ δεισιδαιμονίας. Chryſoſt. Hom. 17. in Epiſt. ad Epheſ. Eurip. Iphig. in Tauris.

Clem. Al. in Protr.

IV. Porro ex Græciæ civitatibus, atque Athenis potiſſimum, ubi Solonis conſtitutiones vigebant, Romam leges reportarunt legati tres, in Græciam hac una de cauſſa miſſi; quas deinde a Decemviris ad populum latas centuriatis comitiis populus univerſus ratas eſſe juſſit. Sed & Romanos Valerii Publicolæ opera & auctoritate adductos, jam ante plurima Solonis inſtituta admiſiſſe perhibet

tum & Romanorum.

Plutarch. in Compar. Solon. & Public.

Plutarchus. Earum Legum, quas tulerunt Decemviri, reliquias collegerunt eruditi horum temporum viri; quas ſi quis evolvat, Moſem in plerisque capitibus agnoſcet. Major eſt etiam Imperatoriarum ſanctionum, quæ his ſucceſſerunt, cum Moſaicis affinitas. Libellum ſcripſit olim Licinius Rufinus hoc titulo: *Collatio legum Judaicarum & Romanarum.* Primus e tenebris opus hoc eruit Petrus Pithœus, & typis ſubjecit. Adeatur modo; res quam probamus apparebit. Præter illas vero, alias etiam in veterum ſcriptis obſervavimus, e quibus aliquot hic ob oculos Lectorum proponemus, e jure Pontificio Romanorum potiſſimum ſelectas. Herculi in culina fiebat ſacrificium proficiſcendi cauſſa, quod Propter viam dicebatur, hoc eſt, ἐξιτήριον (*ſacrificia in diſceſſu fieri ſolita*) in quo mos erat, ut ſi quid ex cibis polluctis fuiſſet reliquum, igne conſumeretur. Id qui faceret, Propter viam facere dicebatur, non Proterviam, ut habent vulgati Macrobii codices, qui viros doctos complures in fraudem illexerunt. Sed hic error eſt Feſto arguitur. Idem in ſacrificio Paſchæ factum eſt a Judæis ex Ægypto profecturis; Propter viam nimirum, quam in Chanaan capeſſebant. Ex azymis feſti ejusdem factum puto, ut farina fermento miſta Flamines abſtinuerint. Victimarum ſanguinem in ara fundebant Romani: ſic nempe a Moſe fuerat inſtitutum. Ψωτῶν (*liborum*) Jovi offerendorum morem ab Athenienſibus Romani acceperunt, Athenienſes a Judæis. Quanquam id a Trojanis potius Romanos habuiſſe credent, qui commentitium illum Æneæ in Italiam adventum pro vero certoque habent: nam ritus Trojanorum, a quibus ortos ſe ferebant Romani, deſcribens Virgilius in funere Miſeni, thus illos, dapes, hoc eſt farra, & oleum cremaſſe narrat; juxta præceptum Moſis. Certe hoc inſtitutum apud Aſiaticas gentes fuiſſe receptum ſcimus ex Appiano; qui Mithridaten Ponti regem perhibet, cum Jovi τροπαίῳ (*Militari*) ſacra patrio ritu faceret, congeſtis in excelſo monte lignis; ſuffimenta omne genus, oleum, lac, vinum, & mel ſuperaddidiſſe. Far autem toſtum ad ſacrificia adhibebant Romani a Numa inſtituti, Moſaicarum diſciplinarum haudquaquam imperito. Hinc feſtum Fornacaliorum, quibus farra ad ſacrificiorum uſum torrebantur. Ejusdem Numæ tempore farina & vino ſacra fiebant, ut auctor eſt Plutarchus in ipſius vita. Ad ritum jugis ſacrificii, mane & veſperi ſacra ſibi fieri Potitio & Pinario Hercules mandavit. Ad ſacraria aditus vulgo non patebat apud Romanos, ſed ſolis Sacerdotibus & Veſtalibus; uti Sancta Sanctorum ſoli Pontifici jure Ebraico. Moſaicæ ſanctioni idem obſecutus eſt, cum agrorum terminos moveri vetuit. Quæ lex ut ſanctior haberetur, finxerunt Romani Deum Terminum & Terminalem Jovem, & Terminalia celebrarunt. Imprimis vero notabile eſt quod illic ſcribit Plutarchus, ut oſtendat maximam fuiſſe dogmatum Numæ ac Pythagoræ conſenſionem: Numam ſcilicet opinatum eſſe Deum, neque ſenſilem eſſe, neque quicquam pati poſſe, aut videri, aut corrumpi, ſed animo ſolum cognoſci; eumdemque caviſſe ne qua ad humanam, aut aliam quamcunque ſpeciem elaborata effigie exprimeretur; neque Romæ ullum fuiſſe vel fictum, vel pictum Dei ſimulacrum, ante ſeptuageſimum & centeſimum annum ab Urbe condita. Quæ Moſaicam originem ſatis produnt. Auctor quoque Romanis fuit Moſes Nudipedaliorum, & molæ ſalſæ; auctor & ritus, quo quadraginta diebus a partu templis abſtinebat puerpera; & alterius, quo lavabat mulier poſt congreſſum virilem: id quod aquam ſumere dicebant. Piſcibus, qui ſquamoſi non eſſent, pollucere vetuit lex Numæ, quam refert Caſſius Hemina apud Plinium: at hujusmodi piſces abominabiles & execrendos Moſes declaravit. Romanorum mos fuit, deriſus a Prudentio in ſupplicio S. Romani, ut bove mactato in pulpito tabulis perforatis inſtrato, & profluente per rimas ſanguine, Pontifex infulatus ſub pulpito in ſcrobe abditus aſpergeretur. Cauſſam præbuit huic conſuetudini, ritus conſecrationis Sacerdotum Ebræorum, quo dextræ eorum aures, ac pollices, & veſtimenta, mactati arietis ſanguine tingebantur. Decimas Diis offerre conſueverant Romani, more a Pelasgis ducto, ut opinari licet ex Myrſili Lesbii verbis, quæ affert Dionyſius Halicarnaſſeus. Morem hunc autem ab Ebræis tranſiſſe ad Græcos jam diximus. Feſto Annæ Perennæ die, & Neptunalibus, umbras, hoc eſt frondeas caſas, exſtruebant Romani inſtar Ebraicæ Scenopegiæ. Aſylum Romæ inſtituit Romulus, inſtar Aræ Miſericordiæ

Macr. Sat. l. 2. c. 2. Feſtus in Propter viam.

Plin. l. 32. c. 1.

Prud. libr de coron

Virg. Æn. l. 6.

Levit. 2, 1.

Appian. Mithrid.

Dionyſ. l. 1. & 6.

Levit. 2, 14. 16

Miſericordiæ quam Athenis Heraclidæ dedicarunt: præeunte utrisque Moſe qui urbes perfugii receptaculum eorum eſſe voluerat, qui hominem incauti occidiſſent. Quemadmodum autem hi jus ad ſuos redeundi morte Pontificis conſequebantur, ita profugi in Aricinum Templum morte Sacerdotis ſolvebantur. Inde quoque eſt quod Romanis ad mortem damnatis tutus Neapolim, Præneſte, & Tibur receptus fuit, ut docet nos Polybius. Romanis Sacerdotibus, itidem ut Ebræis, funeſtam domum ingredi, aut attrectare feralia, piaculum erat; Flamini præcipue Diali, cui, teſte Gellio, etſi funus procurare licebat, mortuum tamen tangere non licebat; imo ne aſpicere quidem, quod ex multis Hiſtoriæ Romanæ teſtimoniis colligitur. Flaminum pilea, iisque virgæ impoſitæ, quos Stroppos appellabant; item Inarcula ex malo Punica, quæ Reginæ ſacrificantes in capite geſtabant; & velamenta ac litui Augurum; Commotacula quoque eorumdem Flaminum, virgæ nempe quibus cum pergerent ad ſacrificia homines a ſe amovebant, originem ducere videntur ex virga quam geſtabat Moſes, & velamine quo ex monte deſcendens vultum texit; ut & mos capite adoperto precandi, qui non penitus apud Judæos exolevit. Cum autem purpureo amictu in ſacrificiis uti Æneam, Æneadasque jubet Helenus apud Virgilium, qui & Phrygium amictum appellat, color originem rei indicat, fulgorem nempe de Moſis vertice micantem, quem amictu impoſito contexit. Unde factum quoque ſupra notavimus, ut Oſiridis, qui Moſes eſt, ſimulacra velamine flammeo obnuberentur. Hinc orta etiam ſuffibula Sacerdotum & Veſtalium; item tutuli Flaminicarum. Sabbathi peculiari aliquo cultu Romanis fuiſſe obſervata ex Ovidio, Seneca, Vulcatio Gallicano, & veteribus Calendariis manifeſtum eſt: ſed magis etiam ex Dione, qui numerandorum per hebdomadas dierum modum ſua ætate apud omnes homines, præſertim vero apud Romanos uſitatum fuiſſe tradit. Calendæ Romanis ſacræ, ut Neomeniæ Ebræis. Feriis utrique opere abſtinebant. Veſte lana & lino contexta, cujus uſum univerſis interdixit Moſes, Flaminicam indui nefas erat. Sacris operaturi Romani uxoribus abſtinebant, ut erudite oſtendit Briſſonius in Opere de formulis: abſtinebant & Judæi. Pecorum fœtus ante diem octavum mactari vetabant Romani: vetuerat & Moſes. Thymiamatum & lavationum uſus in ſacris, quæ Moſaicis inſtitutis ſancita ſunt, non Romanos ſolum & Græcos, ſed gentes omnes, etiam penitus barbaras pervaſit. Saturnaliorum feſtum manavit ex Saturnalibus quibusdam Ebræorum, per novem dies agitari ſolitis, initio quinquageſimi cujuslibet anni, qui Jubilæus erat: quippe tum ſervi libertatem recuperaturi, a primo die Tiſri, usque ad feſtum Expiationum, quod in diem decimum cadebat, jucunditati ſedabant, vacabant computationibus, & coronati procedebant; quoad tubarum clangore Senatores Sanhedrin libertatis ſignum darent. Hæc habentur apud Maimoniden. Romulus, perinde ut Ebræi, *Initium cujusque menſis ex illa ſumebat die, quo novam Lunam contigiſſet videri.* Verba ſunt Macrobii. Præterea mere Moſaica fuit lex illa Romanorum, qua cautum erat, ut ſi quis excavaſſet foveam, quam prætereuntes providere non poſſent, in eamque prolapſum aliquid factum eſſet deterius, auctor foveæ damnum ſarcire cogeretur. Jus Talionis, quod in Codice Theodoſiano appellatur *Pœna reciproci*, & in Lege XII. Tabularum ſancitum eſt, a Jure Moſaico habuit originem, quod dentem pro dente, oculum pro oculo repoſcit. Divortii jus Sp. Carvilio auctore apud Romanos introductum eſt, manavit e jure Moſaico. Indidem & cenſus agendi natus eſt ritus, & tributi ex cenſu conferendi. Juxta plagarum modum ad quadragenas Iſraelitico jure coercitum in plectendis ſontibus, cædi itidem jubentur Encolpius & Giton apud Petronium. Carnem in funere lacerare Ebræis non licebat, uti nec genas radere Romanis mulieribus. Qui cadaver humanum attigerat, immundus habebatur Ebræis, & aqua Expiationis poſt ſeptem dies purgabatur: Romani funus proſecuti, mox ut redierant, aqua aſpergebantur, mundandi ſui cauſſa, & ſuffitione ignem ſupergredientes ſe luſtrabant. Luctus denique Romanorum ob Canenſem cladem Senatusconſulto diebus triginta definitus eſt: diebus quippe totidem Moſem luxerant Iſraelitæ, atque hoc luctui tempus legibus ſuis præfinitum habebant, ut ſupra docui. Ex ſuperioribus patet non inaniter adverſus Apio-

Polyb. l. 6.
Gell. l. 10. c. 15.
Maimon. in libro de ritu anni Sabbathici & Jubilæi, c. 10.
Macr. Sat. l. 1. c. 15.
L. Qui foveas. D. Ad Legem Aquiliam.
Virg. Æn. l. v. 405. & ſeq. & v. 545.
Ovid. Amat. Art. l. 1. Senec. Epiſt. 95. Vulcat. in Avid. c. 6. Dio. l. 36.
Plutarch. in Fabio.

Joseph. l. 2 contr. Ap. nem jactasse Josephum nullam esse Græcorum vel Barbarorum civitatem, in quam Judæorum ritus jampridem, ἐκ μακροῦ (*a longo tempore*,) non penetrarint. Sed verba ipsa referre satius est: ὁ μὲν ἀλλὰ καὶ παλαιὸν ἔθνη πολὺς ζῆλος γέγονεν ἐκ μακροῦ τῆς ἡμετέρας εὐσεβείας· νῦν δ' ἔστιν ὁ πᾶλις ἑλλήνων οὐδενῶν, οὐδὲ βάρβαρος, οὐδὲ ἓν ἔθνος, ἔθνη μὴ τὸ τῆς ἑβδομάδος, ἣν ἀργοῦμεν ἡμεῖς, τὸ ἔθος· ὁ διαπεφοίτηκεν, καὶ εἰ νηστῶμεν, καὶ λύχνων ἀναπτόσεις, καὶ πολλὰ τῶν εἰς βρῶσιν ἡμῖν ὁ πατρίοις παρατετήρηται· μιμεῖσθαι δὲ πειρῶνται καὶ τὴν περὶ ἀλλήλους ἡμῶν ὁμόνοιαν, καὶ τὴν τῶν ὄντων ἀνάδοσιν, καὶ τὸ φίλεργον ἐν τοῖς τέχνοις, καὶ τὸ καρτερικὸν ἐν τοῖς ὑπὲρ τῶν νόμων ἀνάγκαις· *Et vero jampridem nostrorum Dei colendi rituum imitandorum multis desiderium incessit; neque ulla Græcorum urbs est, vel Barbarorum, neque ulla gens, ad quam non pervenerit septimi diei, quem otiosi traducimus, celebrandi consuetudo; & apud quam jejunia, & lucernarum incensiones, multaque legibus nostris circa cibos sancita non observentur. Conantur autem mutuam nostram imitari concordiam, & bonorum largitionem, & in artibus exercendis sedulitatem, & tolerantiam in tormentis quæ pro legibus nostris sustinemus.*

CAPUT DUODECIMUM.

I. *Quomodo Librorum sacrorum notitiam habuerint Græci.* II. *Utrum Librorum Mosis Alexandro vetustior fuerit interpretatio.* III. *Partes tantum quædam Pentateuchi ante Alexandrum Græce redditæ sunt.* IV. *Refelluntur argumenta Adversariorum.*

Quomodo Librorum sacrorum notitiam habuerint Græci.

I. AT enim quæri potest, unde notitiam Librorum sacrorum habuerint Græci. Judaica quippe gens ex instituto suo ita fuit a reliquis gentibus discreta, ut nullo se commercio, nulla affinitate consociari pateretur cum iis qui viverent alieno more, & diversis ritibus ac religione uterentur. Id sæpe experti Ethnici ab iis expostulaverunt. Querebatur

Lysim. ap. Joseph. l. 1. contr. Ap. Lysimachus Mosem jussisse Judæos, μήτε ἀνθρώποις τοῖς ἀνοσίοις, μήτε ἄρτοις συμβουλεύειν, ἀλλὰ τὰ χείρονα. *Ergo nullum hominum benevolos esse, neque optima iis sed pessima consilia dare.* Quod etsi verum non est, vulgatam de Judæis hominum reliquorum opinionem ostendit. Querebatur & Apollonius

Apoll. ap. Joseph. l. 2. contr. Ap. Molonis: ὅτι μὴ παρείχοντο οἱ ἰδιῶται τὸν ἄλλως πρωτεύοντας δόξας περὶ θεῶν, οὐδὲ κοινωνῶν ἠθέλον τοῖς παρ' ἑτέροις συνήθεσι βίοις ἐπὶ τὸ χεῖρον μεταπεπτωκόσιν· *A Judæis non admissi, quicunque diversis de Deo opinionibus essent implicati, nec consuetudinem inire cum iis qui aliam vivendi rationem essent amplexi.* Trogus quoque: *Caverunt ne cum peregrinis communicarent; quod ex caussa factum, paulatim in disciplinam in disciplinam religionemque convertit.* Quam expostulationem tantum abest, ut sibi probosam putarent Judæi, ut sibi eam potius laudi ducerent; atque id præceptum de republica ab extraneorum contage prohibenda, Platonem a Mose sumsisse Josephus glorietur. Qui ergo persuaderi potest gentium aliarum olores & contemtores Judæos, tam facile iis totius religionis, legum, ac rituum suorum penus referasse, quos vix allocutione etiam sua & commercio dignarentur? Ut solvarur iste nodus, meminerimus post Alexandri expeditionem, jam tum magnum Judæos inter & Græcos usum intercessisse; ut qui non illius solum essent imperio subditi, sed in ejus etiam exercitu stipendia facerent. Meminerimus præterea statim post Alexandri obitum Ptolemæum Lagi occupata Hierosolyma magnum Judæorum numerum traduxisse in Ægyptum, & jus Alexandrinæ civitatis iis tribuisse. Meminerimus quoque, ejus deinde & Ptolemæi Philadelphi filii jussu Libros sacros in Græcam linguam ab interpretibus Septuaginta fuisse conversos. Meminerimus & sub Antiocho Epiphane Judæos demum ipsos *ædificasse gymnasium in Jerosolymis secundum leges nationum, & fecisse sibi præputia, & recessisse a Testamento sancto, & junctos esse nationibus.* Meminerimus denique Simonem *accepisse Joppen in portum, & fecisse introitum in insulas maris.* At de temporibus quæ Alexandri ævum præcesserunt major est difficultas: sed & tunc quoque fuit aliquod Judæorum cum vicinis regionibus consortium. Nam primum ex Ethnicis plerosque servaverunt incolumes, cum Palæstinam armis subegerunt; velut Gabaonitas, Jebusæos, aliosque complures: qua importuna clementia divinam adversus se iram sæpe conciverunt. Unde & ab Assyriis, Moabitis, Chananæis, Amalecitis, Palæstinis, Ægyptiis, & Chaldæis identidem cæsi, profligati, in servitutem redacti, & extra patriam abducti sunt. Quas inter

Joseph. l. 3. contr. Ap.

Justin. l. 36. c. 2.

1. Mach. 1. 15. & seq.

1. Mach. 14. 5.

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inter clades & captivitates, tum Aſſyriacam, tum Babylonicam, & reliquiarum etiam Judaicarum una cum Propheta Jeremia transmiſſionem in Ægyptum, fieri non potuit, quin Libri ſacri in Ethnicorum poteſtatem venirent. Præterea Judæis, vel propter vicinitatem, frequens interceſſit cum Phœnicibus commercium; David etiam & Salomoni cum Hiramo; Salomoni præterea cum Regina Chuſitide, & cum Ægyptiorum rege, cujus & filiam duxit. Quin & Sidonias ſumſit uxores, & Tyrias, & Ammonitidas: & Idumæas, quarum impiis & profanis cerimoniis patrios ritus & avitam religionem inquinavit. Quocirca conſociatas ab Iſraelitis cum impuris gentibus amicitias & fœdera Deus identidem criminatur. Inde adeo Sanchoniathon Phœnix libros ſuos, ut dixi, Moſaicis documentis oblevit. Inde nobiles illæ Mercurii columnæ Moſis legibus & hiſtoria notatæ fuerunt. Porro Phœnices diſſeminatis per totum orbem coloniis, Moſis circumtuliſſe libros, & in varias gentes intuliſſe veriſimillimum eſt. Græcorum item in Ægyptum, & Ægyptiorum in Græciam itiones erant crebræ, & diutinæ manſiones jam ante Trojana tempora. Ex Ægypto veniſſe in Græciam Cadmum & Herculem tradunt Herodotus & Diodorus. Bacchica, aliaque ſacra permulta ex Ægypto in Græciam traduxiſſe fertur Melampus. Athenienſes ipſi Ægyptiorum propago ſunt & Saitarum colonia. Et Lacedæmoniorum leges ex Ægypto Lycurgus petivit. In Ægyptum quoque appuliſſe dicuntur Paris & Menelaus. Deinde vero Joſaphatum regem Juda, & Ochoziam Iſraelis, negotiatum miſiſſe aliquos de ſuis in Thraciam, vicinasque Ponti regiones perhibet Joſephus. Pſammitichus Ægypti rex, Jonum & Carum ope in regnum reſtitutus, agrum illis habitandum aſſignavit ad oſtium Peluſiacum: quo tempore Græca primum lingua in Ægyptum eſt illata. Ab oſtio autem Peluſiaco Memphim eos transtulit Amaſis, tuendi ſui cauſſa; atque hi ſedibus tandem in media Ægypto collocatis, ac præcipue Naucrati, cum reliqua Græcia creberrima commercia agitaverunt. Ægyptiorum autem narrationibus, mirifice capiebantur Græci, & quæcunque jactabat ea gens pronis accipiebant auribus, & inter ſuos ſparſa proprios demum in uſus convertebant. Ἀγάπτιον γὰρ ἅπαντα καὶ διήγημα πᾶν, ἑλληνικῆς ἀκοῆς ἐπαγωγότατον inquit Heliodorus. *Omnis enim Ægyptiaca hiſtoria & narratio Græcanicas aures valde allicit.* Quamobrem maximam Græcanicæ Theologiæ partem ex Ægypto profluxiſſe Herodotus confeſſus eſt. Græcis quoque innotuiſſe reor Moſis nomen & ſcripta per bella Perſarum, tum in Aſia minore geſta, tum in Græcia: quos inter militaſſe Ebræos aliquos, & Ebraicis etiam rebus imbutos fuiſſe Perſas plerosque probabile eſt; cum in ipſo Perſicæ regionis meditullio etiamnum hærerent Ebræi decem tribuum quas transtulerat Salmanaſar, & per annos ſeptuaginta in media Babylonia reliquæ tribus captivæ fuiſſent. Cum autem in conſervandis legum ſacrarum Voluminibus tantam curam adhiberent Judæi, ut tenerentur ſinguli Legis exemplar, vel per ſe, vel ſi literas neſcirent per alium deſcriptum habere, quemadmodum tradunt Judæorum Magiſtri; qui tandem fieri potuiſſet, ut non eos, quibuscum aſſidue converſabantur, ſtudium aliquod legendarum harum ſcriptionum tangeret? Ita quidem eveniſſe ſcribit Philo, & generi humano perutile opus diu deliteſcere in tenebris, & intra gentis unius, ejusque exiguæ anguſtias contineri non potuiſſe agnoſcit. Igitur Perſis & Ægyptiis cognitas eas ſcriptiones, lectas, & quoad verborum ſaltem ſenſum intellectas fuiſſe dicendum eſt. Id ſi eſt, uti ſane eſt, & eas quoque ad Græcos manaſſe negari non poteſt; quorum creberrima fuere in has regiones itinera, quique Perſicam & Ægyptiam linguam frequenter & facile condiſcebant. Teſtis Themiſtocles, qui ut Perſarum regem absque interprete alloqui poſſet, Perſicæ linguæ notitiam intra anni ſpatium comparavit. Teſtes Pythagoras & Plato, qui non aliter Ægyptias diſciplinas capeſſere ſe poſſe cenſuerunt, quam ſi regionis hujus loquelam pernoſcerent.

Herod. l. 2. c. 43. & ſeq. Diod. l. 1.

Joſeph. Antiq. l. 8. c. 1.

Heliod. l. 4.

Phil. de vita Moſ. l. 2.

II. Quid ſi Moſaici operis partem aliquam jam ante Perſici Imperii excidium Græca lingua donatam dicamus? Vetus hæc eſt profecto, & ab eruditis in utramque partem multum diſputata controverſia. Negat præciſe Auguſtinus interpretationem ullam Græcam Ptolemaica vetuſtiorem extitiſſe: nec Platonem Scripturam ſacram in Ægypto legere potuiſſe ait, quæ nondum eſſet Græce

Utrum Librorum Moſis Alexandro vetuſtior fuerit interpretatio.

Auguſt. de civ. Dei l. 18. c. 43.

convet-

converſa. Idem ſentit Baronius, & recentiores plerique: ajunt enim novam interpretationem haudquaquam procuraturum fuiſſe Philadelphum, nec actum acturum, ſi quis hoc jam labore fuiſſet defunctus; huic ſignificaſſe Demetrium Phalereum, vel e Poetis, vel ex Oratoribus, vel ex Hiſtoricis neminem auſum eſſe libros ſacros attingere, eorumve meminiſſe; ſcripſiſſe Clearchum, multa Ariſtoteli a Judæo quodam fuiſſe expoſita, quæ in Libris ſacris habebantur; quod cur feciſſet, ſi jam interpretatione fuiſſent donati? negare id ipſum Ariſteam; & Philonem, & Epiphanium; nullam denique priſcæ illius interpretationis particulam ſupereſſe. At his opponitur Clementis Alexandrini & Euſebii ſuffragium, qui diſerte docent ante expeditionem Alexandri aliquam Moſaicarum ſcriptionum interpretationem Græcam extitiſſe: quorum ſententia non minor doctorum hominum numerus defendit. Pugnant illi auctoritate Ariſtobuli Philoſophi Peripatetici, qui is ipſe eſt Ptolomæi Philometoris magiſter, ad quem ſcripta extat epiſtola Judæ, Senatus, populique Judaici, in Epitome Machabaicorum, ut dixi ſupra. Quod cur infitiaretur Scaliger adverſus Clementis & Euſebii auctoritatem, nullam utique cauſam attulit. Hæc, inquam, Ariſtobuli auctoritas, unica eſt opinionis hujus anchora. Atque ea profecto eſt hujusmodi, ut aliis præpollere videatur, cum hic ætatis illius fuerit proximus, qua interpretationem ſuam elaborarunt Septuaginta Senes, & antiquior illa uſurpabatur: reliqui vero longe recentiores rei veritatem nonniſi per nebulam explorare potuerint.

Baron. An. 231. c. 11. & ſeqq.

Clearch. l. 1. de ſomno apud Joſ. l. 1. contr. Ap. & Euſeb. Præp. l. 9. c. 5.

Ariſt. Proœm. l. de Septuag.

Phil. l. 2. de vita Moſis.

Epiph. de pond. & menſ. c. 9.

Clem. Al. Strom. 5.

Euſ. Præp. Ev. l. 8.

2. Mach. 1. 10

Scalig. in Euſ. Chron. l. 2.

III. Has inter pugnantes ſententias medium, eamque novam amplector. Ajo enim non totum Pentateuchum, ſed partes tantum quasdam ante Alexandrum Græce redditas fuiſſe. Nihil aliud ſonant, ſi quis animum advertat, Ariſtobuli verba: *διεμήνυται δὲ πρὸ δημητρίου, ὕφ' ἑτέρων, πρὸ τῆς ἀλεξάνδρου κατὰ περσῶν ἐπιφανείας, τά τε κατὰ τὴν ἐξ ἀιγύπτου ἐξαγωγὴν τῶν ἡμετέρων πολιτῶν, καὶ ἡ τῶν γεγονότων ἁπάντων ἐπιφάνεια, καὶ κράτησις τῆς χώρας, καὶ τῆς ὅλης νομοθεσίας ἐπεξήγησις. Ante Demetrium, priusquam Perſas domuiſſet Alexander, alii interpretati ſunt ea quæ pertinent ad Ebræorum popularium noſtrorum exitum ex Ægypto, & ad rerum quæ ipſis contigerunt celebritatem, & regionis expugnationem, & totius legislationis enarrationem.* Si totum Pentateuchum voluiſſet ſignificare, quorſum ejusmodi circuitione uſus eſſet? aperte dixiſſet ante Demetrium Græce expoſitum fuiſſe Moſis volumen. Quod quoniam ita non erat, nempe id quod erat locutus eſt, & partes Græce converſas recenſuit; exitum nimirum Ebræorum ex Ægypto, præcipua miracula a Deo in eorum gratiam edita, pugnas & victorias, & legislationis denique hiſtoriam. Igitur eo opere, non Geneſis, neque Arcæ, aut Tabernaculi fabrica, non conſtructio inſtrumentorum & utenſilium quæ pertinebant ad ſacrificia, non Pontificalium & Sacerdotalium inſtrumentorum deſcriptio, non populi recenſio, non Legis repetitio, non Lex ipſa continebatur. Aliud eſt enim *νόμος*, aliud *νομοθεσία*, Lex, & Legislatio: habebatur illic *νομοθεσία*, non *νόμος*, quæ tamen aliquando confunduntur. Inſigniter igitur errarunt, qui hæc ad propheticos & hiſtoricos libros ſpectare nuper ſcripſerunt, cum de *νομοθεσία* tantum agere ſe Ariſtobulus teſtificetur. Manifeſta hæc ſunt, ſed manifeſtiora etiam quæ ſubjungit: poſtquam enim ex hac interpretatione partium quarumdam Pentateuchi, pleraque Pythagoram & Platonem in ſuos uſus tranſtuliſſe dixit: *ἡ δὲ ὕλη*, inquit, *ἐξεμψύχα τῶν διὰ τῦ νόμε πάντων ὑπὸ τῦ προσαγορευθέντος Φιλαδέλφυ βασιλέως, σοῦ δὲ προγόνε, προσενηνεγμένη μείζονα φιλοτιμίαν, δημητρίε τῦ Φαληρέως πραγματευσαμένε τὰ περὶ τύτων. At integra interpretatio eorum omnium quæ in lege habentur, adornata eſt ſub rege eo qui Philadelphi nomen tulit, progenitore tuo, a quo major rei huic adhibita eſt cura & ſtudium; rei adminiſtrationem procurante Demetrio Phalereo.* Habetur locus hic apud Euſebium libro Præparationis Evangelicæ nono & decimo tertio. Idem alter ſignificat: quem refert Joſephus ex Epiſtola Demetrii Phalerii ad Ptolomæum Philadelphum: *δηλῶ σοι τὰ τῆς ἰυδαίων νομοθεσίας βίβλια λέγειν ἡμῶν εὖν ἑτέρους. χρεακτῆρσι γὰρ ἑβραικαῖς γεγραμμένα, καὶ φωνῇ τῇ ἑβραίᾳ, ἑρμηνεῦσι δ' ἀκριβῶς. συμβέβηκε δ' ἀυτὰ καὶ ἀκριβέσερον, ἢ ἔχειν, ἐσπεύδομεν, διὰ τὸ βασιλικῆς ὕλης τετυχηκέναι περοίας. ἔστι δὲ ἰκανῶν ὄντων καὶ ταῦτα παρὰ σοι διηρεύμενα.... ἐὰν οὖν σοι δοκῇ, βασιλεῦ, γράψης τῷ τῶν ἰυδαίων ἀρχιερεῖ, ὅπως ἀποστείλῃ τῶν πρεσβυτέρων ἓξ ἀφ' ἑκάστης*

Partes tantumquasdam Pentateuchi ante Alexandrum Græce redditas fuiſſe.

Ariſtobul. apud Euſ. Præp. l. 9. c. 6. & l. 13. c. 12.

Euſ. Præp. l. 9. c. 6. & l. 13. c. 12. Joſeph. Antiq. l. 12. c. 2. & Euſ. Præp. l. 8. c. 3.

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τῆς φυλῆς τῶν ἱερατευόντων τῶν νόμων, ἀφ' ὧν τὰ τῶν βιβλίων σαφῶς καὶ σύμφωνον εὑρόντες, καὶ τὸ κατὰ τὴν ἑρμηνείαν ἀκριβῶς λαβόντες τῶν πεπραγμένων, ἀξίως ταῦτα τῆς σῆς προαιρέσεως συναγάγομεν· *Significo tibi librum legislationis, Judæorum deesse nobis cum aliis. Cum enim Ebraico charactere & patria ipsorum lingua scriptus sit, intelligi a nobis non potest. Contigit autem & ipsum negligentius quam postulat expositum esse, quod nondum regia ei cura consuluerit.* (Quæ profecto opinionem noſtram apprime confirmare, & rem omnino conficere fatendum eſt.) *Necesse est autem ut hos quoque habeas accurate elaboratos.... Quamobrem si ita tibi visum erit, Rex, scribes ad Judæorum Pontificem, ut ad te mittat seniores sex ex singulis tribubus, legum peritissimos, a quibus postquam librorum illorum apertum & consonum sensum intellexerimus, & accuratam acceperimus rerum interpretationem, digna hac defulerio tuo colligemus.* Significat hoc ipſum alius quoque locus, qui eſt apud Ariſteam & Euſebium; ubi ait Philadelpho Demetrius, ἀκηκοέναι παρὰ Δωσιθέου διότι μέλλουσι τινὲς τῶν περιεχομένων ἐπισφαλέστερον ἐκ τῆς νόμου προσιστορῆσι, παραχὴν λαβεῖν τῆς διανοίας πλέον ἢ μιᾶς τριάκοντα· *Audivisse se Theopompum, cum ex Lege nonnulla eorum, quæ jam fuerant interpretatione donata, audaciori & liberiori sermone referre voluisset, mente emotum per dies plus triginta fuisse.* Quid aliud autem ſignificant, τὰ προσπεπαυμένα ἐκ τῆ νόμη, quam *partes Legis jam ante conversas?* Unde plane efficitur, non omnes tum fuiſſe converſas.

Arist. Hist. Septuag. Interpr. Fut. Præp. l. 8. c. 5.

IV. His poſitis, jam in promtu eſt argumentorum ſolutio, quibus cauſſæ ſuæ patrocinantur Adverſarii. Ad lucubrandam novam interpretationem animum adjecit Philadelphus; plenam ſcilicet & integram, quia mutila & dimidia antea circumferebatur. Dixerunt Philadelphus & Demetrius nullum Græcorum aulum eſſe Libros ſacros attingere, vel eorum meminiſſe, quod feciſſent utique ſi vetuſtior extitiſſet interpretatio: nempe deterrebantur pœna Theopompi & Theodectis, qui id temere attentaverant; cum Libros illos, non in piorum uſus interpretari, ſed iis jam interpretatis abuti vellent. Unde etiam telum nobis ad defenſionem ſententiæ hujus ſubminiſtratur: nam ſi Libros ſacros attigerunt Theopompus & Theodectes, homines Græci, & ut veriſimillimum eſt Ebraicæ linguæ prorſus rudes, ſequitur libros illos jam tum Græco ſermone aliqua ſaltem ex parte fuiſſe expoſitos. Ariſtoteli ſanctum Volumen interpretatus eſt Judæus quidam: quippe viro magni & curioſi ingenii pars Voluminis hujus ſatis eſſe non poterat. Negarunt Ariſteas, Philo, & alii ante Philadelphum Moſaicæ Legis ullam extitiſſe interpretationem; abſolutam videlicet & perfectam. Nulla priſcæ hujus interpretationis particula ætatem tulit: vetuſtiorem enim recentior, ut fieri amat, abolevit. Ariſtobuli opus confictum eſt ab Helleniſtis, longeque recentius ac creditur; ruit ergo noſtra Ariſtobuli auctoritate nixa opinio: minime vero tota Ariſtobuli, ſed Demetrii quoque Phalerei auctoritate nititur noſtra opinio; deinde Ariſtobuli opus confictum eſſe ſcripſit quidem Scaliger, non nobis approbavit. Scaligeri autem dicta omnia nobis non ſunt κυρίως δόξαι (*axiomata;*) & quamvis confictum denique eſſe demus opus Ariſtobuli, atque ipſam etiam Demetrii Epiſtolam, antiquiora certe hæc fuerunt Joſepho & Euſebio; unde colligitur ſcripſiſſe aliquem Joſepho & Euſebio vetuſtiorem aliquas Pentateuchi partes ante Alexandrum Græce fuiſſe redditas; quod opinioni noſtræ adverſus pertinaciam ipſam tuendæ ſatis eſſe poteſt.

Refelluntur argumenta Adversariorum.

CAPUT DECIMUM TERTIUM.

I. *De lingua Ebraica origine.* II. *Lingua Ebraica ea non est, quæ ante Babelicam confusionem vulgo usurpabatur.* III. *Probatur argumentis.* IV. *Refelluntur argumenta Adversariorum. Primum argumentum.* V. *Secundum argumentum.* VI. *Tertium argumentum.* VII. *Quartum argumentum.* VIII. *Quintum argumentum.* IX. *De origine literarum Samaritticarum & Judaicarum.* X. *Refelluntur argumenta Rabbinorum super utrisque.*

I. POſt habitam quæſtionem de vetuſtate Græcarum Moſaici voluminis Interpretationum, non erit, opinor, abs re de linguæ ipſius Ebraicæ, qua volumen illud ſcriptum extat, vetuſtate paucis diſſerere: cum antiquiſſimum hoc ſit loquelæ illius monumentum; cumque præſertim Moſem Ebraicarum literarum inventorem dixerint Eupolemus, Theodoretus, Iſidorus; alii ſaltem reformatorem. Quæ tamen ſententiæ a multis

De lingua Ebraica origine.

Eupolem. apud Clem. Alexand. Strom. 1. & Euſ. Præp. Ev. l. 9. Theodor. in Gen. Interr. 61. Iſid. Orig. l. 1. c. 3.

a multis jam exploſæ ſunt. Exiſtimarunt nonnulli varias linguas ante confuſionem Babelicam ab hominibus fuiſſe uſurpatas; ſed linguarum illarum notitiam, quæ nunc arte comparatur & ſtudio, tunc ſingulari Dei beneficio univerſis hominibus fuiſſe conceſſam, quemadmodum & Apoſtolis ſubinde conceſſa eſt: at in Babelici ſceleris pœnam, non novas a Deo conditas fuiſſe linguas, ſed quæ ab omnibus intelligebantur, tum vulgo ignorabiles factas, & a paucis duntaxat fuiſſe perceptas. Sed quoniam manifeſte pugnat iſta opinio cum Scriptura ſacra, quæ hoc tempore *terram labii unius & ſermonem eorumdem* fuiſſe ſciſcit, merito inter Hæreſes a Philaſtrio rejecta eſt. Probabilior hæc eſt ſententia, & doctorum hominum, ac ſanctorum etiam Patrum aliquot conſenſu receptiſſima, linguam Ebraicam mundo ipſo recentiorem non eſſe, & Adami, priorumque Patriarcharum uſu concelebratam, poſt Babelicam linguarum diviſionem, in Semi ac deinde Eberi familia integram ad Abrahamum usque & Iſraeliticam gentem perſeveraſſe. Literas autem antiquiores, quas Chananæas, & Phœnicias, & Samariticas appellant, alii Setho, Abrahamo alii acceptas referunt; Eſdræ vero temporibus Babylone reportatas fuiſſe conſtat eas quæ hodie ſunt in uſu, quæque Ebraicæ dicuntur vulgo, & Chaldaicæ potius, aut ut a Judæis ipſis appellantur, Aſſyriæ nominandæ ſunt, utpote ex illis detortæ & depravatæ. In ea ſententia, præter alios, præcipuum nomen eſt Origenis, Hieronymi, & Auguſtini. Eamdem deinde opinionem ſecuta eſt ſanior Rabbinorum pars; atque eam demum calculo comprobarunt ſuo Chriſtiani, qui linguarum Orientis peritiores habiti ſunt. Huic firmandæ plurima proferuntur argumenta; quorum pleraque excogitavit Aben Ezra, ad pompam & ſpeciem nonnulla, quæ ut frivola & futilia prætermittimus: validiora tantum proponemus.

Gen. 11, 1.

Philaſtr. Hær. 103. n. 4.

Theodor. Interr. 60. in Gen.

Primum ac præcipuum, & a Theodoreto pro lingua Syriaca uſurpatum, petitur ex nominibus propriis ſive hominum, ſive locorum, quæ ab orbe condito usque ad linguarum confuſionem commemorantur in hiſtoria Moſis, & quorum origines in Ebraica lingua reperiuntur. Adam, verbi gratia, ita dictus eſt, quod factus ſit ex האדמה, *terra*: Eva, Gen. 3, 20. חוה, *eo quod mater eſſet* כל חי, *omnis viventis*: Cain, קין, a קנה, *poſſedit*: quod dixerit Eva, *poſſedi hominem per Deum*: Hortus Eden ab ערן, *voluptas*; quaſi dicas, *Hortum voluptatis*. Eodem pertinent nominum alluſiones ad voces Ebraicas, ut Evæ, quæ dicta eſt a Deo אשה, *virago*, quia ſumta eſt ab איש, *viro*: ut Japheti, cum ait Noe, יפת אלהים ליפת, *Dilatet Deus Japhet*. Alterum argumentum ſuppeditant antiquæ variarum gentium appellationes, propagatæ ex nominibus originis plerumque Ebraicæ, ut fuſe oſtendit Hieronymus in libro de nominibus Ebraicis. Tertium arceſſitur ex nominibus Deorum & Heroum Ethnicorum, quibus nihil in gentibus occurrit antiquius; atque eorum tamen veriloquia ſubminiſtrat Ebraica lingua; velut Saturni סתר *abſcondit*, quod in Latio latuerit; Jovis, ex tetragrammato Dei nomine יהוה; Vulcani ex Tubalcain; Japeti ex Japhet. Quartum præbent Ebraicæ linguæ veſtigia, quæ in omnibus aliis linguis deprehenderunt viri eruditi. Quintum denique oritur ex Ebraicæ linguæ caſtitate & ſimplicitate, quæ cum per alias linguas diffuſa ſit, ipſa nihil ſibi ex aliis linguis adhæreſcere paſſa eſt.

Gen. 4, 1.

Gen. 2, 23. Gen. 9, 26.

II. Hæc quantumvis credibilia & ſimilia veri, non me abſterrent tamen, quin de linguæ Ebraicæ origine aliter exiſtimem, ac vulgo exiſtimatur. Sic enim ſentio, non aliam fuiſſe quam Chananæam ipſam, unam ex iis quæ ortæ ſunt ex Babelica confuſione; priſtinam vero illam & primigeniam, quæ ante confuſionem linguarum obtinebat, quum terra omnis erat *labii unius & ſermonum eorumdem*, vel funditus interiiſſe, vel in alias linguas eſſe diſſeminatam; vel ſi perſeveravit integra, ecquænam illa fuerit, Aſſyria, an Chananæa, an alia quævis, absque temeritate aſſignari non poſſe. Quæ ne pium & æquum Lectorem offendat ſententia, Theodoreti patrocinio utar, qui idem tractans argumentum, ἐνταῦθα, inquit, τῷ λόγῳ τῆς ἐυσεβείας λυμαίνεται, κἂν τε τοῦτο, κἂν τε ἐκεῖνο δεξώμεθα. *Nihil officit pietatis rationibus, ſive hoc, ſive illud recipiamus.* Adſciſcam & Gregorii Niſſenii ſuffragium, qui Moſem uſum eſſe definit una ex iis linguis, quæ poſt Turris ædificationem ortæ ſunt. Tum ſubjungit exiſtimare nonnullos in Scripturæ ſacræ ſtudio ſubactos, recentiorem eſſe alias linguis Ebraicam, tumque repente in Ebræorum gratiam extitiſſe, cum ex Ægypto egreſſi ſunt;

Lingua Ebraica, ea non eſt quæ ante Babelicam confuſionem vulgo uſurpabatur.

Gen. 11, 1.

Theodor. Interr. 61. in Quæſt.

Greg. Nyſſ. Orat. 12. contra Eunom.

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ſunt ; atque id comprobare hoc Prophetæ
Pſal. 80,6. dicto: *Teſtimonium in Joſeph poſuit illud, cum exiret de terra Ægypti : linguam quam non noverat, audivit.* Cum igitur Chaldæa patria profectus Abraham in Chananæam veniſſet, linguam regionis illius perdidicit, & linguæ hujus characteres ſcribendo uſurpavit: quod faciunt, qui in externa regione ſedem figunt ; & quod a Cuthæis deinde & Babyloniis factum eſt, cum defertas a decem Tribubus ſedes occuparunt. Bilinguis itaque fuit Abraham, Chaldaicæ nimirum linguæ, quam ad Babelem ex confuſione quoque natum puto, & Chananææ peritus. At ejus poſteri una Chananæa, utpote vernacula, contenti, aliam neglexerunt. Ebraica vero dicta eſt, quoniam ab Ebræis uſurpabatur. Qui poſtquam Babylonem captivi abducti ſunt, tum vero ex Chaldæorum, inter quos diſperſi erant, commercio, patriam inquinarunt loquelam: & ex Chaldaicæ ac Ebraicæ confuſione tertia prodiit lingua, quæ Syriaca dicta eſt, quaque Chriſtus & Apoſtoli uſi ſunt.

Probatur argumentis. III. Cur autem de Ebraicæ linguæ antiquitate ac dignitate tantum detraham, cauſſas has habebo. Conſtat primum inter eruditos, nihil haut certe parum Chananæam inter & Ebraicam linguam, hoc eſt linguam inter Phœnicum & Iſraelitarum interfuiſſe ;
Orig. l. 3. contra Celſ. fallique Origenem, cum a Phœnicia lingua Ebraicam differre autumat: niſi fortaſſe differentiam intereſſe quidem, at exiguam & levem intellexerit. *Lingua Chananitis*, ait
Hieron. in Iſa. 19. Hieronymus, *inter Ægyptiam & Ebræam media eſt, & Ebræa magna ex parte confinis.* Liquido patet id ex nominibus hominum, locorum, & gentium, quas illuc advenientes Ebræi repererunt: Ebraica ſiquidem ea plane ſunt. Ut reliqua prætermittam argumenta, quibus hoc ab aliis jam ſatis ſuperque probatum eſt. Nam quid opus eſt argumentis & diſputationibus, cum diſputationem omnem
Iſa. 19,18. præcidat Iſaias: *In die illa*, inquit, *erunt quinque civitates in terra Ægypti, loquentes lingua Chanaan, & jurantes per Dominum exercituum.* Linguam Chanaan hic Ebraicam ſignificare conſentiunt Interpretes univerſi. Ergo, juxta Iſaiam, lingua Chanaan Ebraica ipſa lingua eſt. At ab Aſſyria ſive Chaldaica diſcrepuiſſe Ebræam multa probant; velut
Gen. 31,47. notatio illa Moſis, qua *Acervum teſtimonii a* Labane & Jacobo erectum, ab illo quidem vocatum ſignificat יגר שהדותא *Iegar ſahadutha*; ab hoc autem גלעד, *Galaad*. Et tamen Laban ille erat de ſtirpe Semi, & Jacobi conſanguineus. Rabſacen præterea Aſſyrium Ebraice Ebræos alloquentem rogant horum primores, ut ſe alloquatur Aſſyria lingua, ne a populo intelligatur. Jeremias quoque Ebræis exitium impendere a Chaldæis vaticinans: *Ecce ego*, inquit, *adducam* Jerem. 5,15. *ſuper vos gentem de longinquo, domus Iſrael, ait Dominus ; gentem robuſtam, gentem antiquam, gentem cujus ignorabis linguam, nec intelliges quid loquetur.* De eadem gente ait Iſaias: *in loquela labii, & lingua altera loque-* Iſa. 28, 11. Dan. 4, 15. *tur ad populum iſtum.* Idem Baruch: *Adduxit enim ſuper illos gentem de longinquo, gentem improbam, & alterius linguæ.* Pueros etiam Ebræos jubet Nabuchodonoſor inſtrui literis & lingua Chaldæorum. Tum verba illa, Mane, Thekel, Phares, Ebraice deſcripta, neque legere potuit Chaldæus ullus, neque intelligere: Daniel vero facile perlegit. Non quod alio ordine diſpoſitæ literæ eſſent, quam quo ſolebant collocari, uti ſomniavit Abrahaniel, ſed quod multum differrent Ebraica lingua & Chaldaica. Plurima Chaldaice ſcripta extant a Daniele & ab Esdra, quæ loquelam hanc in multis diſcrepare patefaciunt. Denique diſcrimen literarum utriusque gentis, Ebrææ & Aſſyriæ, linguarum quoque diſcrimen oſtendit. Literas antiquas Ebraicas intelligo, quæ ante captivitatem Babylonicam in Ebræa gente vulgares fuerunt; & Samaritice ſolent appellari, propter Samaritas, ſive Cuthæos, Babylonios, aliosque, qui in locum decem Tribuum ſucceſſerunt, & Samariam urbem ditionis ſuæ caput habuerunt. His idipſum contigit, quod ante contigerat Abrahamo; in has quippe translati oras, linguam literasque illic repertas uſurparunt, omiſſis vernaculis; easque diutiſſime retinuerunt: cum Judæi contra in Babyloniam deportati, lingua ſua literisque deſitis, aſciverunt Aſſyrias, quibus ad hanc diem uti pergunt. Ex his efficitur, vel linguam ſanctam in familia Semi & Eberi puram & integram non perſeveraſſe; vel linguam Ebraicam, ſanctam illam & primigeniam non eſſe. Efficitur quoque neceſſe habuiſſe Abrahamum, cum venit in Chananæam, populares gentis hujus linguam condi-

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ſcere, a patria lingua ſua Chaldaica diſcrepantem. Unde Hieronymus, *Niſi forte*, inquit, *juxta quorundam opinionem duas Abrahæ linguas & Ebræorum & Chaldæorum ſciſſe dicamus.* Atque hinc factum puto, ut Ebraicæ linguæ inventor Abrahamus a nonnullis creditus ſit; quia nempe linguam hanc primus poſteris ſuis tradidit, cum aliam a majoribus accepiſſet. Hinc factum quoque ut lingua hæc dicta ſit Ebraica; Ab Ebræis nimirum, ita dictis ab Abrahamo, qui a transmiſſo Euphrate dictus eſt עברי, περάτης, quaſi dicas Tranſitor (quemadmodum & Niger Idumææ rector, ut docet Joſephus, quod genus ex regione Transjordanenſi duceret: & quemadmodum Perſæ Judæam, regionesque finitimas ſolebant Trans-fluvianas; Rectoresque regionum illarum ac duces a Perſarum rege miſſos Trans-fluvianos nuncupare; quod in plurimis libri Esdræ locis agnoſcas:) non vero lingua Adami, vel Sethi, vel Semi appellata eſt, ita ut debuiſſet appellari, ſi Adamum, vel Sethum, vel Semum auctorem habuiſſet. Factùm hinc quoque dicerem, poſt Joſephum & Euſebium, ut ſcripſerit Chœrilus Poeta, Solymos, hoc eſt ut ipſi interpretantur Judæos Hieroſolymitanos, (nam Solymi carminibus Homeri celebrati Hieroſolymis nomen feciſſe creditu ſunt) Phœnicio ſermone loqui;

γλῶσσαν μὲν Φοίνισσαν ἐπὶ τραφέσιν ἀμείψας,

non vero Phœnices Judaico, niſi docte & ſolerter demonſtraſſet Cunæus, & poſt eum Bochartus, Piſidas Chœrilum, non Judæos notaſſe. Quod autem opinatur Joſephus Scaliger, quem proxime aſſectatur Johannes Selldenus, ex Aſſyria lingua Chananæam manaſſe per colonias illinc in Phœniciam deductas; atque Aſſyriam demum linguam, propter frequentem aliarum gentium uſum & commercia crebra negotiatorum, priſtinam integritatem amiſiſſe, quum Chananæi interea incorruptum linguæ Aſſyriæ nitorem retinerent, raro ad eos commeantibus peregrinis; id ſane gratis dicitur, nec ullo argumento vel cujusquam auctoritate firmatur: neque ſane probabile eſt. Præterea ſi ante Abrahamum jam adulteratam fuiſſe dicas Aſſyriam linguam, quod dixit Scaliger, neutiquam conſtabit ratio: nam a linguarum confuſione ad Abrahami ortum vix ſequiſeculum numeres, juxta receptiſſimam ſententiam: quo ſpatio quis tantam mutationem illatam credat, quanta fuit? Sin poſt Abrahami profectionem in Chananæam eveniſſe hoc dicas, ut dixit Elias Levita, hærebit itidem aqua; nam ab exitu Abrahami ex Haran, ad Jacobi diſceſſum ex eodem loco a Labane; non toti ducenti effluxerunt anni; quo intervallo tantam corruptelam pati non potuit Aſſyria lingua, quicquid opponat Selldenus, quantam fuiſſe neceſſe eſt, ut *Acervum teſtimonii* tam diverſis nominibus appellarent Jacob & Laban. Gratis quoque & ſine auctore pronuntiant alii, Semum aut Eberum Babelicæ conſpirationis participem non fuiſſe, atque hanc propterea a Deo mercedem tuliſſe, ſanctæ ac primævæ linguæ ſibi poſterisque retinendæ prærogativam. Nam ſi id fuit pietatis præmium, cur Judæi poſt Babylonicam captivitatem, cur Chriſtus ipſe demum & Apoſtoli eo fraudati ſunt, cum eo interea Samaritani impii & perduelles fruerentur? cur ipſe Esdras vir ſanctus, & Judaicæ religionis conſultiſſimus, priſcis ac ſanctis characteribus repudiatis, novos & profanos aſcivit? Egregiam vero mercedem; quam Chananæi, gens deteſtabilis & a Noacho execrationibus devota, perinde ut Semi poſteri, conſecuti ſunt. Reſpondent Adverſarii factum id, non in Chananæorum, ſed in Abrahami poſterorumque ejus gratiam, quo minori negotio inter Chananæos converſari & peregrinari poſſet. Quorſum ergo nec in Ægyptum lingua illa transmiſſa eſt, ubi Abrahamus quoque, ac deinde Jacob cum filiis, & tota Iſraelitarum gens tot annos manſura erat? Quorſum Babylone contaminata eſt, ut volunt, quo diſpergendi erant Judæi Chaldaicæ linguæ plane inſciî?

IV. His animadverſis facile diſcutiuntur argumenta adverſariorum. Ebraicæ eſſe ajunt originis nomina propria hominum & locorum, quorum ante gentium διαστολὴν (*disjunctionem*) meminit Moſes, proindeque receptam tum & vulgatum fuiſſe Ebraicam linguam. Reſpondet Grotius nomina illa Ebraico ſermone a Moſe eſſe expreſſa, Ebræorum gratia, in eumdem ſignificatum, quem in primæva lingua obtinuerant: cujus mutationis exempla affert compluria; velut illa e Curtio, milites quosdam a Perſis vocatos eſſe Immortales, Chiliarchos vero, eos qui mille militibus præeſſent: quas voces aliter

Refelluntur argumenta Adverſariorum. Primum argumentum.

Hieron. in Dan. 1, 4.

Gen. 14, 13.

Joſeph. de bell. Jud. l. 2. c. 42.

Chœr. apud Joſeph. l. 1. contra Ap. & Euſ. Præp. l. 9. c. 9.

Cun. de rep. Ebr. l. 2. c. 13. Boch. Chan. l. 1. c. 6. Scalig. Ep. 242. & 362. Seld. de Dis Syr. Proleg. c. 2.

Elias in Præf. ad תשרוקי

Seld. de Dis Syr. Proleg. c. 2.

Grot. in Gen. 11, 1.

ter extuliſſe Perſas haud dubium eſt; Clupeam præterea appellaſſe Latinos, quæ Aſpis dicebatur; Pithecuſam & Ampeluſiam Græcos appellaſſe, quæ Punica nomina habebant ejusdem notionis; & Græcos Scripturæ Interpretes nomina quædam Ebraica locorum Græce reddidiſſe. His addo vulgati Scripturæ Sanctæ Interpretis exemplum, qui iſtud exponens: *Hæc vocabitur* אשה, *quoniam* מאיש *ſumta eſt*: eamdem originationem nominibus Latinis expreſſit: *Hæc vocabitur Virago, quoniam de Viro ſumta eſt.* Arabs Interpres Paralipomenon pro Phalego reddidit Caſem, quod eſt ejusdem ſignificationis. Iſaacum, cujus nomen Ebraice *riſum* ſonat; γέλωτα appellat Alexander Polyhiſtor. Eſau, cui & Edom, hoc eſt Ruſo, nomen fuit, Erythras a Græcis dictus eſt. Og, qui fuit Rex Baſan, & id nomen habuit ab uſtione ſeu coctione, juxta nonnullos Græcis Typhon eſt appellatus; quæ dictio ejusdem eſt ſignificationis. Qui Cephas a Chriſto nomen habuit, Petrus a Græcis eſt nuncupatus. Pan dictus a Græcis Lyceus, Lupercus eſt Romanis, quod idem ſonat. Πλούτων Latinis nominatur Dis; Carthago, Græcis Cænepolis, Rhodos Ophiuſa. Virgilius Neapolitanis appellabatur Parthenias; non quod eſſet virginali verecundia, ut nugantur Grammatici; ſed, uti ſuſpicor, ita Græce reddentes Virginii nomen, quod cum Virgilii nomine; uti alias nonnunquam factum obſervavimus, confundebant. Picti vocati ſunt a Romanis, qui Britanni a ſuis; eadem ſignificatione, ut docuit Camdenus. Taphros urbs in Iſtmo Tauricæ Cherſoni ſita, Præcop dicta eſt, voce ejusdem ſignificationis. Philonis ſubditii Breviarium Ebraice reddens R. Azarias, Philonem appellat Jedidæum, quæ vox idem valet. Illuſtris ille Roterodamus, decus immortale Bataviæ, nativorum ſuorum nominum Gerardus Gerardi ſonum barbarum alpernatus, Deſiderius Eraſmus dici maluit, ſignificatione Latine & Græce expreſſa. Scribit Plato in Critia, Solonem in locum Ægyptiorum nominum Græca nomina in carminibus ſuis ſuppoſuiſſe. In exemplari Græco Speciminis ſcientiæ Indorum Latine a Poſſino verſi, quod manuſcriptum penes me eſt, nomina [illegible], in Arabico libro, unde Græca profecta ſunt, erant [illegible]. Interpres Arabs Scripturæ ſacræ nuper editus Ebraica nomina Arabice interdum exprimit. Omnem vero contradicendi anſam præcidit ipſum Moſis nomen, quod purum putum Ebraicum eſt; & tamen ex Ægyptio ductum eſt, quod ipſi primum impoſitum fuit. Nemo enim, opinor, finget ſibi Ægyptiam puellam, Pharaonis filiam, Ebraicæ, ut veriſimillimum eſt, ignaram linguæ, Ebraicum nomen ex Ebraica lingua petitum Moſi tribuiſſe. Sic enim ipſe de ſe: *quem illa adoptavit in locum filii, vocavitque nomen ejus Moyſes, dicens, Quia de aqua tuli eum.* Obſervavi ſuperius ſcripſiſſe Aben Eſram Moſi Ægyptium nomen fuiſſe *Monos*, atque hujus nominis Ebraicam interpretationem eſſe *Moſes*: quam ſententiam auctoritate libri Ægyptii de agricultura, & Græcorum tuetur. Hoc cum parum intelligeret R. Iſaac Abrabaniel, Moſem a matre ſic dictum cenſuit: non a filia Pharaonis: prorſus contra mentem Scriptoris ſacri. Manifeſtus vero eorum eſt lapſus, qui vocem משה, quæ haud dubie Ebraica eſt, Ægyptiam eſſe cenſuerunt. Quo in numero eſt Kircherus. Nempe morem hunc interpretum complurium ignoraverunt, nomina ipſa transferendi, nec eorum ſonum ac ſyllabas, ſed ſignificationem repræſentandi. Inſignis in eo genere fuit Aquila Scripturæ interpres, qui ſignificationes propriorum nominum ſæpe reſpexit & repræſentavit. Paris nominum permutationis illuſtre edidit exemplum patrum noſtrorum memoria Jacobus Auguſtus Thuanus, nobilis Hiſtoricus, qui nominum propriorum ſignificatum Latina lingua fere retulit. Præterea quoniam nominum Ebraicorum originationibus & veriloquiis vis inerat ac ſenſus cognitu utilis, & Ebræis ad virtutem informandis opportunus, ea idcirco conſectatus eſt Moſes, nec rem populo Dei conducibilem inſuper habendam duxit, quam alias fortaſſe neglexiſſet; & reipſa neglexit, cum Ægyptiaca nomina, aliave externa referret, quorum nulli futura eſſet uſui interpretatio. Quippe ſanctæ illius gentis intererat ſcire, Adamo, exempli cauſſa, a terra nomen factum; ut omnes meminiſſent conditionis humanæ, cum primus hominum omnium parens terræ filius fuerit. Atque id etymon Latina quoque lingua exprimit, homini ab humo appellationem arceſſens. Origenis auctoritate fulciri poteſt hæc reſponſio. Docet hic quippe in Epiſtola ad

Gen. 2, 23. Exod. 2, 10. Alex. Polyhiſt. apud Euſ. Præp. Ev. l. 9. Camd. in Britann. Kircher. Copt. Prodr. c. 5.

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Africanum, Græcos Interpretes παρώνυμα (*denominativa*) ſi quæ in Ebraicis occurrerent, ſimilibus παρωνύμοις (*denominativis*) Græcis, diverſæ licet ſignificationis reddidiſſe: & παρωνυμίας (*denominationes*) inter πρῖνον (*ilicem*) ac πρίαν (*ſiſſionem*) & σχῖνον (*lentiſcum*) ac σχίσιν (*ſciſſionem,*) quæ occurrunt in hiſtoria Suſannæ, excogitatas fuiſſe ab Interprete Græco, ut aliis παρονυμίαις (*denominationibus*) quas in alterius ſignificationis vocibus Scriptor Ebræus propoſuerat, ex æquo reſponderent. Exemplum in Latina loquela dat Hieronymus, in Præfatione ad Danielem: *Cujus rei*, inquit, *nos intelligentiam noſtris hanc poſſumus dare; ut, verbi gratia, dicamus de arbore ilice dixiſſe eum, Illico pereas; & a lentiſco, In lentem te comminuat Angelus; vel, Non lente pereas; aut, Lentus, id eſt flexibilis ducaris ad mortem; ſive aliud quid ad arboris nomen convenions.* Simile quid nos in reddendis nominibus propriis a Moſe factum dicimus. Cum ait ergo, *Omne quod vocavit nomen Adam anima viventis, ipſum eſſe nomen ejus*, refer ad ſignificationem nominum, non ad ſonum. Adde Syris & Arabibus non minus utile eſſe hoc argumentum, quod pro linguæ Ebraicæ dignitate cuditur, ac Judæis: quippe ex prifcorum horum nominum ſignificatione, linguarum itidem ſuarum antiquitatem, quam præ Ebraica jactant, pari jure potuerunt adſtruere.

Secundum argumentum.

V. Secundo argumento quod ducunt Adverſarii ex antiquis variarum gentium appellationibus, ex Ebraica lingua plerumque derivatis, occurrere promtum eſt. Nam primum certum eſt plurima variarum illarum gentium nomina quæ habet Moſes, nihil plane in Ebraica lingua ſignificare. Deinde probabile eſt, Moſem nomina illa exotica ad linguæ ſuæ inflexionem & modum fere accommodaſſe, quemadmodum vulgo fieri ſolere notum eſt. Hunc morem præ cæteris habuerunt Græci. Hi Rhodum, Samum, Naxum ita extulerunt, quaſi a ῥόδον (*roſa*) σάμος (*locus excelſus,*) νάξαι (*conſtipare*) derivata eſſent; Italiam quaſi ab ἰτανός (*vitulus;*) Phœnices quaſi ἀπὸ τῶν φοινίκων (*a palmis;*) Byrſam quaſi ἀπὸ τῆς βύρσης (*a corio;*) Thebas quaſi ἀπὸ τῆς θηβαίας, ἥτις τῇ βοείᾳ τῇ ζεύγλῃ (*a cervice bovis;*) Diu Socotoram quaſi a Dioſcoride; torrentes Cedron & Cuſon quaſi ἀπὸ τῶν κέδρων (*a cedris;*) & ἀπὸ τῶν πισσῶν (*a picis.*) Similiter Moph recoxerunt in Memphin, quæ vox Græcam originem ſapit; Piboſeth in Bubaſtum. Eadem fuit & Romanorum ratio: hi Latium quaſi Latinæ originis nomen formarunt, quod in eo *Latuerit* Saturnus; Siciliam, quaſi *Sicilitam*, hoc eſt diviſum, ſive ut loquitur Manilius, *præciſum*: quæ tamen origines ab aliis repudiantur. Simile quoque in alterius generis nominibus e materna lingua derivandis ſtudium & affectationem deprehendas. Saturnum ita cenſent appellatum, quod *ſaturaretur annis*, cum alii derivent a שרה *occuluit*; Jovem a *juvando*, alii a יהוה; Cererem a *cerendo*, alii a ברה, *fructus Lunæ vi protruſus*; Janum ab *eundo*, cum ſit, ut ſuperius notavi, a ζανὸς, qui genitivus eſt τοῦ ζάν, quod Æolicum eſt pro ζήν, ζηνός. Inde & ζανὸς, unde Latinum *Juno*, quod a *juvando* itidem alii arceſſunt. Veſtam Ovidius nuncupatam vult, quod *vi ſua ſtet*; Iſidorus quod herbis *veſtita* ſit; cum ſciamus tamen factum id nomen ab ἑστία, hoc a Chaldaico שתיה, illud ab יהוה. Multus eſt in iis veriloquiis Cicero, multus & Varro: parum uterque etymologicæ artis peritus. Quæriviſſes a Goropio Becano vocabuli alicujus etymon, recurriſſet ad Brabantinas & Cimbricas origines; conſuluiſſes Bochartum, Ebraicas propoſuiſſet: & tamen unica eſt vocabuli hujus origo. Adeo facilis eſt hac in arte lapſus, parata & proclivis offenſio. Probandus quidem eſt & laudabilis eorum conatus, qui nominum Geographicorum rationem perveſtigantes, ad Ebraicam potiſſimum linguam, utpote antiquiſſimam, & quoquoverſus diſſeminatam, & per varias linguas late patentem reſpiciunt; modo conjecturas non plus quam conjecturas valere velint; nec quod in duobus, ſi forte, tribusve ſucceſſerit nominibus, ad reliqua æque prorogare ſe poſſe ſperent; caveantque ne aliqua ſyllabarum & ſonorum concentione decepti, ſibi ipſi fucum faciant. Hac cautione quicunque ſe muniverint, tum vero aperte cognoſcent, quam infirmum ex hujusmodi originationibus procudatur argumentum, ad nimiam linguæ Ebraicæ vetuſtatem comprobandam.

Ovid. l. 6. Faſt.

Iſid. Orig. l. 8. c. 11.

Tertium argumentum.

VI. Hæc quæ dixi oſtendunt argumenti levitatem, quod Deorum Ethnicorum nomina, ex Ebraica, ut volunt, lingua detorta ſubmi-

ſubminiſtrant; nam ex notationibus illis nominum pleræque itidem valde incertæ ſunt; & ſi quæ certæ ſunt, profluxerunt illa nomina e Chananæa lingua ſive Ebraica, per commercia & colonias Ægyptiorum & Phœnicum, quæ fere fuerunt Abrahamo recentiores. His gentibus bona Græcanicæ Theologiæ pars accepta referenda eſt, & Græcorum Deorum complures Moſe recentiores eſſe merito ſcripſit Clemens Alexandrinus; & nos Moſem ipſum eos eſſe ſatis probavimus. Græcorum autem numinibus recentiores ſunt etiam gentium occidentalium Dii: nam quicquid iſtis vetuſtius jactant, nugæ ſunt, & fabulæ meræ, quarum in veteribus memoriis indicia extant omnino nulla.

Clem. Alex. Strom. 1.

Quartum argumentum.

VII. Ex eorundem Phœnicum peregrinationibus factum eſt, ut in Occidente multa extiterint Ebraismi veſtigia. In Oriente vero tot bella geſſerunt Iſraelitæ; tot incurſionibus laceſſiti ſunt a vicinis gentibus; tot μετοικεσίαις καὶ διασποραῖς *(migrationibus & diſſipationibus)* in Ægyptum, in Babyloniam, & Aſſyriam diſſeminati, ut minime mirum ſit linguam Ebraicam cum ipſa gente quaquaverſus ſe diffudiſſe; ac proinde corruit quod inde conflatum eſt quartum argumentum. Adde linguarum diverſitatem tantam non fuiſſe, ut omnis omnino illarum affinitas extincta ſit. Conſtituerat Deus univerſalem illam linguam ita perturbare, uti opus inceptum Babelicæ turris intermitteretur. Satis ad id fuit alteram alterius loquelam non intelligere. Quantalibet autem Chaldaicæ, Arabicæ, Ægyptiacæ, aliisque cum Ebraica intercedat affinitas; nihilo magis tamen qui unam recte norit, omnes noverit. Plurima vocabula Perſicæ & Germanicæ linguæ communia obſervarunt viri docti; plurima quoque Græcæ & Germanicæ: non unam tamen ex altera proveniſſe quisquam opinor dixerit. Hinc denique facile ſe expedient, qui primævam linguam diviſam in omnes linguas ac diſperſam fuiſſe ſtatuunt, tum cum eæ exortæ ſunt: nemini enim non apertum erit ac perſpicuum, unde contigerit ut aliquam cum aliis omnibus linguis affinitatem videatur Ebraismus retinere. Quod autem ſcripſit Hieronymus, linguam Ebraicam omnium linguarum eſſe matricem, nimis late patet, & anguſtius concludendum eſt, intra eas videlicet linguas ac gentes, quarum auctores Chananæi habendi ſunt.

Hier. in Sophon. 3.

Quintum argumentum.

VIII. Poſtrema ratio ab Ebraicæ linguæ ſimplicitate & caſtitate depromta, facili negotio retunditur: nam cum aliquam ipſi cum aliis linguis cognationem eſſe conſtet, puta cum Chaldaica & Arabica, qui potius voces communes ex illa in has, quam ex his in illam tranſiſſe demonſtrabitur? Nam quod ajunt אלף prius eſſe quam אבא; neque ut hoc ita eſſe probent rationem afferunt, neque ullam quæ id perſuadeat ego video. An quod hoc eſt illo litera una longius? Ergo Latinæ voces, *mors*, *ſors*, *ſub*, *ancilla*, antiquiores ſunt illis unde ortæ ſunt, μόρος, ὄρος, ὑπὸ, ἀμφίπολος; & Gallicæ voces, *temps*, *corps*, *ail*, *ſens*, *fouir*, *ouir*, *cruel*, antiquiores illis, *tempus*, *corpus*, *oculus*, *ſenſus*, *fodere*, *audire*, *crudelis*: quod falſum tamen eſt. Contra vero primi parentis nomen אדם brevius eſt אדמה, unde prodiit.

De origine literarum Samaritiarum & Judaicarum.

IX. Ebraicas literas, ſive characteres, dixi eſſe duplicis generis; Samaritanos, quorum auctorem alii Sethum, Abrahamum alii eſſe putant; & Judaicos, quos Esdras, non ſine Synagogæ magnæ, uti quidem reor, auctoritate ac nutu, captivitatis Babylonicæ temporibus ad deſcribenda ſacra Volumina uſurpavit, deſitis Samaritanis qui hactenus inter Ebræos fuerant in uſu. Ego vero de elementis Ebraicis non aliter ac de Ebraica lingua ſentio, priſca nempe illa, quæ Samaritana appellantur, mera eſſe Chananæa, iisque tum primum uſum eſſe Abrahamum, cum in Chananæam venit, & regionis illius linguam didicit; ac ea demum poſteris cum lingua tradidiſſe, intermiſſo Aſſyriarum literarum & linguæ uſu, quas ad hoc tempus uſurpaverat. Ante Diluvium, vel confuſionem Babelicam, ſcripturæ & literarum uſus repertus ſit, nec ne, incertum relinquo; adeo obſcura res eſt, & argumenta levia, quibus probatur vel refellitur. Poſtquam turbata eſt hominum loquela ac diviſa; tum vero ad notandos animi ſenſus & exprimendas voces, adhibitos reor characteres diverſis temporibus, prout ſingularium gentium neceſſitas & ingenii largitor uſus poſtulabat; ſive jam ante uſurpari ſoliti eſſent, ſive jam tum primum reperti. Priſtina vero elementa, quæ ante Babelicam confuſionem in uſu fuiſſe dicuntur, quoniam incertum eſt an aliqua

aliqua tum fuerint, eo etiam incertius eſt quid illis factum ſit: nec ſine temeritate & reprehenſionis periculo affirmaverit quisquam, vel ea exoleviſſe, vel in gentis alicujus uſum velut hereditario jure tranſiiſſe. Quocirca merito dubitat Auguſtinus, an ſatis probari poſſit Ebræas literas a primis hominibus fuiſſe inventas, Noacho deinde traditas, ad Abrahamum demum ejusque poſteros fuiſſe transmiſſas. Sua ergo elementa habuit Aſſyria gens, ſua etiam Chananæa. Illis cum aſſuevifſet a puero Abrahamus, Chananæis uti cœpit, cum in Chananæorum regionem venit; nec eorum abjecerunt uſum Abrahami poſteri, quoad in Chaldæam traducti, priſcos Aſſyriorum characteres reſumſerunt. In eam ſententiam his adducor argumentis Græcos a Phœnicibus, ſeu Chananæis literarum characteres accepiſſe, auctoritate Herodoti, aliorumque complurium ſatis conſtat. Atqui tanta eſt Samaritanos inter characteres & Græcos ſimilitudo, quam ob oculos poſuit Joſephus Scaliger in erudita diſſertatione de literis Ionum, ut manifeſtum ſit ad illorum exemplum Græcos eſſe formatos. Vnde efficitur Samaritanos ſeu priſcos Ebraicos eosdem eſſe ac Chananæos. Patet præterea ab Aſſyriis elementis differre Samaritica: nam vel ipſo inſpectu tanta apparet utrorumque diſcrepantia, ut aliquando fuiſſe eadem minime credi poſſit. Nec enim tantis mutationibus obnoxii ſunt characteres literarum, quantis linguæ ipſæ, cum ſint certis ductibus & figuris circumſcripti ac determinati. Major autem Ebraicæ linguæ ſeu Chananææ cum Aſſyria intercedit affinitas, quam literis ipſis; quæ ſi tantillum quid habere videntur ſimilitudinis & cognationis, id ab Ebræis ipſis illatum reor, quorum manus Samaritanis literis inſuefactæ cum Aſſyrias aſciſcerent, priſtinos ductus non ita dedidicerunt, ut non ad eos etiam invitæ flecterentur; atque ita Chananæos & Aſſyrios characteres coaluiſſe in Ebræos hodiernos: quemadmodum Chananææ & Aſſyriæ linguæ permiſtio, poſt captivitatem Babyloniam, Aramæam ſeu Syriacam linguam pepererit. Quo ſenſu dixiſſe videtur Hieronymus Esdram Judaicas literas reperiiſſe, ut pote ab Aſſyriis paulum diverſas, Chananæarum vero valde diſſimiles: quarum Judaicarum uſum præ cæteris invexit Esdras, clariſſimus illæ ætate inter Judæos Scriba, & Legis Doctor ac reparator: accedente florentiſſimæ Synagogæ, quæ Magna appellabatur, imperio, ſine quo nec id attentaſſet Esdras; nec ſi feciſſet, ſucceſſum res habuiſſet. Huc adde tralatitiam fuiſſe & pervulgatam multorum e veteribus ſententiam, Phœnicibus literarum inventionem deberi, nedum literas ipſos ab aliis accepiſſe. Cum ergo Samaritani characteres, quos ab Abrahami ætate Ebræi uſurpaverunt, ſint Chananæorum perſimiles, vel potius iidem, ab Aſſyriis vero prorſus diverſi, utrum veriſimilius eſſe dicendum eſt, eos ex Aſſyria, in qua non fuerunt, in Chananæam, in qua fuerunt, detuliſſe Abrahamum & nepotibus transmiſiſſe: an potius advenientem in Chananæam, gentis illius cum qua converſaturus erat, linguam ac ſcripturam didiciſſe, patriæ linguæ ac ſcripturæ uſu tantisper omiſſo? Nec Diodorum moror, qui Phœnices literas accepiſſe ſcribit a Syris, quibus quidam Aſſyrios illic ſignificari volunt, ego vero Ebræos ipſos interpretor; Moſem nempe, aut Abrahamum, quos literarum inventores falſo plerique exiſtimarunt. Vnde Euſebius, οἱ δὲ, inquit, εὗρε γράμματα ἐπονομάζουσι λέγοντες πρώτους, εὗρον δ' ἂν οὗτοι καὶ ἕτεροι, τὴν γείτονα Φοινίκης Ἰουδαίαν οἰκοῦντες. *Sunt vero qui Syros literas primos reperiiſſe dicant. Syri ſane hi, fuerint Ebræi, qui Judæam Phœnices vicinam colunt.* Hinc Eupolemus, ut ſæpe jam dixi, Moſem Judæis literarum uſum tradidiſſe docuit, Judæos vero Phœnicibus. Quæ a vera prorſus ratione repulſa ſunt.

Auguſtin. Quæſt. 69. in Exod.

Herod. l. 5 c. 58.

Diod. l. 5.

Euſ. Præp. l. 10. c. 5.

Eupol. apud Clem. Alex. Strom. 1.

Hier. Prol. Galeat.

Nam quod ad Syrorum & Arabum characteres pertinet, ii ex Judaicis detorti ſunt; quod ex eorum contentione facile cognoſcetur. Magnam enim continuus ſcribendi uſus literis quibuscunque mutationem inferre ſolet; longe etiam majorem ſermoni aſſidua loquendi conſuetudo. Chananæas literas cum Græcis contuleris, vix has ex illis proveniſſe primo deprehendes intuitu: quod ita tamen eſſe fateberis, ſi rem ſpectaveris attentius. Mutationis hujusmodi præclarum extat exemplum in notis numerorum, quibus hodie uti ſolemus. Ab Arabibus, vel ab Indis inventas eſſe, non vulgus eruditorum modo, ſed doctiſſimi quique ad hanc diem arbitrati ſunt. Ego vero falſum id eſſe, merosque eſſe Græcorum characteres ajo, a librariis Græcæ linguæ

linguæ ignaris interpolatos, & diuturna ſcribendi conſuetudine corruptos. Nam primum, 1, apex fuit, ſeu virgula, nota μονάδος. 2, eſt ipſum β, extremis ſuis truncatum. 3, ſi in ſiniſtram partem inclinaveris, & cauda mutilaveris, & ſiniſtrum cornu ſiniſtrorſum flexeris, fiet 3. Res ipſa loquitur, 4, ipſiſſimum eſſe Δ, cujus crus ſiniſtrum erigitur κατὰ κάθετον, & infra baſim deſcendit; baſis vero ipſa ultra crus producta eminet. Vides quam 5, ſimilis ſit τῷ ε; infimo tantum ſemicirculo, qui ſiniſtrorſum patebat, dextrorſum converſo, ἔκτισμον βαῦ, quod ita notabatur, 5, rotundato ventre, pede detracto, peperit τὸ 6. Ex Z baſi ſua multato, ortum eſt τὸ 7. Si H inflexis introrſum apicibus in rotundiorem & commodiorem formam mutaveris, exurget τὸ 8. At 9 ipſiſſimum eſt 9. Zero, punctum primo videtur fuiſſe, ad decuplicem præcedentis notæ valorem deſignandum apponi ſolitum: quod ut magis appareret, inſigniusque fieret & craſſius, circumducto in circulum calamo ſpatium inane, properantia primum, deinde conſuetudine relictum eſt. Hinc Arabes & Perſæ notam hanc, non circuli tantum figura, ſed puncto etiam craſſiore exprimunt: quam & ṣifr appellant; unde vocabulum Cifra, quod vulgus ab Ebraica radice ספר derivat. Ad hanc notarum ſimilitudinem ſi advertetur animus, dubium omne tolletur. Sententiam noſtram unice confirmat, quod ſcripſit eruditiſſimus Voſſius in Melam, ſe notas illas vulgares deprehendiſſe in Codice manuſcripto Geometricorum Boetii, & in Notis Senecæ ac Tyronis. Unde recte concludit vetuſtiores eſſe ac vulgo creditur. Ergo Arabicæ non ſunt: niſi quis putet Senecæ & Boetii temporibus Arabicas literas Romæ fuiſſe uſitatas. At nos non hac ſolum ætate vetuſtiores eſſe dicimus vulgares numerandi notas, ſed plane ipſa eſſe elementa Græcorum: quæ Senecæ & Boetii ætate ita jam a nativa forma degeneraverant frequenti calculorum Pythagoricorum uſu, ut nec a Boetio agnita ſint. Putavit enim conficta fuiſſe a Pythagoricis, quæ ab iis fuerant corrupta. Subjicit deinde literas quoque Alphabeti ab iisdem fuiſſe in numerando aſcitas. Quod de literis Romanis dici non potuit, quippe quæ ad operationes arithmeticas ineptæ ſint. Ergo Pythagorici literas easdem, vel integras nativa forma calculis ſuis adhibebant, vel adulteratas & corruptas. Neque notas ſolum, ſed & decuplam progreſſionem numerorum Arabes a Græcis mutuati ſunt. Non enim putandum eſt peculiare quippiam ineſſe progreſſioni huic, quamobrem alia aſciſci non potuerit; vel ita pervulgatam fuiſſe, ut nullam aliam uſurpare potuerint. Duodecupla progreſſio longe utilior eſt decupla; nam plures recipit partitiones duodenarius numerus, quam denarius. Verum homines decupla & quintupla progreſſione uſi ſunt, propter numerum digitorum, quos quum primum ad ſignandos numeros adhiberent, progreſſionibus hiſce aſſuefacti ſunt. Id aperte liquet ex eo quem proxime indicavi loco Boetii. Arithmeticæ notæ Romanorum, progreſſionem quintanam & binam ſervant, ex quino digitorum, & bino manuum numero, quæ facilia ſunt & expedita numerandi inſtrumenta. Americani Topinambæ nullos ſupra quinque numeros norunt: unicam ſcilicet manum numerando adhibere ſoliti. Aliam quoque per manus, & digitos, & digitorum articulos numerandi rationem a Græcis acceptam, Romani uſurparunt. Cum ipſa ergo numerandi ſcientia, aliisque doctrinis, arithmeticas quoque notas a Græcis acceperant Arabes, & ut Græcanicæ ſcripturæ inſueti erant, deformarunt: quas cum ita vitiatas ſparſiſſent per orbem, earum auctores a plerisque habiti ſunt, qui corruptores erant. Quidam acceptas retulerunt Indis, qui eas perinde ut occidentis incolæ ab Arabibus habuerunt. In ea ſunt opinione ipſi quoque Arabes; ultro agnoſcentes ſibi non deberi notarum illarum inventionem, ſed falſi in vera earum aſſignanda origine. Atque id quo planius fiat, ſciendum eſt propriis numerorum characteribus Arabes caruiſſe, ac propterea notariis Chriſti annis eſſe uſos; & vetuiſſe Walidem Chalifam Syriæ ullas numerorum notas in rationario imperii adhiberi; quod Græcas, quæ hactenus fuerant in uſu, aſpernarentur; Arabicæ vero deeſſent: *Quoniam*, inquit Landulfus Sagax, *impoſſibile eſt illorum lingua monadem, vel dualitatem, aut trinitatem, aut octo & dimidium, aut tria ſcribi; propter quod & usque hodie notarii ſunt Chriſtiani.* Quæ ſane ita non fuiſſent, ſi habuiſſent notas numerorum. Immerito itaque Sagax reprehenditur a Seldeno, hac potiſſi-

Boet. Geometr. l. 1. ſub fin.

Landulf. Sag. l. 10. c. 22.

Seld. Præf. in Eutych.

potiſſimum ratione, quod Arithmeticas notas ab Arabibus Europa acceperit; cum eas e contrario Europæ Arabes debeant. Hoc argumentum doctiſſime, pro more ſuo, nuper perſecutus eſt Stephanus Monachius, ſingulare patriæ noſtræ, noſtræque adeo ætatis ornamentum, receptamque ſententiam defendit: neque tamen qui jure veteris noſtræ amicitiæ cætera omnia poteſt apud me, tantum poteſt apud me rationibus ſuis, ut ab opinione mea diſcedam; nec plus tribuere poſſum exquiſitis ejus argumentis, quam ipſi oculorum meorum teſtimonio. Nam quod ex nomine Sifrarum, quod nomen Arabicæ eſt originis, colligit ejusdem eſſe originis Sifras ipſas; pari argumento colligere poſſum, literas Romanis Romanæ eſſe originis, quod nomen ipſum literarum Romanum ſit; cum tamen certum ſit detortas eſſe ex Græcis; item Græcas literas Græcæ eſſe originis, quod nomen ipſum earum, γράμματα, Græcum ſit: cum tamen certum ſit detortas eſſe ex Phœniciis. Quod autem uſum notarum illarum in arte numerandi Arabibus deberi docet, non de uſu, ſed de origine agimus. Notas a Græcis accepiſſe dicimus Arabes; uſum vero earum emendaſſe & amplificaſſe non negamus. Sic Græci literas acceperunt a Phœnicibus, uſum earum ſitumque mutarunt. Quanquam & magna ſcientiæ hujus pars vulgo adſcribitur Arabibus, quam a Græcis inventam excoluerunt & interpolarunt. Ad Algebram fere ipſius præiverunt Græci, ut Arabes ipſi Vietæ. Et mirum ſane eſt notarum illarum inventionem tribui Arabibus, quam exoticam eſſe Arabes ipſi fatentur. Viderunt quidem ſuas non eſſe; at cujates eſſent, pervidere non potuerunt, Indicasque putarunt eſſe, quæ Græcæ erant. Deſcriptionem Abaci Pythagorici ex veteri codice Geometricorum Boetii miſit ad me doctiſſimus Grævius, elegantiorum Mutarum pater; cujusmodi codice uſum ſe ait Voſſius in Melam. Multum vero ab editione typis impreſſa diſcrepat iſta deſcriptio: non ſolum quoad formam notarum arithmeticarum, quæ noſtrarum vulgarium perſimiles ſunt, ſed etiam quoad collocationem illarum atque ſitum: nam a dextra progrediuntur ad ſiniſtram; cum e contrario in libro typis deſcripto a ſiniſtra procedant ad dextram. Nec id factum putes, quod literæ Arabicæ ſint, & Arabico more collocatæ: ſed quod minoris valoris numeri collocari ſoleant ad dextram; majoris ad ſiniſtram. Itaque vulgarem numerorum collocandorum morem retinuit librarius ille; cum libri Boetii editi vulgarem noſtram ſcribendi rationem ſecuti ſint. Præterea in codice illo manu ſcripto ad notas arithmeticas appoſita ſunt vocabula quædam quorum nonnulla originem Ebraicam præferunt: puta quaternarius appellatur *Arbas*, quod eſt ארבע: quinarius, *Quimas*, quod eſt חמש: ſeptenarius, *zenis*, fortaſſe *zevis*, quod eſt שבע: octonarius, *Temenias*, quod merum eſt Chaldaicum תמניא: factum ex Ebraico שמנה. Addita autem ſuſpicor hæc vocabula a librario, in gratiam Orientalium; cum codicem fortaſſe deſcripſerit eo tempore, quo literæ Arabicæ florebant. Sed hæc erant alterius loci.

Refelluntur argumenta Rabbinorum ſuper utrisque.

X. Plane vero aſpernamur deliria Rabbinorum, qui ut Samaritanæ ſcripturæ eriperent gloriam ſanctitatis, & in Judaicam hodiernam qua utuntur transferrent, nihil non moliti ſunt. Quidam affirmare auſi ſunt Judaica ſcriptura exaratam primum fuiſſe Legem & reliquos deinde Libros ſacros; ac ſanctam fuiſſe ſcripturam hanc, & rebus ſanctis deſtinatam; Samaritanam vero profanam, & in rebus profanis a majoribus ſuis uſurpari ſolitam; cujus intermiſſo in Babylonia uſu Judaicam ſolum retinuerint. Sic R. Obadias de Bartenora, ſic R. Jacob in Oculo Jacobi, ſic R. Juda Muſcato in librum Cozri, ſic R. Azarias in Meor enaiim, ſic alii multi. Probationes opinionis hujus ſolidas afferunt omnino nullas, nec vero quas afferant ullas habent; tantum ſomnia ſua ſic tanquam νοήσεις ἀξίωσεις *(Axiomata)* valere volunt. At Thalmudiſtæ Angelum ſcripturæ hodiernæ auctorem fingere maluerunt. Eum enim qui inter Baltaſſaris epulas muro verba hæc inſcripſit, Mane, Thekel, Phares, hodierno Judæorum charactere uſum narrant, hunc ſuis Danielem tradidiſſe, Eſdram vero Libros ſacros eo poſtmodum deſcripſiſſe. Sic & R. Selomoh Jarchi, & R. Samuel Japhe in libro cui nomen eſt Pulcher viſu. Addit ille characterem hunc ſtatim didiciſſe, non Judæos ſolum, ſed Aſſyrios quoque; nec enim Samaritanum fuiſſe, aut Aſſyrium, ſed prorſus novum & ab Angelo inventum. Nempe pude-

Obad. in Miſn. tract. ſect. 4. Num. 5. Corri c. 68. Azar. Meoren. Part. 3. c. 58.

Thalm. in Sanhedr. fol. 21. & ibi R. Selom.

pudebat Rabbinos ſcripturam ab Aſſyriis accepiſſe: quod ne faterentur, omnia mendaciis ſuis miſcere maluerunt. Verum cum in tribus dictionibus, Mane, Thekel, Phares, Angeli manu ad murum exaratis, non omnes reperiantur Judaicæ literæ, ecquem reliquarum auctorem jactabunt? Valeant ergo cum ſuis deliramentis Rabbini: nos certis inſiſtentes veſtigiis, non ἀεροβατοῦντες. *(diſcurrentes per aerem)* nec temere errantes veritatem ſectamur.

CAPUT DECIMUM-QUARTUM.

I. *Refelluntur argumenta adverſus γνησιότητα librorum Moſis.* II. *Primum argumentum.* III. *Secundum argumentum.* IV. *Tertium argumentum.* V. *Quartum argumentum.* VI. *Quintum argumentum.* VII. *Sextum argumentum.* VIII. *Septimum argumentum.* IX. *Octavum argumentum.* X. *Nonum argumentum.* XI. *Decimum argumentum.* XII. *Undecimum argumentum.* XIII. *Duodecimum argumentum.* XIV. *Decimum-tertium argumentum.* XV. *Decimum-quartum argumentum.* XVI. *Decimum-quintum argumentum.* XVII. *Decimum-ſextum argumentum.* XIIX. *Decimum-ſeptimum argumentum.* XIX. *Decimum-octavum argumentum.* XX. *Leviculæ quædam mendæ Pentateuchi ac reliquorum etiam Scripturæ ſacræ librorum codices infederunt.*

Refelluntur argumenta adverſus γνησιότητα librorum Moſis.

I. CUm ea ſit demonſtrationum ratio, ut veritatis inquiſitione ac inventione contentæ, contrariis argumentis reſpondere negligant; idque merito, quoniam ſimplex eſt ac unica veritas, eaque reperta ac demonſtrata, quæcunque opponuntur, falſa eſſe neceſſe ſit; ego jure hoc poteram uti, & poſtquam ex principiis noſtris genuinos eſſe Moſis libros recte concluſi, contrariis rationes aſpernari; & labore reſponſionis ſupersedere. Verum quoniam plurimis de facto quæſtionibus conſtant argumentationes noſtræ, proindeque nonnullis ſunt difficultatibus obnoxiæ, colligemus rationes aliquot, quibus impugnatur Pentateuchus Moſis; non eas quidem quæ objiciendo ſæpius ac repellendo jampridem contritæ ſunt, ſed recentiores quasdam & noviſſime inventas; vel jamdiu quidem objectas, nondum tamen pro eo ac meritæ ſunt dilutas & confutatas. Multos enim ſua ætate extitiſſe teſtatur Euſebius, a quibus Moſis hiſtoria, falſa & belle excogitata credebatur. Prodiit vero nuper e tenebris in lucem Tractatus, uti præ ſe fert, Theologico-Politicus, cujus Scriptor philoſophandi libertatem affectans, non ſolidæ tantum pietatis, & ſinceræ Theologiæ, ac totius Chriſtianiſmi fundamenta convellit, ſed ſanam etiam Politicen ac rectam Philoſophiam funditus labefactat; planeque eo inclinat, ut exitialem ac peſtiferam & nimis hac ætate contagioſam Deiſtarum, ut vocant, hæreſim tueatur. Res eſſet operæ levis & exigui laboris, vanitatem & impietatem ſcriptionis hujus merita confutatione retundere: ſed quoniam nobis ab inſtituto in præſentia divertere non licet, aliquas tantum ejus partes quæ ad noſtrum pertinent propoſitum adoriar, & ſuam ſacris Codicibus dignitatem, quæ hac oppugnatur lucubratione, defendere conabor. Quoniam autem omnia undecumque adverſus Moſem collegit venena, & partem argumentorum ſubminiſtrarunt ipſi Aben Ezræ Explanationes; partem Syſtema Theologicum ex Præadamitarum hypotheſi, pernicioſum itidem opus, ſed cujus virus ſalubri pœnitentia Auctor eluit; partem etiam Thomæ Hobbeſii Angli Leviathan; omnium argumenta una opera diſcutiam.

Euſeb. de vit. Conſt. l. 1. c. 12.

Syſt. Præad. l. 4. c. 1.

Hobb. Leviath. c. 33.

II. Principio igitur Aben Ezræ teſtimonium profert Scriptor Theologico-Politicus, quo teſtimonio ſex argumenta continentur adverſus Moſaici Pentateuchi γνησιότητα *(ſinceritatem.)* Primum petitur ex his verbis Deuteronomii: *Hæc ſunt verba quæ locutus eſt Moſes ad omnem Iſrael trans Jordanem.* Hæc, inquiunt, ſi ſcripſiſſet Moſes, non *trans Jordanem*, ut hic & alibi etiam in Deuteronomio, ſed *cis Jordanem* ſcribere ſe notaſſet, quippe qui Jordanem non transgreſſus ſit: at liquet Deuteronomii Auctorem, quem Eſdram eſſe cenſent, in terra ſancta fuiſſe, cum hæc ſcriberet; cujus habita ratione Campeſtria Moab, in quibus Moſes extremum ad Judæos verba faciens Legem iteravit, ſunt trans Jordanem. Ad argumenti hujus levitatem cognoſcendam conſulenda ſunt Ebraica, quæ habent בעבר, hoc eſt ad verbum, *in tranſitu*; quæ locutio aliquando citeriora,

Primum argumentum. Tract. Theologico-Pol. c. 8.

Deut. 1, 1.

aliquando ulteriora designat: quemadmodum & vox עבר, quando vim præpositionis assumit, non solum *trans*, sed & *cis* sonat: nec aliud habent vocabulum Ebræi, quo citeriora denotent. Hinc Pagninus: *Fere, quum cis intelligunt, dicunt* בעבר; *quum trans,* מעבר. Exponunt quoque *cis* & *trans* Schindlerus & Buxtorfius. Rem probabimus exemplo.

Num. 32, 32. In libro Numerorum fatentur Gaditæ & Rubenitæ se terras incolendas cepisse מעבר *trans Jordanem.* Alio libri ejusdem loco Deus Israelitis assignat urbes refugii tres מעבר *trans Jordanem,* tres in terra Chanaanitide. In

Deut. 3, 1. libro Deuteronomii Moses res gestas Israelitarum narrans, *Tulimusque,* inquit, *illo in tempore terram de manu duorum regum Amorrhæorum, qui erant* בעבר הירדן, hoc est, *cis Jordanem;* nam Amorrhæi illi reges, Og nempe rex Basan & Sehon rex Hesebon, ratione habita Mosis scribentis, erant cis Jordanem. Inde fit ut pluribus Deuteronomii locis, post בעבר הירדן, & עבר הירדן, subjungatur, *ad orientalem,* vel *ad occiduam partem;* ad vitandam nimirum ambiguitatem, & apertius designandam vel citeriorem, vel ulteriorem partem. Nunc retorquere libet argumentum. Leguntur ista postremo capite Geneseos: Veneruntque ad aream Atad, quæ sita est בעבר הירדן *trans Jordanem.* Et deinde: *Et idcirco vocatum est nomen loci illius, Planctus Ægypti, qui est* בעבר הירדן *trans Jordanem.* Si Pentateuchum scripsit Esdras in Chananæa, ad occasum Jordanis, ut volunt, loca hæc utique ad orientem Jordanis quærenda erunt, quæ tamen ad occasum Jordanis sita esse constat. Contra vero si Mosem libri auctorem dicamus, cum hæc scripserit nondum transmisso ab Ebræis Jordane, loca hæc ad occasum Jordanis assignaverit, pro eo ac debuit. Vides igitur vocem בעבר ambiguæ esse significationis, & nunc ulterioribus, nunc citerioribus locis notandis ab eodem Scriptore adhiberi.

Secundum argumentum. III. Secundum argumentum ex his Aben Ezræ verbis depromitur: *Modo intelligas mysterium duodecim.* Quorsum hæc pertineant, intelligere se negat Auctor Tractatus Theologico-Politici, sed tamen significare conjectat, vel Aram in monte Hebal a Josua extructam ex mandato Mosis, quæ juxta Rabbinorum somnia lapidibus duodecim constabat, cuique lex Mosis fuerat inscripta. Atqui, inquit, tam exiguo spatio Pentateuchus inscribi non potuit, unde sequitur Pentateuchum non esse legem Mosis. Vel notari suspicatur duodecim Maledictiones vicesimo septimo Deuteronomii capite memoratas, *quas,* inquit, *fortasse credidit* Aben Ezra, *non fuisse in Libro Legis descriptas, idque propterea quod Moses præter descriptionem Legis Levitas insuper recitare illas Maledictiones jubet, ut populum jurejurando ad leges descriptas observandum adstringerent.* Vel notari denique putat postremum Deuteronomii caput; quod versibus continetur duodecim, & quo narratur Mosis interitus; proindeque ab alio quam a Mose scriptum esse tam caput illud, quam reliquum Pentateuchum. Ex hac opinionum varietate & inconstantia, conclusionis apparet futilitas. Ad primam quod attinet, meminisset Disputator ille ingentes fuisse lapides, juxta verba Deuteronomii, quibus constabat Ara hæc Hebalitana. Quod autem ex Rabbinorum auctoritate duodecim eos fuisse vult, merito somnium hoc rejicimus; cui originem præbuerunt, ni fallor, duodecim illi lapides, quos de medio Jordanis alveo in castra Josue referri jussit. Meminisset præterea non universum Pentateuchum, sed Deuteronomium duntaxat in Hebalitana Ara fuisse descriptum. Sic enim habetur in libro Josuæ: *Et scribit* Jos. 8, 32. *super lapides Deuteronomium legis Moysi, quod ille digesserat coram filiis Israel.* Videat nunc egregius ille libertatis philosophicæ vindex, quid inde adversus Pentateuchum possit concludere. Secundam opinionem de duodecim Maledictionibus, quoniam mera conjectura est, meris innixa conjecturis, quibus nihil simile proferre debet, sed certissimis rationibus pugnare, quisquis antiquissimam & receptissimam sententiam tentat convellere, non responsione, sed risu excipimus. Tertia demum opinio, quæ his Aben Ezræ verbis notari statuit versus duodecim postremi capitis Deuteronomii, quam frivola sit & inepta intelligunt ii, qui sacrorum Codicum per versus distinctionem Mose longe recentiorem esse sciunt. Docet enim Elias Levita Legem omnem olim versum unicum fuisse, & a Magistris Tiberiadis, diu post Urbis excidium, divisam fuisse per versus. Mox autem argumentum refellemus, quod ex interitus Mosis narratione ad finem Pentateuchi adnexa oritur.

Elias Lev. in Massorhammasoreth.

IV. Ter-

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Tertium argumentum. Deut. 31, 9.

IV. Tertio argumento materiam ſubminiſtrant hæc Deuteronomii verba e triceſimo primo capite: *Scripſit itaque Moyſes legem hanc, & tradidit eam Sacerdotibus filiis Levi.* Id volunt alterius eſſe Scriptoris, res a Moſe geſtas referentis, non Moſis ipſius: Moſem quippe cum legem ſcriberet non potuiſſe ſcribere ſe eam Sacerdotibus tradidiſſe; ſcriptum igitur id ab alio poſtmodum fuiſſe. Sciant vero dicta hæc eſſe de Deuteronomio, quod in capite viceſimo nono deſinit: traditum id fuiſſe deinde Sacerdotibus a Moſe, & demum Pentateucho inſertum. Quod cum taceret Moſes, poſteriora attexuit Deuteronomii capita, in iisque notavit ſe id Sacerdotibus tradidiſſe.

Quartum argumentum. Gen. 12, 6. Gen. 13, 7.

V. Hæc habentur duodecimo Geneſeos capite: *Pertranſivit Abram terram* Chananæam, *usque ad locum Sichem, usque ad Convallem illuſtrem: Chananæus autem tunc erat in terra:* & hæc capite ſequenti: *Unde & facta eſt rixa inter paſtores gregum Abram & Lot. Eo autem tempore Chananæus & Pherezæus habitabant in terra illa.* Inde concludunt hæc a Moſe ſcripta non eſſe: manifeſtum quippe eſſe Chananæum jam non fuiſſe in Chananæa terra, quo tempore hæc ſcribebantur: nam ſi fuiſſet, quorſum addidiſſet Scriptor, tunc fuiſſe in Chananæa, tempore nempe de quo ſcribit, cum etiam tum eſſet hoc tempore quo ſcribit? Atqui Moſis tempore nondum patriis finibus depulſi erant Chananæi. Minime igitur hæc Moſi adſcribi poſſunt. Cui rationi ipſe occurrit Aben Ezra: ait enim hoc commate ſignificari, vel Chananæos jam tum in terra hac ſedes poſuiſſe, quando illuc venit Abram; vel aliud ineſſe rei huic myſterium, hoc eſt, jam his locis fuiſſe exterminatos, cum hæc ſcriberentur, proindeque Moſem auctorem non habere. En tibi igitur expoſitionis Aben Ezræ disjuncta membra duo: vel, jam tum Chananæus erat in terra; vel, etiam tum Chananæus erat in terra: hoc eſt, ὁ ἦν ἤδη ἐν τῇ γῇ, ἢ ὅτι ἦν ἐν τῇ γῇ: quorum poſterius, quoniam impietati ſuæ favet, arripit Theologico-Politicus Auctor; nos, quoniam veritati ſtudemus, in priore acquieſcimus. Atqui negant dictionem Ebraicam זז hoc loco adhibitam ſignificare ἤδη, *jam*, ſed utendum fuiſſe vocibus זז עד, vel זז עוד, minime hi intelligunt ſe Aben Ezram Ebraicam linguam docere velle. Nec enim fine cauſſa notavit Moſes Chanaanitidem terram jam tum invaſiſſe Chananæos, cum illuc primum venit Abraham: quippe id ignorare poterat Chronologicæ rei imperitus Lector, cum vix quadringenti Chananæorum inter & Abrahami adventum interceſſerint anni: qui niſi monitus fuiſſet, cum qua deinceps gente victurus eſſet Abrahamus, obſcuram tantum & intricatam rerum habuiſſet notitiam.

Quintum argumentum. Gen. 22, 14.

VI. Naſcitur quintum argumentum ex viceſimo ſecundo capite Geneſeos, ubi mons Moriia appellatur הר יהוה יראה, *Mons Dominus videbit*; quo nomine tum primum vocari cœptum eſſe volunt, quando ædificationi Templi deſtinatus eſt: quod nonniſi poſt Moſem contigit. Unde ſequitur librum hunc Moſe recentiorem eſſe. Atenim ſi quis negaverit tum primum appellatum eſſe montem *Dominus videbit*, cum extructioni Templi dicatus eſt, ruet Argutatoris noſtri ratiocinatio. Et merito ſane id negabitur: quid enim clarius his verbis: *Appellavitque* Gen. 22, 14. Abraham *nomen loci illius, Dominus videt.* Scio Hieronymum in Traditionibus Ebraicis, ex Ebræorum doctrina, non ex ſua, ſcribere montem Moriiam exponi *Illuminantem* & *Lucentem*, &, ut vertit Aquila Judæus, κατοπτευτὴ (*conſpicuum*) quia cum eum eſſe putent, in quo Templum extructum eſt, ibi putant eſſe Dabir, hoc eſt, oraculum Dei & Legem & Spiritum ſanctum. Verum id ſibi vult Hieronymus, Ebræos cum Moriiam interpretantur *Illuminantem*, ejusmodi interpretatione alludere ad rem nomine illo longe recentiorem, ædificationem nempe Templi, atque hanc eſſe cauſſam, non nominis, ſed interpretationis nominis. Cæterum Hieronymus ipſe & Symmachus eamdem eſſe cenſent originem nominis מריה & nominis Gen. 22, 2. יהוה יראה, *Dominus videbit*, nempe ראה *vidit*: vertit enim Hieronymus, ארץ הראיה, *terram viſionis*; Symmachus, τῆς ὀπτασίας; Gen. 22, 8. (*viſionis*) a viſo nempe Angelo & Hirco; at *Dominus videbit*, a reſponſione Abrahami ad filium: *Deus providebit ſibi victimam holocauſti, fili mi.* Quanquam non ignoro alias allerri nominis Moriia interpretationes a Rabbinis: ſed hæ nihil ad rem. Ex hac porro voce יראה, *videbit*, & altera *Salem*, nomen habuit Jeruſalem: Salem enim Melchiſedeci regiam, ipſam eſſe Jeruſalem pluribus probare poſſem.

Sextum argumentum. Deut. 3. 11.

VII. Ex tertio denique Deuteronomii capite ſextum conſtat argumentum Aben Ezra. Inde de Ogo Baſanitarum rege differens Hiſtoricus hæc ſcribit: *Solus quippe Og rex Baſan reſtiterat de ſtirpe gigantum. Monſtratur lectus ejus ferreus, qui eſt in Rabbath filiorum Ammon, novem cubitos habens longitudinis, & quatuor latitudinis, ad menſuram cubiti virilis manus.* Auctor Syſtematis Præadamitici, eumque affectatus Auctor Tractatus Theologico-Politici, his contendunt indicari novitatem Scriptoris Pentateuchi: nam, inquiunt, ſi eum ſcripſiſſet Moſes, quorſum Ogi proceritatem ex lecti ferrei magnitudine probaſſet Iſraelitis, qui Ogum ipſum pugnantem, & cæſum deinde, ac humi jacentem conſpexerant? Unde factum, ut lectus ille non in Baſanitide terra viſeretur, ſed in urbe Ammonitarum Rabbatha; niſi ex temporum longitudine, quæ omnia mutare conſuevit? Reſponſio eſt in promptu, etſi Iſraelitarum magna pars Ogum ipſum vel vivum, vel cæſum ſpectaverit, complures tamen ex ingenti eorum numero ſpectaculo huic non interfuiſſe; pueros, ſenes, fœminas, ægrotos, abſentes. Sciendum præterea non ſuæ ſolum ætatis Ebræis, ſed futuris etiam legem poſuiſſe Moſem, & hiſtoriam ſcripſiſſe. Hos ergo ut de portentoſa Gigantis illius mole faceret certiores, quæ creditu difficilis erat, lectum ejus proſtare ait Rabbathæ, & ſuis dictis fidem facere. Quod autem diuturnitatis argumentum eſſe putant, lecti hujus transvectionem ex Baſanitica regione in urbem Ammonitarum Rabbatham, id Lectorum æquitati diiudicandum relinquo. Quaſi non adverſus Iſraelitas præliaturus Og, & eventum reformidans, domeſticum inſtrumentum & pretioſam ſupellectilem in tuto collocare potuerit apud Ammonitas, quos ſciebat Iſraelitarum armis fore intactos: quaſi Baſanitidis regionis ſectionem pro jure ſuo vendere non potuerit victor Moſes, atque ita lectus ille ferreus ad Ammonitas pervenire.

Porro, ut id obiter moneam, non unum hoc extat teſtimonium apud Veteres, quo lectos ferreos in uſu ipſis fuiſſe cognoſcitur. Thucyd. l. 3. Narrat Thucydides Thebanos excitis Plateis, ex reperto illic ære ac ferro lectos fabricaſſe, quos Junoni dedicaverunt. Curt. l. 9. c. 27. Apud Curtium Alexander milites ſuos argenteis dicit cubitare lectis, cum paulo ante nihil haberent præter arma. Elagabalum quoque ſolido argento factos habuiſſe lectos & tricliniares & cubiculares perhibet Lampridius. In aureo lecto triclinii accubuiſſe Didonem videtur ſignificare Virgilius, cum ait: Lamprid. Heliog. c. 20. Virg. Æn. 1.

Aulæis jam ſe regina ſuperbis
Aurea compoſuit ſponda.

Argentea triclinia Punica & Deliaca Plinio memorantur. Quem morem, ut credere par eſt, ex Syria, in qua ſita erat Baſanitis regio, Elagabalus, & Dido, & Pœni attulerunt. Is autem mos toto Oriente invaluerat. Utebatur Salomo lectica, cujus argenteæ erant columnæ, ſtratum aureum: Aſſuetus lectis aureis & argenteis. Cyrus poſt mortem in urna conditus eſt, urna lecticæ impoſita, cujus pedes erant aurei. In ſupellectile domeſtica lectos pedibus argenteis habuit Alexander, poſtquam Macedonicam temperantiam fregit Perſarum luxus. Calanus in aurea lectica rogo imponi voluit. Herodis aurei & gemmati lecti memorantur. Sabæi lectos argenteis inſtruebant pedibus; & apud Pancheos lectus aureus Jovi conſecratus erat ſex cubitos longus, quatuor altus: ac ſi tribus cubitis Ogo brevior fuerit Juppiter ille Panchaicus. Eſt apud Plutarchum, Lucullum poſt debellatos Orientis reges Mithridatem & Tigranem lectos aureos in triumpho inter manubias traduxiſſe. Scribit idem Iberum regem, lectum, menſam, & thronum, omnia aurea, ad Pompejum dono miſiſſe. Aureo lecto cubiculari Cæſar in Bithynia exceptus eſt. Damnat lectorum aureorum & argenteorum uſum in Alcorano Muhammedus, vir ſcilicet frugi & continens. Valet is autem etiamnum in Oriente. Nec eo caruerunt Romani Carvilius Pollio eques Romanus primus inter ſuos argentum tricliniis addidiſſe traditur. Lectos quoque aureos fecit. Auctor Plinius. At duo tantum triclinia argentea Romæ fuiſſe ante Sullæ victoriam proditum eſt a Cornelio Nepote. Mox autem increbuit eorum uſus. Sed & aureorum & æneorum lectorum meminerunt Seneca, Juvenalis & Martialis. Atque ex hoc more lectos aureos tricliniares apud inferos exhibet Virgilius. Mentio fit & apud Scævolam, libro tertio Reſponſorum, grabati argento inaurato tecti. Nec luxu hoc caruerunt Græci. Ulyſſis lectum auro, argento, & ebore exornat Homerus. Notat Scholiaſtes

Plin. l. 33. c. 11. Plutarch. Lucull. Plutarch. Pomp. Plin. l. 33. c. 11. Corn. Nep. apud Plin. l. 34. c. 14. Virg. Æn. 6. Hom. Od. ψ

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Schol. Ariſtoph. Equitib. liaſtes Ariſtophanis lectis olim additos fuiſſe carbunculos & electrum, ſuo vero tempore argentum & ſtannum: quod & de ſua ætate Plutarchus obſervat. Sed & ante annos trecentos Ludovici Comitis Flandrenſis cunabula argentea fuiſſe notat Froſſardus. Quod idcirco refero, ut Interpretibus nonnullis reconditum aliquod myſterium hic apud Moſem anxie ſcrutantibus gratificer.

Plut. de Superſtit. Froſſ. l. 2. c. 103.

Septimum argumentum. Tr. Theol. c. 8. Syſt. Theol. l. 4. c. 1. Deut. 3. 14.

VIII. Sex illis argumentis ex Aben Ezra ſumtis ſua ſubnectit Diſputator Theologo-Politicus, quorum primum ab Auctore Syſtematis Præadamitici jam ante uſurpatum arceſſit ex his ejusdem capitis Deuteronomii verbis; *Jahir filius Manaſſe poſſedit omnem regionem Argob, usque ad terminos Geſſuri & Machati, vocavitque ex nomine ſuo Baſan, Havoth Jahir, id eſt villas Jahir, usque in præſentem diem.* Ex quibus poſtremis verbis concludit Diſputator, longo poſt Moſis mortem tempore hæc eſſe ſcripta. Nos vero fatemur Scripturæ ſacræ reparatorem Esdram, ſicubi ſe darent obſcuriores aut difficiliores loci, huc & illuc de ſuo nonnulla in Libros ſanctos explicationis cauſſa intarſiſſe. Præterea cum tot deſcriptionibus propagati ſint Codices ſacri, ut nullus unquam libri tot extiterint exemplaria, quid mirum ſi quod alias ſæpe evenit, factum hic quoque ſit, & adtextæ ad oram a viris piis & doctis notæ in ipſum forte contextum irrepſerint? Hujusmodi locum hunc eſſe utique non negamus. Scio eadem hæc emblemata ad Samaritanos codices accuſa reperiri, ac propterea non videri ab Esdra profecta: ea erat Samaritanæ & Judaicæ gentis diſſenſio. At notavimus ſupra veri abſimile non eſſe, inexpiabile hoc diſſidium ad privatos homines ac præſertim ſtudioſos neutiquam pertinuiſſe, nec eos ſibi vetitum putaſſe mutuum Moſaicorum exemplarium uſum, unde accuratiorem Legis cognitionem ſperare poſſent.

Octavum argumentum. IX. Quoniam Auctor Pentateuchi de Moſe ita loquitur, quaſi alia perſona ſit, eumque variis præterea ornat elogiis, & ipſius prædicat laudes, ac vitia carpit; contra vero in Deuteronomio, ubi Legem ad populum recitans inducitur Moſes, & geſta ſua narrans de ſe ipſe ex propria loquitur perſona; tum deinde poſt hanc narrationem alia denuo ſuccedit perſona, quæ reliqua Moſis acta ad ejus usque obitum perſequitur; hinc octactum exurgit argumentum. Cui ſic occurritur, ſuppoſititiam quoque dicendam. Κύρου ἀναβάσεως *(Cyri expeditionem)* ſuppoſititios Cæſaris Commentarios, & Joſephi libros de bello Judaico, & Procopii hiſtoriam, & ipſum Matthæi Evangelium, (uti hac ipſa ratione deceptus aſſeverabat Fauſtus Manichæus) in quibus Xenophontis, & Cæſaris & Joſephi, & Procopii, & Matthæi mentio fit, tanquam diverſarum ab iis perſonarum: quod cum futile ſit, futile illud quod adverſus Moſaicum Pentateuchum objicitur. *Moris Scripturæ ſacræ eſt*, inquit Gregorius Magnus, *ut ipſi qui ſcribant, ſic de ſe in illa quaſi de aliis loquantur. Hinc eſt enim quod Moyſes ait, Erat Moyſes vir mitiſſimus ſuper omnes homines, qui morabantur in terra. Hinc Johannes dicit, Diſcipulus ille quem diligebat Jeſus. Hinc Lucas ait, quod ambularent duo ex diſcipulis in via, Cleophas, & alius.* Deinde: *Scriptores igitur ſacri eloquii, qui impulſu ſancti Spiritus agitantur, ſic de ſe in illo teſtimonium, quaſi de aliis proferunt.* Minime porro mirandum eſt, Moſem alias ubique de ſe tanquam ex diverſa perſona locutum, propriam induere perſonam, dum ad Iſraelitas verba facit in Deuteronomio: hic enim loquitur, illic ſcribit: atqui ſcribenti alienam quidem aſſumere perſonam licet, loquenti non licet, & perridiculum ſane foret. Quod ſi virtutes ſuas jactare alicubi viſus eſt, minime id quidem arroganter fecit, ſed pro ſuo candore; quo fit ut errata ipſe ſua alias coram ingenue agnoſcat. Sic Joſephus Hiſtoricus ſua ſæpe merita decantat, Judæorum omnium prudentiſſimum eſſe ſe quandoque ſignificat, cum & errores ſuos alias fateatur: nec idcirco tamen ab eo libros ipſius abjudices.

Augustin. Faust. l. 17. c. 1.

Gregor. Magn. Præf. in Job. c. 1.

Joseph. de bell. Jud. l. 3. c. 24. & 25. & de vita ſua ſæpe.

Nonum argumentum. X. Quod ad interitus Moſis, ſepulturæ, & Ebræorum luctus narrationem pertinet, & reliquorum quæ ad calcem Deuteronomii adtexta ſunt, unde novum colligitur argumentum, pervulgata eſt omnium conſenſio; id vel a Joſua, vel a Synagoga magna, vel ab Esdra denique fuiſſe adjectum. Nam poſt ſolutam captivitatem, Babylonicam, & reverſos in patriam Iſraelitas, Esdræ ſtudio recognitos fuiſſe Libros ſacros ſuo loco demonſtrabimus. Minime vero probabilis videtur Joſephi ſententia, qui Moſem ipſum ſuam in literas mortem retuliſſe vult κατὰ προφη-

Joseph. Ant. lud. l. 4. c. ult.

Maim. in Tract. de poenit. & hen. Sac. c. 13.

προλήψεως *(per anticipationem)* ne ſe propter virtutem a Deo raptum poſt obitum Iſraelitæ opinarentur. A qua ſententia non multum diverſus abit Maimonides.

Decimum argumentum. Gen. 14, 14. Jud. 18, 29.

XI. E limbo vero in contextum intrudi potuit vox *Dan*, hoc Geneſeos loco, ubi dicitur Abraham hoſtes Loti *perſecutus eſſe usque Dan.* Conſtat enim ex decimo octavo libri Judicum capite, longe poſt Abrahamum, & Moſem etiam, Dan appellatam urbem hanc, quæ prius Lais dicebatur. Vel ipſe fortaſſe Esdras, dum Libros ſacros recognoſceret, vocabulum Lais ſua ætate propter veteſtatem & deſuetudinem ignotum, trita & uſitata voce mutavit. Etſi hac exceptione propoſitum argumentum ſatis refellitur, malim tamen Joſephi ſubſidio uti. Dan hic eſſe vult alterum e Jordanis fontibus. Ex duobus quippe fontibus & rivulis Jor & Dan, Jordanis flumen & nomen coaluiſſe Joſephi, ut videtur, opinio eſt, & Hieronymi, & Philoſtorgii, apud Johannem Antiochenſem περὶ ἱστορικῶν *(de rerum antiquarum hiſtoria.)* Id ſi ſit, certe antequam urbi Lais nomen Dan indidiſſent Danitæ, alter fontium Jordanis Dan nomen habuit: nam Jordanis nomen Dane urbe veteſtius eſt. Hunc ergo Dan fluviolum ſignificavit Moſes, cum diceret Abrahamum hoſtes usque ad Dan eſſe perſecutum.

Joſeph. Antiq. l. 3. c. 11.

Joh. Ant. apud Salm. in Solin.

Sententiæ noſtræ homines exquiſitæ eruditionis ſuffragari ſe palam profeſſi ſunt. Extitit tamen aliquis, qui hæc aperte impugnare auderet; non Marte quidem ſuo, homo eſt enim minime malus, ſed alterius cujusdam inſtinctu. Unicum autem ſive ipſi, ſive ipſius impulſori, carpendæ opinionis noſtræ argumentum fuit, quod credibile non ſit Abrahamum tam exiguis ſuccinctum copiis, per longinquum adeo ſpatium inſequi potuiſſe quinque Regum exercitus, inopinata irruptione tractos jam & territos; nec illis ad reſtituendam aciem adverſus tam invalidum hoſtem animum fuiſſe. Ratus eſt nempe bonus ille vir impetum in eos primo feciſſe Abrahamum, & profligatos carpendo deinde & cædendo perſecutum eſſe Dan usque. Quod contra eſt; manifeſtis enim verbis narrat Moſes abiiſſe Reges illos, poſtquam populati ſunt Sodoma & Gomorrham, & Lothum captivum abduxerunt. Quod cum nuntiatum eſſet Abrahamo, copiolis ſuis expeditis adeuntes perſecutus eſt, ſecurosque tandem & incuſtoditos nactus prope Dan, caſtra eorum noctu aggreſſus, magna internecione cecidit; tumque perculſos a Dan ad Hobam uſque, quæ ad lævam, hoc eſt ad Septentrionem Damaſci jacet, eſt inſecutus. Lares ſuos repetentem Abrahamum, & Salemum quæ in hac via eſt prægredientem liberaliter excepit Melchiſedecus rex, & muneribus affecit. Hæc diſſerens Joſephus quinque dierum iter confeciſſe vult Abrahami exercitum; quinta enim nocte eum ait Aſſyrios invaſiſſe; redeunti occurriſſe Sodomorum regem verſus Salemum urbem; in valle regia quæ Salemo proxima eſt. Præclare autem hæc omnia ſecum, & cum opinione noſtra conſentiunt. Re bene geſta patriam repetunt Aſſyrii, quæ ortum inter & Septentrionem ſita erat. Verſus has partes progredientibus occurrunt Jordanis fontes; tantum a Sodomis diſſiti; quantum homo expeditus quinque diebus peragrare poteſt. Quinque ergo diebus id emenſus Abrahamus, incautos demum adortus, magna clade affecit, inſtansque a tergo fugientibus, præter Damaſcum, quæ Jordanis fontibus eſt proxima, inſecutus eſt: regrediensque domum ea peragrat loca, quæ Ebronem inter & fontes Jordanis ſita ſunt. Aſſenſum hæc a viro, non dico erudito & acuto, ſed tantum æquo impetrare poterant: nec impetrarunt tamen ab eo quem dixi, maluitque alium hic Dan, aliam Damaſcum comminiſci. Dan, inquit, eſt Danna: Damaſcus eſt ager Damaſcenus, quorum utrumque non multum Ebrone diſtat verſus occaſum. Primum confundit Dan & Dannam; דן & דנה, quæ manifeſto in Libris ſacris diſtinguuntur. Damaſcenum agrum in vicinia Ebronis ſitum, cujus nulla omnino in Libris ſacris extat mentio, confundit cum urbe Damaſco. Quod vero ridiculum eſt, reges Aſſyrios verſus Auſtrum regredientes facit, & patriæ oblitos quæ verſus Aquilonem jacebat; & Aſſyriam locat in Ægypto. Salemum præterea, in quam Abrahamus domum rediens divertit, Dannam inter & Ebronem locare debuit, ad Ebronis occaſum quæ ad Aquilonem jacet: ſive eam Hieroſolymam eſſe dicas, ſive aliam Salemum ad radices montis Gelboe ſitam. En quam multa peccat homo ſimplex & incautus, dum alienæ maledicentiæ morigeratur.

Joſeph. Antiq. l. 1. c. 18.

Gen. 14, 11.

XII. De

Undecimum argumentum.

XII. De nihilo eſt etiam, quod objicitur ex decimo ſeptimo capite Exodi, ubi hæc extant: *Filii autem Iſrael comederunt. Man quadraginta annis, donec venirent in terram habitabilem: hoc cibo aliti ſunt, usque quo tangerent fines terræ Chanaan.* Nam cum ajunt hæc a Moſe ſcripta dici non poſſe, quæ poſt ejus obitum contigerunt, ut liquet ex quinto Joſuæ capite, neutiquam ad propheticam facultatem Moſi a Deo conceſſam attenderunt. Erroribus enim quadraginta annorum addictos a ſe Iſraelitas, Moſi & Aaroni multo ante præſignificavit Deus, ut indicat decimum quartum caput libri Numerorum. Ergo & jam tum id Moſi innotuiſſe, cum Manna e cœlo depluit, credibile eſt. Hoc ſi minus veriſimile eſſet, quod veriſimillimum eſt, verba hæc ab Eſdra, ut alia quædam, inſerta diceremus. Prius illud reſponſum poſteriori huic anteponit Abrabaniel.

Exod. 16, 35 36. Joſ. 5, 12. Num. 14, 33

Duodecimum argumentum.

XIII. Similiter cum ait Moſes Geneſeos ſexto capite ſupra triceſimum: *Reges autem qui regnaverunt in terra Edom, antequam haberent regem filii Iſrael, fuerunt hi:* Deo auctore prænoverat futurum ut aliquando Reges ſibi præficerent Iſraelitæ. Clarius id oſtendunt hæc Deuteronomii: *Cum ingreſſus fueris terram, quam Dominus Deus dabit tibi, & poſſederis eam, habitaveriſque in illa, & dixeris: Conſtituam ſuper me regem, ſicut habent omnes per circuitum nationes, eum conſtitues quem Dominus Deus tuus elegerit de numero fratrum tuorum.* Sed & alibi prænuntiat, futurum aliquando ut Iſraelitica gens, cum præfecto ei Rege, in exteras regiones captiva ducatur. Prædicit item fore ut Terræ promiſſæ incolas carptim exſcindat Deus, non univerſos ſimul deleat. Duodecimo itidem Deuteronomii capite leges ſtatuit de cultu Templi, quod in Chananæa terra nondum ſubacta extruendum erat, quippe futurum id monſtrante Deo ſciebat. Monet quoque Ebræos alio Deuteronomii loco de excindenda Amalecitarum gente, poſtquam Terræ promiſſæ compotes facti eſſent, quod futurum Dei beneficio prævidebat. Plurima hujusmodi a Moſe prævisa & prædicta invenies. Quod qui a nobis dictum carpunt, Moſi non libros ſolum ſuos, ſed propheticam etiam facultatem eripiunt. Nec eſt quod addunt plures hic recenſeri generationes filiorum Edom, quam quæ a Jacobo Edomi fratre intercedere potuerunt: nam ſi recte calculum ponere diſcant, plures etiam intercedere potuiſſe intelligent. Ruit itaque duodecimum illud Philoſophi Theologo-Politi argumentum.

Gen. 36, 31. Deut. 17, 14 Deut. 28, 36 Deut. 25, 17 18, 19.

Tract. Th. Polit. c. 3.

XIV. Imbecillius etiam eſt poſtremum illud, quo concludit Pentateuchum a Moſe neutiquam eſſe ſcriptum, quod citentur in eo alii Libri, ſine dubio a Moſe ſcripti: cujusmodi eſt Liber Fœderis, & liber bellorum Dei, & Liber legis Dei, qui libri viceſimo quarto capite Exodi, & Numerorum vice-ſimo primo, & Deuteronomii triceſimo primo commemorantur: atque item Canticum, quod repræſentatur triceſimo ſecundo capite Deuteronomii. Fac enim Libros omnes illos a Moſe fuiſſe ſcriptos; quoniam ipſe res ſuas, velut ex aliena perſona, non ex propria narravit, conſentaneum ſane fuit libros quoque ſuos, ut alienos; non ut ſuos citare. Mirum præterea eſt Argutatorem noſtrum, virum tam cautum ac ſuſpicioſum, nihil ut admittendum cenſeat, *niſi id quod ex ipſa Scriptura conſtat, aut quod ex ſolis ipſius fundamentis legitima conſequentia elicitur; at non ex eo quod rationi conſentaneum videtur*; pro certo tamen ſumere Amalecitanum bellum & Iſraelitarum ſtationes ſcriptas fuiſſe in libro Bellorum Dei, atque hunc proinde Librum Moſem auctorem habuiſſe; quoniam tum ſtationes Iſraelitarum, tum Amalecitanum bellum conſtat a Moſe fuiſſe ſcripta: quæ valde incerta ſunt & dubia. De ſcriptore libri hujus Bellorum Dei alia omnia cenſent Ebræi Doctores, alia & Chriſtiani plerique; cum facer contextus habeat יאמר, *dicetur* non *dictum eſt*: unde efficitur Librum hunc a Moſe laudari, non quaſi jam ſcriptum, ſed quaſi olim ſcribendum; quem propterea librum Judicum eſſe opinatur Aben Ezra. Non librum, ſed carmen *invictum (quo victoria celebrabatur)* alii interpretantur; carmen, inquam, tritum ore vulgi ad victorias Ebræorum concelebrandas, ſtatim poſt pugnam conditum, quod in rei teſtimonium affert Moſes, cum Pentateuchum diu poſt rem geſtam ſcriberet. Eadem confidentia de libro illo Fœderis diſputat Philoſophus Theologo-Politicus, quem pauculos illos habuiſſe verſiculos ſtatuit, qui leguntur in Exodo, a verſu viceſimo ſecundo capitis viceſimi, ad caput usque viceſimum quartum; atque iis contineri fœderis leges a

Tract. Th. Pol. c. 8.

Num. 21, 1.

Deo cum Ebræis iniit. Id ſi ſit, ipſe ergo Decalogus fuerit extra leges fœderis hujus; fuerit & præceptum Circumciſionis, quæ tamen ſignum fuit fœderis Deum inter & Ebræos. Quæ quam inepta ſint & abſurda manifeſtum eſt. Addit Auctor Syſtematis Præadamitici Moſem laudare non potuiſſe librum illum Bellorum Dei, qui res in Arnon ab ipſo Moſe geſtas continebat, ac proinde Pentateuchum Moſem auctorem non habere: ſuſpicatur autem ex diurnis Moſis commentariis conflatum fuiſſe librum Bellorum Dei; ex hoc Pentateuchum fuiſſe exceptum. Verum quoniam de genuina loci hujus ſcriptura non ſatis conſtat, nulla inde poteſt certa exſculpi ſententia. Conſer Ebraica commatis hujus verba, cum Septuaginta Seniorum interpretatione, & cum Vulgata, & Arabica, & Syriaca, & Paraphraſi Onkeloſi, fateberis non ex iisdem verbis tam diverſos ſenſus extitiſſe.

Syſt. Præad. l. 4. c. 11.

Decimum quartum argumentum. XV. Atque hæ demum rationes ſunt, quibus Pentateuchum a Moſe abjudicare inſtituit male ſeriatus ille Diſputator, quarum partem aliquam e Leviathane Thomæ Hobbeſii Angli mutuatus eſt; partem e Præadamitico Syſtemate. Prudenter vero factum ab eo eſt, quod cum alia argumenta e libro hoc in uſus ſuos ſumeret, poſtremum ut invalidum prorſus & imbecille ſprevit. Nititur hoc illud loco Deuteronomii: *In Seir autem prius habitaverunt Horræi, quibus expulſis atque deletis, habitaverunt filii Eſau, ſicut fecit Iſrael in terra poſſeſſionis ſuæ, quam dedit illi Dominus.* His ſignificari putat Præadamiticus Auctor, Horræos ab Idumæis de monte Seir fuiſſe dejectos, quemadmodum ab Iſraelitis Idumæi poſtea ex eodem monte exterminati ſunt. Quod cum non ante Davidem contigerit, ſequitur Davide recentiorem eſſe Pentateuchum. Lectores & Interpretes, veſtram fidem! Teſtimonium hoc verſate, evolvite, expendite; tum ſi vel verbulum unum eo vergere deprehenderitis; quod Idumæos finibus ſuis ab Ebræis depulſos ſignificet, manus dabo. Quod ſi quis tamen pertendat, ſcripta ſaltem hæc fuiſſe poſtquam promiſſam terram armis invaſerunt Ebræi, proindeque poſt Moſem; reſpondebimus jam tum Rubenitas, Gaditas, & dimidiam Manaſſæorum partem, Amorrhæorum & Baſanitarum ſedes occupaſſe, cum hæc a Moſe ſcriberentur.

Hobb. Leviath. c. 33.

Deut. 2, 12.

Decimum quintum argumentum. XVI. Decimum quintum argumentum ſuppeditat Andreas Maſius, eruditiſſimus libri Joſuæ Interpres, ex Cariath-Arbe, quæ ſæpe in libris Moſis Hebron appellatur, cum id nominis ab Hebrone Calebi filio ipſi obtigerit poſt ſubactum ab Ebræis Chananæam terram. Verum reſponſionem idem Maſius ſuggerit, eam nempe quam ſupra jam adhibuimus, unum id eſſe ex inſertis ab Eſdra in librum hunc additamentis; & ſic appellatam urbem notiori nomine, κατὰ πρόληψιν (*per anticipationem.*) Dicendum idem eſt de Galgala in Deuteronomio a Moſe commemorata, quæ tamen id nominis obtinuit poſt Moſis obitum.

Maſ. Præf. Comm. in Joſ.

Deut. 11, 30.

Decimum ſextum argumentum. XVII. Decimum ſextum argumentum peperunt verba Joſephi ad Eunuchum qui Pharaoni vina miniſtrabat: *Furto ſublatus ſum de terra Ebræorum.* Atqui, inquiunt, nondum Chananæa terra cognomen habere potuerat ab Ebræis, qui unica tum domo omnes continebatur, & in gentem nondum fuerant propagati, nec terram Chananæam occupaverant armis, ſuamque fecerant. Igitur poſt illa tempora, Moſisque ipſius obitum ſcripta hæc ſunt. Ajo vero Abrahamum, ejusque filios & nepotes, Iſaacum præcipue, Jacobum, & Eſavum, qui Ebræi & erant, & dicebantur, & in terra hac ſedes fixerant, jam in magnum excreviſſe numerum, vicinisque gentibus ac regibus cognitos fuiſſe; & cum terram Ebræorum diceret Joſephus, ignorare non potuiſſe Eunuchum ecquam terram ſignificaret; perindeque ipſi fuiſſe ac ſi dixiſſet Joſephus, Furto ſublatus ſum de terra, in quam poſtremis hiſce annis viri Trans-Euphrateníes ſive Ebræi larem poſuerunt. Jure præterea ſic eam appellabat Joſephus, atque hoc nomine cognoſci volebat, quam ſciebat patri ſuo, avo, & proavo Deum donaſſe & propriam dicaſſe.

Gen. 40, 15.

Decimum ſeptimum argumentum. XVIII. Decimum ſeptimum oritur argumentum ex poſteriore ad Timotheum Epiſtola, quæ Jannis & Mambris magorum Ægyptiorum Moſis adverſariorum nomina refert, quorum nullum extat in Exodo veſtigium: item ex Epiſtola ad Ebræos, ubi Moſes ardentem montem conſpicatus, dixiſſe fertur, *Exterrius ſum & tremebundus:* quæ in Exodo nusquam comparent. Vnde concludi poſſe videtur, luxatum ſaltem, interpolatum, ac mutilum ad nos Pentateuchum

2 Tim. 3, 8.

Ebr. 12, 21.

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teuchum perveniſſe, cuique propterea nulla fides adjungenda ſit. Sed non ita eſt: nec enim ex Pentateucho excepta hæc eſſe dicimus, ſed ex vetuſtis potius hiſtoriis, quas temporum diuturnitas conſumſerit. Cujusmodi multas Judaicam ἀρχαιολογίαν *(antiquitatum hiſtoriam)* complexas interciderſſe ſcimus.

Decimum octavum argumentum. 1. Mach. 1. & ſeq.

XIX. Denique quod volumina Legis ab impio Antiocho conſciſſa & concremata fuiſſe referant Machabaici libri, uſuramque eorum prohibitam ac morte punitam; abſurda hæc incesſit nonnullis opinio, veros ac germanos Scripturæ ſacræ libros ab hoc tempore fuiſſe abolitos; qui vero hodie ſuperſunt, in priorum locum ſuppoſitos demum fuiſſe. Quaſi vero qui omnes Legis codices conquirebat Antiochus, omnes repererit; nec in tota paſſim Judæa latebræ ullæ fuerint, in quibus tuto occuli potuerint Volumina ſacra: quaſi non in exoticis Bibliothecis, & Alexandrina præſertim, quæ erat extra ditionem Antiochi, extiterint Codicum ſacrorum exemplaria, & Septuaginta Senum interpretatio; quaſi Iſraelitis, quos ſedibus ſuis moverat Salmanaſar, penitus exciderit Scripturæ ſacræ ſtudium, omnesque hi Codices abjecerint. Furorem igitur Antiochi 2. Mach. 3. 48. aliqua Librorum illorum exemplaria evaſiſſe indicat Machabaicus ipſe Scriptor, cum ait deinde jejuniis maceratos Iſraelitas, ciliciis indutos, cinere conſperſos, veſtibus laceros, 2. Mach. 12. 9. *expandiſſe libros Legis*: & in Epiſtola ad Spartiatas ſolatio ſibi fuiſſe Libros ſanctos ſcribit Jonathas, & populus univerſus Judæorum. Pari propemodum reſponſione elevatur argumentum, quod ex illato Hieroſolymis a Nabuzardane incendio, & ex combuſtis a Manaſſe Codicibus ſacris petitur. Iren. apud Euſ. Hiſt. Eccl. l. 5. c. 8. Clem. Alex. Strom. 1. Chryſoſt. Hom. 8. in Epiſt. ad Ebr. Theodor. Præfat. in Cantic. 4. Eſdr. 14. 21. & ſeq. Quo argumento adductos fuiſſe videmus Irenæum, Clementem Alexandrinum, Chryſoſtomum, Theodoretum, aliosque complures, ut crederent Esdram Spiritu ſancto afflatum ſancta Volumina penitus conſumta reparaſſe. Quod & Scriptori libri quarti Esdræ, homini male & inepte fraudulento videtur fuiſſe perſuaſum.

XX. Quod autem ſubjicit Scriptor uterque Præadamiticus, & Theologo-Politicus, *Leviculæ quædam emendæ Pentateuchi ac* nonnulla in Moſaicis libris occurrere, vel obſcura, vel inordinata, vel mutila, quoniam minime pertinet ad propoſitum hoc opus, ad accuratum examen neutiquam revocabimus, quod ab aliis multum ac ſæpe factum eſt; hac præſcriptione contenti, Verbum Dei, primum lapidibus, tum deinde libris, chartis, membranis fuiſſe mandatum, & hominum manibus vulgo uſurpatum; vere theſaurum in vaſis fictilibus; primum digito Dei, aut Moſis fuiſſe ſcriptum; tum deinde digitis aliorum hominum, eorumque ſæpe incurioſorum, aut ſocordium, aut indoctorum: hinc in leviculis quibusdam rebus, ad fidei dogmata neutiquam pertinentibus, mendas, ſi forte, aliquot irrepſiſſe; nec in Pentateucho ſolum, ſed & in reliquis Scripturæ ſacræ libris vitia hujusmodi inoleviſſe; ut ex תקון סופרים, hoc eſt, *emendationibus Scribarum*, & ex variis Lectionibus Orientalium & Occidentalium, & ex illis Ben Aſcher & Ben Nephthali apparet. Qua re nihil de Librorum illorum auctoritate decerpitur: nihilo ſane magis ac aureorum minueretur pretium, ſi vel detritus eſſet ſacculus, vel inquinatus; nihilo magis ac labefacta eſt Lex, comminutis a Moſe lapidibus illis ſcriptis digito Dei. Neque eo tamen favere vel tantillum volumus nefariæ Muhammedanorum, Anabaptiſtarum, & Servetanorum doctrinæ, qui depravata penitus & adulterata ſciſcunt Veteris Teſtamenti volumina; non in minutis tantum, quod facile concederemus, ſed in gravioribus etiam, quod fallum eſſe viri docti pluribus jam demonſtrarunt.

Reliquorum etiam Scripturæ ſacræ Librorum Codices integerrimi.

Sed de Moſe ſatis multa; cui quoniam Deus non per ænigmata & figuras, non per viſa aut ſomnia, quemadmodum reliquis Prophetis futura revelavit, ſed palam & aperte, *ore ad os*, ut habet Scriptura ſacra, & *facie ad faciem*; propterea maximi ſunt ad propoſitum opus momenti, quæcunque de Chriſto vaticinatus eſt; idcirco hoc argumentum paulo fuſius ſumus perſecuti: cum præſertim Pentateuchus ſit quaſi ſummarium Judaicæ religionis; fœdus Dei ac leges complexum, reliqui vero libri velut appendices. Vnde Rabbini docent debere unumquemque Pentateuchi exemplar habere penes ſe; Prophetarum autem aut Hagiographorum, non item. Sed tamen pergamus ad reliqua. Num. 12. 16. Deut. 34. 10.

DE LIBRO JOSVE.

I. *Diſputatur de Auctore libri Joſuæ. Variæ opiniones proponuntur.* II. *Joſuæ aſſeritur, ejusque probatur γνησιότης & antiquitas.* III. *Refelluntur argumenta Adverſariorum. Primum argumentum.* IV. *Secundum argumentum.* V. *Tertium argumentum.* VI. *Quartum argumentum.* VII. *Quintum argumentum.* VIII. *Sextum argumentum.* IX. *Septimum argumentum.* X. *Octavum argumentum.* XI. *Nonum argumentum.* XII. *Hercules, idem ac Joſue.* XIII. *Unicus fuit Hercules.* XIV. *explicatur denuo 1. Mach. 12, 21. in quo agitur de Judæorum & Spartanorum conſanguinitate.*

Diſputatur de Auctore libri Joſuæ. Variæ opiniones proponuntur.

I. QVoniam Joſuæ imaginem Chriſti Domini, non nomine ſolum, ſed rebus etiam geſtis præfert, cum quæ Legi deerant impleverit Chriſtus Jeſus, quemadmodum quæ Moſes Legislator præſtare non potuerat, Iſraelitas nempe in Terram ſanctam inducere, ejusque compotes facere, id Joſuæ executus ſit; idcirco non tam ſpectandus eſt ipſius Liber, qui nulla nobis ad præſens inſtitutum utilia ſuppeditat vaticinia, quam Joſuæ ipſe. Nos tamen de utroque diſputabimus, ac primum de Libro, cujus Auctor & ætas a viris doctis vocantur in dubium; aliis ad Eleazarum Pontificem, ad Samuelem nonnullis, quibusdam ad Iſaiam, pluribus eum ad Esdram referentibus. Auctor quidem Synopſeos quæ Athanaſio tribuitur Librum hunc a Joſua abjudicat, Auctorem ipſe non aſſignat. Theodoretus excerptum putat ex Libro Juſtorum, qui laudatus eſt decimo capite libri Joſuæ. A Samuele ſcriptum Abrabaniel affirmat, ſpreta congerronum ſuorum Thalmudiſtarum ſententia quam proxime referemus. Andreas Maſius Esdram, ſive ſolum, ſive virorum doctorum æqualium ſuorum ſtudiis adjutum, Dei inſtinctu librum hunc, atque item alios, ex variis Annalibus, qui tum magna cura in Templo aſſervabantur, compilaſſe putat. Hugo Grotius elaboratum conjicit poſt tempora Salomonis; tum quod aliquoties occurrat illa temporis notatio, *Vsque in præſentem diem*; tum etiam quod capite nono ſupra decimum mentio fiat terræ Cabul, quæ ab Hiramo Salomonis æquali id nomen accepit, ut habet liber tertius Regum; & quod capite eodem narrentur ea de Danitis, quæ Judicum demum tempore contigerunt. Joſua quoque recentiorem putat Thomas Hobbeſius, propter frequentem iterationem horumce verborum: *Vsque in præſentem diem*; tempus autem non definit. Ex laudatione libri Juſtorum, apographum librum arbitratur Auctor Syſtematis Prædamitici, non autographum. Eamdem habet cauſſam, & alias plerasque, Diſputator Theologo-Politicus, cur in ævum Joſua poſterius libri hujus lucubrationem rejiciat; puta quod ſub finem ſexti capitis fama Joſuæ per omnem terram vulgata dicatur; quod capite octavo & undecimo, quæcunque præceperat Moſes, præſtitiſſe ſcribatur; quod in calce Libri, ipſius obitus, & res poſt ejus obitum geſtæ narrentur; quod ſub finem decimi ſexti capitis, ea de Chananæis Gazeritanis referantur, quæ primo libri Judicum capite recitantur, tanquam Joſua demum defuncto acta; quod narrationi huic, & alteri quoque de Jebuſæis, quæ eſt in fine decimi quinti capitis, appoſita ſit illa notatio temporis quam dixi, *Vsque in præſentem diem*; quod hiſtoria Calebi, quæ narratur commate decimo tertio & ſequentibus capitis decimi quinti, poſt Joſuæ obitum eveniſſe dicatur in primo libri Judicum capite; & quod Joſua recentior videatur hiſtoria Aræ illius ingentis, ad ripam Jordanis a Rubenitis, Gaditis, & dimidia Manaſſæorum parte extructæ, quæ viceſimo ſecundo capite refertur; & nullam habet Joſuæ mentionem; quippe cum veri haudquaquam ſimile ſit decem tribuum adverſus fratres ſuos conjurationi Joſuam non interfuiſſe; & quod decimo capite legatur, neque ante Joſuam, neque conſequenti deinde tempore tam longum præteriiſſe diem, qualis ille fuit, quo Solem Deus ſtitit, velut ad nutum Joſuæ; ac concludit demum librum Juſtorum, qui hoc ipſo laudatur capite, ſœtum eſſe Joſuæ; at libri hujus, qui Joſuæ nomen ſibi præſcripſit, tempus non determinat.

Jud. 18. 29.

Hobb in Leviath. c. 33.

Syſt. Præad. c. 1.

Tractatus Theol. Politic. c. 8.

Joſ. 6, 27. Joſ. 8, 35. & 11, 15.

Joſ. 16, 10. Jud. 1, 29.

Joſ. 22, 10. & ſeq.

Joſ. 10, 14.

Joſ. 10, 13.

II. Contra vero e Veteribus ac recentioribus longe plures, imprimisque Thalmudiſtæ in Baba bathra, primo capite, a Joſua ipſo ſcriptum eſſe arbitrantur; his perſuaſi verbis quæ extant in poſtremo Libri capite: *Scripſit quoque Joſue omnia verba hæc in volumine Legis Domini.* Atque ea profecto, ſi quis

Joſua aſſeritur, ejusque probatur γνησιότης & antiquitas.

Joſ. 24, 26.

Theodor. quæſt. 14. in Joſ.

Joſ. 10, 13.

Maſ. Præf. Comm. in Joſ. & in Joſ. 10, 13.

Grot. in Joſ. Joſ. 4, 9. & 6. 25. & 15. 63.

Joſ. 19, 27.

3. Reg. 9, 13. Joſ. 19, 47.

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quis animum advertat, sunt ejusmodi, ut prorsus significent Josuam ad exemplum Mosis res a se gestas literis commendasse, & Librum suum ad calcem libri Legis a Mose scripti adjecisse, quemadmodum ei adjunctus nunc quoque est interpretationibus Græcis & Latinis. Sic intellexit & exposuit Chaldæus Interpres, quem penes se habebat Ma-
Eccl. 46, 1. sius. Confirmatur id testimonio Sirachidæ, cum ait Josuam Mosis successorem fuisse *ἐν προφητείαις, (in prophetis)* hoc est in Librorum sacrorum, qui divinitus inspirati sunt, scriptione. Libri præterea vetustatem arguit
3. Reg. 16, 34. istud capitis decimi sexti libri tertii Regum omnia: *In diebus ejus ædificavit Hiel de Bethel Jericho: in Abiram primitivo suo fundavit eam, & in Segub novissimo suo posuit portas ejus; juxta verbum Domini, quod locutus fuerat in manu Josue filii Nun.* Quod liquido depromtum est ex sexto capite libri
Jos. 6, 25. 26. Josuæ: *In tempore illo imprecatus est Josue dicens, Maledictus vir coram Domino, qui susceperit & ædificaverit civitatem Jericho: In primogenito suo fundamenta illius jaciat, & in novissimo liberorum ponat portas ejus.* Ergo saltem libris Regum vetustior est liber Josuæ. Adde & verba ista Calebi e capite
Jos. 14, 10. 11, 12. decimo quarto: *Hodie octoginta quinque annorum sum; sic valens ut eo valebam tempore, quando ad explorandum missus sum: illius in me temporis fortitudo usque hodie perseverat, tam ad bellandum, quam ad gradiendum: da ergo mihi montem istum.* Quæ
Eccl. 46, 11. respexisse videtur Sirachides cum hæc scriberet: *Et dedit Dominus ipsi Caleb fortitudinem, & usque in senectutem permansit illi virtus, ut ascenderet in excelsum terræ locum.* Ex nominibus etiam mensium, si non demonstrari, at conjici certe potest Libri hujus antiquitas. Sciendum est enim ante Babylonicam Captivitatem menses Ebræorum vulgo fere appellatos fuisse ex ordine & numero quem inter se habebant. Itaque non aliter quam mensem primum, secundum,
Exod. 23, 15. tertium, aliosque deinceps, sacri Scriptores Captivitate vetustiores nuncupant. Cave enim putes mensem אביב sic dictum esse proprio nomine: quod viris Ebraicarum literarum callentissimis visum est. Nomen id fuit appellativum, quod spicam virentem sonat. Quam dixisses *mensem spicarum virentium.* Recte Septuaginta, μῆνα τῶν νέων men-

sem novorum. Vulgatus Interpres, *mensem novorum.* Nomina vero Zif, Bul, & Ethanim, quamvis notandis temporibus Captivitate vetustioribus adhibita sint in libro primo Regum, non inde tamen efficitur temporibus illis apud Ebræos fuisse usitata: imo, ne quidem cum scriberet auctor libri hujus; nam nomina hæc tanquam genti suæ incognita explicatione subjecta interpretatur; quem ordinem teneant inter alios menses statim indicans. *Mense Zio*, inquit, *iste est mensis secundus. Mense Bul, ipse est mensis octavus. In mense Ethanim; ipse est mensis septimus.* Sidone certe & Tyro arcessita fuisse suspicatus est Scaliger. In Babyloniam autem delati Israelitæ, usu quotidiano & consuetudine Chaldæorum, & tractu temporis paulatim nomina mensium illic usitata ascivere insuetâti sunt. Ea propter in scriptis Captivitate recentioribus crebro occurrunt, velut in libris Esdræ, & Estheris, in Aggæo, Zacharia, Baruche, Daniele, & Machabaicis. Atqui in libro Josuæ menses Babylonicis nominibus haudquaquam affectos reperias, sed iis quæ ex ordine & numero, quem inter alios obtinent, ipsis debentur. Quod vetustatis indicium est. Verumtamen cum in Scriptoribus sacris Captivitate recentioribus menses etiam aliquando ex numero suo & ordine appellentur, rationi huic vim conjecturæ tantum, auctoritatemque tribuimus. Huc adde aliquod vetustatis argumentum contineri perveteri more illo, quo duces cum urbes hostiles exscinderent, diris devovebant, quicunque eas olim restituere auderent. Post deletam Trojam factum id refert Strabo ab Strab. l. 13. Agamemnone, κατὰ τὸ παλαιὸν ἔθος, *juxta morem antiquum:* quem addit & Darium tenuisse eversa Sidene. Propagatus autem videtur ille mos ab exemplo Josuæ, quod libro hoc proditum extat, cum diruta Hierichunte perniciem ei imprecatus est, quisquis illam aliquando reparare tentaret. Cum nihil autem Ecclesiæ decretis super hoc Libro determinatum sit, præterquam sacrum esse, & in priscum sacrorum Voluminum Canonem receptum, id modo jam constet quod negari utique non potest, etiamsi incerti Auctoris & temporis esse concederemus, quemadmodum ex hac opinionum varietate credi potest, genuinum tamen eum

1. Reg. 6, 1. 37.
1. Reg. 6, 38.
1. Reg. 8, 2. Scalig. de emend. Temp. l. 3.

eſſe conſtaret: cum ex prima Definitionum noſtrarum genuinus liber ille ſit, qui ab eo Auctore ſcriptus eſt, a quo ſcriptus eſſe dicitur, & eo circiter tempore quo ſcriptus eſſe fertur.

Refelluntur argumenta Adverſariorum.

III. Poteramus itaque eorum omnium qui Joſue ipſum eripere conantur, argumenta contemnere. Nihilo minus hæc quoque refellemus, ut retuſis omnibus Adverſariorum telis, tum maxime appareat opinionis illius firmitas, quæ in Joſuam opus hoc transcribit. Primum argumentum ſubminiſtrat decimum caput, in quo, ut dixi, citatur Liber Juſtorum, Joſua recentior, vel æqualis, ut qui Gabaonitanæ pugnæ a Joſua commiſſæ videatur meminiſſe: unde ſequitur Libro Juſtorum recentiorem eſſe librum Joſuæ nomine inſcriptum, ac multo etiam magis ipſo Joſua. Tantum certe apud Maſium accuratiſſimum libri hujus Interpretem valuit iſtud argumentum, ut ex eo longe poſt ætatem Joſuæ elucubratum eſſe concluderet: quod & antea fecerat Theodoretus. Explicatus ſane quam difficiles habet iſte locus: nam primum non ſatis extat an tota rei geſtæ hiſtoria in Libro Juſtorum ſcripta fuerit; an ea tantum verba quæ proxime præcedunt: *Steteruntque Sol & Luna, donec ulciſceretur ſe gens de inimicis ſuis;* an quædam per figuram & poetice dicta in libro Juſtorum, cujusmodi multa in Libris ſacris occurrunt, Joſue ad rem veram accommodaverit; an generatim in eodem Libro prænuntiata, huic miraculo aptaverit. Deinde magna eſt inter Scripturæ ſanctæ Interpretes de Libro Juſtorum concertatio, Judæos præſertim, qui multum hic pro more ſuo nugantur. Cenſent quidam ex illis hunc eſſe librum Geneſeos, alii Exodi, alii quinque libros Legis, quibus juſtorum virorum, Abrahami, Iſaaci, Jacobi, & aliorum geſta continentur: in iis enim Deum polliceri ajunt ſe in Iſraeliticæ gentis gratiam prodigia editurum, cum ait in Exodo: *Signa faciam, quæ nunquam viſa ſunt ſuper terram, nec in ullis gentibus.* Maſius Annales rerum ab Iſraelitis geſtarum intelligit. Maſio aſſentiuntur Junius & Tremellius, nec ab eo multum recedit Bonfrerius. Grotius carmen *Ενκλειον (ad victoriam celebrandam compoſitum)* notari vult, ſtatim poſt reportatam de Gabaonitis victoriam compoſitum, & inter Ebræos pervulgatum, cujus auctoritate rei incredibili quam narrabat, fidem fecerit Joſue. Mihi probabile fit librum fuiſſe *παρακλητικὸν (hortativum,)* ad pie ſancteque vivendum homines informantem; in quo fortaſſe ſcriptum erat, quod ſæpe in Libris ſacris ſcriptum legimus, debere ſe viros pios Deo in tutelam ac fidem totos committere; hoc ſi faciant, futurum haud dubie, ut præſenti eos adverſiis hoſtes Deus auxilio proſequatur: & quemadmodum, ut ab hoſtili impetu tuti eſſent, maris fluctus inhibuit, ita eum vel ipſos ſiderum curſus moraturum, quoad hoſtes ſuos ulciſcantur. Quod cum re contigiſſet, dignum cenſuit Joſue populo ſignificare quam promiſſorum memor eſſet Deus, ut intelligerent ecquam reliquis ipſius pollicitationibus fidem deberent adhibere. Hoc poſito jam facile objectum argumentum diſcutiemus: potuit enim multo ante Gabaonitanam pugnam ſcriptus eſſe hic Liber, & vulgi manibus tritus, vel in ſacris tabulariis reconditus, ut in Templo ſervatum deinde fuiſſe docet Joſephus. Sin Grotii aut Maſii ſequare ſententiam, facile quoque te expedies: nam carmen illud *Ενκλειον (ad victoriam celebrandam compoſitum,)* aut Annales ſtatim poſt Gabaonitanum prælium ſcripti fuerunt: at annis aliquot poſt rem geſtam, & in ſumma ſenectute Librum ſuum exaravit Joſue, ut ex poſtremo ejus capite cognoſcitur. Itaque narrationi ſuæ fidem conciliat libri temporibus illis ſcripti de quibus differit, & vulgo noti teſtimonio. Rabbini vero, qui vel aliquos, vel omnes Pentateuchi libros hic notari putant, extra omnem teli jactum longe ſunt.

Primum argumentum.

Joſ. 10, 13.

Maſ. in Joſ. 10, 13.

Theod. Interr. 16. in Joſ.

Joſeph. Antiq. l. 5. c. 1.

IV. Secundum argumentum conflant Abrabaniel, Maſius, Grotius, Hobbeſius, & Diſputator Theologo-Politicus, ex frequenti hac temporis notatione, *Vsque in præſentem diem,* quæ longi temporis intervallum ſignificat. Verum cum hunc Librum ſcripſerit Joſue jam ſenex, ut jam monui, pridem ea facta erant, quæ *Vsque in præſentem diem* perſeveraſſe ait: cum autem mutationem aliquam rebus iis inferre potuiſſet quantacunque hæc temporis diuturnitas, (multis enim annis Iſraelitis prætiit) res in eodem ſtatu manſiſſe notandum duxit. Reſponſioni huic fidem conciliat Moſes in Deuteronomio, cum de rebus olim a ſe geſtis differens, ſimules

Secundum argumentum.

Hobb. Leviath. c. 33. Tract. Theologico-Pol. c. 8.

Exod. 34, 10.

Deut. 10, 5.

ſimiles locutiones uſurpat. *Reverſusque de monte deſcendi*, inquit, *& poſui tabulas in arcam quam feceram, quæ hucusque ibi ſunt.* Et iterum: *Cognoſcite quomodo operuerint eos (Ægyptios) aqua maris Rubri, cum vos perſequerentur, & deleverit eos Dominus usque in præſentem diem.* Fidem his facit & Matthæus, qui cum Evangelium ſuum non multis poſt Chriſti necem annis ſcripſerit, uſus eſt his verbis: *Propter hoc vocatus eſt ager ille Haceldama, hoc eſt, Ager ſanguinis: usque in hodiernum diem.* Et alibi: *Et divulgatum eſt verbum iſtud apud Judæos usque in hodiernum diem.* Pari exceptione ſolvitur ſimile argumentum, quod cudit Theologo-Politicus Argutator ex hoc loco decimi capitis: *Stetit itaque Sol in medio cœli, & non feſtinavit occumbere ſpatio unius diei. Non fuit antea, nec poſtea tam longa dies.* Nec enim pridie aut nudius tertius evenerat hoc prodigium, ſed ante multos annos quam hæc ſcripta ſunt.

Matth. 27, 8.

Matth. 28, 15.

Joſ. 10, 13, 14

Tertium argumentum.

V. Tertio argumento cauſam præbet decimum nonum caput libri Joſuæ, ubi mentio fit terræ Chabul; cui id nominis tributum putant Maſius & Grotius ab Hiramo Tyri rege, ut eſt nono capite libri tertii Regum. Quaſi eadem ſit utraque terra Chabul, quæ penitus diverſæ ſunt: altera enim regiuncula eſt viginti conſtans oppidis; altera, vicus in confiniis Ptolemaidis: utraque in tribu Aſer. Diſtinxit eas Joſephus: alteram enim appellat γῆν χαβυλών, libro octavo ἐρχιτεκτονίας, alteram χαβυλὼ κώμην, in libro de vita ſua.

Joſ. 19, 27.

3. Reg. 9, 13.

Joſeph. Antiq. l. 8. c. 2.

Valde autem futile eſt, quod opponit nuperus quidam Scriptor; nos cum hæc ſcriberemus non animadvertiſſe viginti tres fore Aſeritanæ tribus urbes, ſi in earum numerum Chabul admittimus; cum duas tantum & viginti Scriptor facer agnoſcat. Nam primum non urbem fuiſſe diximus, ſed vicum κώμην, ut appellatur a Joſepho. Itaque propter ignobilitatem, quam & nominis origo videtur indicare, neutiquam venit in cenſum urbium; & toto hoc capite ac ſuperiore agnoſcas urbes tantum recenſeri, non viculos, & villas. Præterea conſtat illic vicum extitiſſe, Chabul dictum: quem ſi in Aſeritana tribu non colloces, pertinebit ſane ad Nephthalitidem; eademque recurret difficultas, aucto Nephthalidum urbium numero. Denique ſi hic regionem ab Hiram Chabul dictam intelligi jubeas, cur nulla ejus toto hoc Joſuæ libro mentio? cur ad unius tantum urbis notandum ſitum adhibita eſt, cum plurimas vel ei finitimas fuiſſe, vel in ipſo ſitas neceſſe ſit? Opponuntur alia quædam generis ejusdem. Memoratur Luza decimo ſexto Joſuæ capite, tanquam a Bethele diſtincta & diverſa. Unde colligunt non veterem eam eſſe Luzam, quæ eadem fuit ac Bethel ipſa, ſed aliam Luzam ab homine Bethelita conditam in terra Hetthæorum poſt mortem Joſuæ, uti primo Judicum capite narratur: igitur recentiorem Joſua fuiſſe librum de ejus nomine dictum. Nos vero negamus hic ſignificari Luzam Hetthæorum: quippe Hetthæorum regio pertinebat ad Ebronem & Berſabeam, & finitima loca in tribu Juda. Hæc autem tam diſſita reſpicere omnino non potuit auctor libri Joſuæ, cum Benjamitidis tribus ſortem deſcriberet. Proindeque dicendum eſt Luzam ipſam veterem eſſe intelligendam; quæ cum eadem eſſe dicitur ac Bethel, ſic accipiendum eſt, in proximum veteris Luzæ locum lapſu temporis paulatim tranſiiſſe Bethelem, in eamque conceſſiſſe Luzam totam ac Luzæ incolas. Sexcenta dari poſſunt exempla urbium, quæ in vicinia vetuſtiorum poſitæ, ex iisque conflatæ & conditæ, pro eadem urbe habitæ ſunt. Notantur item in libro Joſuæ alia nomina locorum, quaſi Joſua recentiora: velut Tyrus, Galilæa, Jocthel. Sed hæc ſunt nauci. Tyri & Galilææ nomina incertæ ſunt ætatis & temporis. Jocthelem aliam eſſe cenſet Maſius, quam quæ libro quarto Regum nominatur.

Joſ. 16, 2.

Jud. 1, 26.

4. Reg. 14, 7.

Quartum argumentum.

VI. Indidem ex decimo nono capite libri Joſuæ quartum oritur argumentum, quod ab Abrabaniele, & a Maſio uſurpatur. Nam quæ illic narratur Danitarum expeditio adverſus Lezem, ea poſt mortem Joſuæ contigit Judicum temporibus, quemadmodum ex decimo octavo capite libri Judicum icitur. Igitur unum hoc eſt ex additamentis, quæ huc illuc in libros ſacros inſarſit Eſdras, ad pleniorem rerum intelligentiam. Nam cum aſſignatam Danitis portionem deſcripſiſſes Joſue, aliamque deinceps armis ipſi quæſiſſent, merito id Eſdras ſupplendum duxit. Clauſulam ergo hanc ſi detrahas, nihilominus conſtabit ſententia, neque luxatum orationis contextum aut pendulum deprehendes. Quod miror Maſium virum doctum non

Joſ. 19, 47.

Jud. 18, 29.

Maſ. Præf. in Joſ.

non vidiſſe, aut viſum non probaſſe, cum in libris idem factum ſit. Ejusdem generis eſſe dicas, quæ capite undecimo leguntur, deletos a Joſua fuiſſe Enacæos *de montanis Hebron, & Dabir, & Anab, & de omni monte Juda & Iſrael:* nam poſtrema hæc verba quæ ſeceſſionem decem tribuum videntur indicare, additamenti loco poſita eſſe dicas ad pleniorem rei geſtæ notitiam. Itaque ſi eradantur, cætera coaleſcent. Sunt tamen qui montes Juda eos eſſe velint, qui extant in tribu Juda; montes vero Iſrael, quos Jacob olim coluerat. Simili modo intruſos in caput viceſimum primum verſus duos reperies, quos vetuſta Ebræorum exemplaria non agnoſcunt; teſte R. Davide Kimchi. Intarta quoque videtur clauſula, quæ decimo quinto capite libri Joſuæ, commate decimo quarto, & ſequentibus quinque continetur; nam quidquid illic de Calebo, & extinctis ab eo tribus Enaci filiis, & de Dabira ab Othoniele expugnata, & nuptum ei data Axa Calebi filia, & addicta doti Dabira urbe, cum fundis irriguis, videntur poſt mortem Joſuæ contigiſſe, ut colligitur ex primo libri Judicum capite. Agnovit id Theodoretus, & ut libros Joſuæ & Judicum conciliaret, prophetice illis prænunciatam rem dixit, hic vero eventu comprobatam. Quin & Adoniſedecum regem Hieroſolymæ, cujus infelix prælium, fuga & ſupplicium capite decimo libri Joſuæ deſcribuntur, eumdem eſſe cenſuit Adonibezecum, Bezecæ regem, cujus item primo libri Judicum capite adverſa pugna, fuga, & interitus narrantur: atque illic rem itidem prædictam, hic fuiſſe completam. Quod non ita eſt: nam illi Adoniſedeco, huic Adonibezeco nomen fuit: ille Hieroſolymæ rex fuit, hic Bezecæ, cujus ſitum deſcribunt Euſebius & Hieronymus in libro de locis Ebraicis: ille Gabaone victus eſt, hic Bezecæ: ille ferro confoſſus, de ſtipite ſuſpenſus, Macedæ ſepultus eſt; hic truncatis manibus & pedibus, Hieroſolymam adductus, ibi demum occubuit. Tam parum autem ſibi conſtat hoc loco Theodoretus, ut quamvis in Joſuæ libro res fuiſſe prædictas notaverit, quæ in priore libri Judicum capite geſtæ narrantur, tamen prius illud caput *ἐπανοδικὸν ἀναλυτικὸν (brevem repetitionem)* eſſe pronuntiet rerum ſub Joſua actarum. Sed revertamur ad Calebum, Othonielem, & Axam, de quibus quidquid narratur hoc loco libri Judicum, putat Grotius eſſe *ὑπόμνημα (reditum)* ad ea quæ vivo Joſua geſta fuerant: ſed prorſus repugnat orationis ſeries hoc capite. Nam primum ait: *Poſt mortem Joſuæ conſuluerunt filii Iſrael Dominum, dicentes: Quis aſcendet ante nos contra Chananæum, & erit dux belli? dixitque Dominus, Judas aſcendet.* Et mox: *Aſcenditque Judas; & tradidit Dominus Chananæum ac Pherezæum in manus eorum.* Tum deinde: *Et poſtea deſcendentes pugnaverunt contra Chananæum qui habitabat in montanis, & ad meridiem, & in campeſtribus. Pergensque Judas contra Chananæum qui habitabat in Hebron, percuſſit Seſai, & Ahiman, & Tholmai: atque inde profectus abiit ad habitatores Dabir.* Et continuo: *Dixitque Caleb: Qui percuſſerit Carjath-Sepher, & vaſtaverit eam, dabo ei Axam filiam meam uxorem.* Vides hæc ita connexa & colligata, tum verbis, tum rebus ipſis, ut ab ipſo initio continuata ſerie manifeſto profecta ſint. Atqui initium illud eſt: *Poſt mortem Joſuæ:* unde efficitur poſt Joſuæ mortem eveniſſe, quæ his ſubnexa ſunt. At hæc eadem, quæ de Calebo, Othoniele, & Axa in decimo quinto capite libri Joſuæ referuntur, plane illuc videntur intruſa: nam cum tribus Judæ ſortem deſcribat *γεωγραφικῶς (Geographice,)* poſtquam ad Calebi portionem ventum eſt, adjicienda putavit Eſdras ad pleniorem rei expoſitionem, quæ in libro Judicum de trium Enaci filiorum interitu, de Othoniele & Axa habebantur. Atque ea ſunt hujusmodi, ut inde ſecluſa, integrum & cohærentem orationis contextum relinquant. Porro quæ illic deſcribitur ſors Judæ, ut & aliæ ſortes, non ſtatim ut ſingulis tribubus aſſignatæ ſunt a Joſua, in earum ditionem continuo ceſſerunt, nondum enim edomita fuerat penitus & ſubacta Chanaanitis regio; ſed potius ex hac diviſione intelligebat unaquæque tribus, quæ ſibi deinceps regio armis adorienda eſſet & expugnanda. Quod tamen pro virili non egerunt, dum paratam illis victoriam præſtabat Deus. Quamobrem remolleſcentibus quiete & luxu animis, nec deinde hoſtes exſcindere potuerunt, cum maxime vellent; id permittente Deo, *ut in eis erudiret Iſraelem.* Ab ea opinione non recedunt Ebræi Doctores. Videtur autem libri Judicum Scriptor horum bellorum privatim a ſingulis geſtorum

Joſ. 11, 22.

Joſ. 21, 35. 36.

Theod. Interr. 1. in Jud.

Jud. 1, 1. 2.

Jud. 1, 4.

Jud. 1, 9. 10.

Jud. 1, 12.

Joſ. 3, 1.

geſtorum ſummarium in prius caput conjeciſſe; quamquam & in ſequentibus plurima habentur generis ejusdem. Liquet etiam ex iis quæ ad calcem capitis decimi ſexti in Septuaginta Senum interpretatione leguntur, nec in Ebraico exemplari uſpiam extant, adventitia quædam & extranea in Libro hoc reperiri.

Quintum argumentum. Joſ. 6, 27. Joſ. 8, 35. & 11, 15.

VII. Quod famæ ſuæ celebritatem jactat Joſue ſexto capite, & accuratam Moſaicis legibus obtemperationem aliis locis prædicat, indignum ipſius modeſtia cenſet Philoſophus Theologo-Politicus; proindeque alteri adſcribendum hunc Librum arbitratur. Idem jam ſupra objectum adverſus libros Moſis argumentum refellimus, ex quo pari jure concludi poteſt Pauli Epiſtolas aliquot, Pauli non eſſe, quod in iis pietatem ſuam & benefacta, ac eximias dotes Paulus commemoret; & Cæſaris Commentarios, Cæſaris non eſſe, quod in iis Cæſaris virtutes & præclara facinora celebrentur.

Sextum argumentum. Syll. Præad. l. 4. c. 8.

VIII. Quod poſtremo capite obitus Joſuæ, & res poſt ejus obitum geſtæ narrentur, hinc effici putat Philoſophus Theologo-Politicus alterius eſſe quam Joſuæ: quod ex Grotio & Præadamitico patrono ſumſit. Cui rationi parem adhibemus reſponſionem, quam ſimili adverſus Moſis libros argumento adhibuimus; nempe hæc vel a Samuele, vel ab Eſdra illuc fuiſſe adtexta.

Septimum argumentum. Joſ. 16, 10. Jud. 1, 29.

IX. Objicit præterea verſum poſtremum decimi ſexti capitis, in quo legitur Chananæos Gazeritanos ab Ephraimitis neutiquam fuiſſe deletos, ſed vectigales factos: quæ quoniam reperiuntur itidem in primo libri Judicum capite, Librum illum recentiorem eſſe Joſua concludit. Frivola ac futilis argumentatio: nam res quæ fiunt, ei neceſſario illigantur tempori, quo fiunt. At quæ factæ non ſunt, nulli certo adnectuntur tempori, nec ulla ætas eſt, qua factas non eſſe jure dici non poſſit. Ut ſi quis dicat in vita Tiberii a Romanis deletam non fuiſſe Germanorum gentem, hoc ipſum in Vita Veſpaſiani dicere poterit. At ſi Gallos dicat a Cæſare domitos, res hæc illigabitur decennio illi quo geſta eſt, neque ultro, citroque vagabitur. Itaque cum ait Joſue Gazeritanos ab Ephraimitis non fuiſſe exciſos, idem dicere licet de ſequenti ævo, quo nec exciſi ſunt.

Octavum argumentum.

X. Inſitiale vero eſt octavum argumentum, propterea que invalidum ac leve; nam quod nulla fiat Joſuæ mentio in hiſtoria conjurationis decem tribuum adverſus Gaditas, Rubenitas, & Manaſſæorum partem, quæ viceſimo ſecundo Joſuæ capite facta narrantur propter Aram illam ingentem in ripa Jordanis erectam, hinc concludit Adverſarius Theologo-Politicus defuncto jam Joſua hæc eveniſſe. Quid ſi tunc æger erat Joſue? quid ſi aliis negotiis diſtrictus? Sed cur ad eas præſcriptiones contigimus, cum in hoc ipſo capite tutiſſima nobis pateat defenſio? narrat quippe ſacer Scriptor Rubenitas, Gaditas, & dimidiam Manaſſæorum partem, poſt domitam Chanaanitidem in proprias ſedes a Joſua dimiſſos, cum ad tumulos Jordanis perveniſſent, antequam disjungeretur, immanem illam Aram molitos eſſe, quæ reliquos Iſraelitas concitavit. Vides connexionem rerum & temporum: a Joſua dimittuntur Rubenitæ cum ſociis, iter faciunt verſus fines ſuos, veniunt ad Jordanem, Aram extruunt, tumultuantur Ebræi reliqui, legatos mittunt, excuſationem accipiunt: hæc intra paucos dies & vivo Joſua eveniſſe planiſſimum eſt.

Nonum argumentum. Joſ. 24, 25 26.

XI. Capite poſtremo Joſuæ, hæc leguntur: *Percuſſit ergo Joſue in die illo fœdus, & propoſuit populo præcepta atque judicia in Sichem. Scripſit quoque omnia verba hæc in Volumine Legis Domini.* Ex his verbis recte collegimus Librum hunc Joſuam auctorem habere. Sed mirare ingeniorum diſſenſionem: contrarium inde effici putat Scriptor Theologo-Politicus: nam pactum illud, inquit, a Joſua & populo cum Deo initum, deſcriptum eſt in Volumine Legis Domini, quod alterum pactum populi cum Deo continebat. Atqui nullus extat liber, in quo utrumque pactum extet; periiſſe ergo librum hunc dicendum eſt. Verum a Diſputatore noſtro quæſitum velim, an non viceſimo nono, aliisque Deuteronomii capitibus alterum habeatur pactum; annon item viceſimo quarto Joſuæ capite poſtremum deſcriptum extet. Supereſt igitur liber, in quo habetur utrumque pactum, Pentateuchus nempe iis auctus, quæ Joſue adjecit, Libro nempe hoc, qui Joſuæ nomen præfert.

Decimum argumentum.

Nec leve eſt, quod objici quoque poteſt, admiſſuros fuiſſe librum Joſuæ Samaritas, ſi Jeroboami diſſidio fuiſſet antiquior: quod vero unum accipiunt Pentateuchum, indicio

esse solum hunc ante defectionem Jeroboami vulgo probatum & admissum fuisse. Atque hæc petitio, non unius libri Josuæ, sed aliorum etiam quos decem tribuum secessione antiquiores statuimus, auctoritatem convellit; quam duplici responsione tuemur. Nam primum etsi scripti erant hoc tempore, & magno cum pietatis fructu vulgo legebantur nondum tamen publica fuerant auctoritate consecrati. Deinde longe diversa fuit religio Samaritanorum, quos ex ditione sua in Samariam transtulit Salmanasar, & Israelitarum, quos in Assyria sedes locare jussit. Etsi enim hi avitam corruperant legem, & profanos ritus plerosque admiserant, longe tamen vitiosior fuit & inquinatior Samaritanorum religio, qui patriam impietatem & nefarios omnigenum Deorum cultus Israelitarum cerimoniis adjunxerunt, sed ita tamen ut ab utrisque deficerent. Sic enim liber Regum quartus: *Et cum Dominum colerent, Diis quoque suis serviebant, juxta consuetudinem gentium, de quibus translati fuerant in Samariam. Usque in præsentem diem morem sequuntur antiquum: non timent Dominum, neque custodiunt cerimonias ejus, & judicia, & Legem, & mandatum, quod præceperat Dominus filiis Jacob, quem cognominavit Israel.* Qui ergo Dei legem Israelitis traditam aperte fuerant aspernati, haudquaquam mirabile est, libros quoque eorum aliquos, vel probatos vulgo & pro sacris habitos neglexisse, solo Pentateucho contentos, propter insignem Scriptoris dignitatem ac famam, & rerum ab eo traditarum ac gestarum præstantiam, summamque gentium plurimarum, non Israelitarum modo, in eo probando consensionem.

4. Reg. 17, 33, 34.

Herculem idem ac Josue.

XII. Hæc habui de libro Josuæ quæ dicerem: nunc agamus de ipso Josua; qui quoniam Mosis administer fuit, & rerum gestarum particeps ac socius, hinc effectum est, ut fallis eum nominibus, perinde ut Mosem ipsum, dissimularit consequens ætas, & actorum ejus dicta primum inter Chananæos & Phœnices, inde in remotiores gentes fama, innumeris subinde figmentis aucta accreverit. Josuæ ergo optime demonstraverimus vetustatem, si vetustissimarum fabularum integumentis involutum eum deprehenderimus. Constat inter eruditos Josuæ impositam esse Herculis personam. Id uberrime demonstravit Gerardus Johannes Vossius in libris de idololatria. Argumenta ejus in pauca contraham. Hercules Indos bello appetiisse dicitur, quod in Syria & Arabia bella gesserit Josue: terræ enim omnes ultra mare Mediterraneum sitæ, Indiæ nomine olim a Græcis appellabantur. Hercules Diis adversus Typhœum, aliosque Gigantes præliantibus opem tulit: Josuæ bella Dei gessit adversus Chananæos, aliosque Terræ promissæ incolas, viros giganteæ proceritatis. Fuit unus ex illis Og rex Basan, cujus lectus ferreus novem cubitos longus erat, latus quatuor: is est ipse Typhœus, ut ostendunt nominum significationes; nam hoc a חגה, illud a טפה, quorum utrumque sonat, *uffit, coxit.* Nec obstat, quod superius observavimus, Typhonem Mosis esse simulacrum; sæpe enim vel eamdem personam pluribus, vel varias personas eidem accommodarunt, ut a me quoque adnotatum est. Herculem adversus Gigantes ad ripam Rhodani pugnantem imbre lapideo a Jove adjutum ferunt: Deus quin que Regum contra Josuam præliantium copias lapidibus grandinis oppressit. In Arimis Typhœus profligatus jacuit: in Aramæis, hoc est Syriacis campis, Og rex Basan, Philistæi, Chananæi, aliique Gigantes prostrati sunt. Herculis, non Thebani, sed Ægyptii ætas cum ætate Josuæ convenit, ut ostendit Chronicon Eusebii. Hæc Vossius acute & erudite, quibus illustrandis & confirmandis nos aliqua subjiciemus: ex quibus cognoscetur verum eos feliciter esse odoratos, qui nullum unquam fuisse Herculem suspicati sunt.

Voss. de Idol. l. 1. c. 16.

Hercules Ægyptius fingitur, Nilo patre natus, & Mosis æqualis: Josue in Ægypto natus est Mosi temporibus. Tyrius quoque dictus est Hercules, nam Phœnices cum Judæis confundere Græci solent: quippe & Palæstinam Phœnicen esse dictam, & Judæos Phœnicibus permistos perhibent veteres Geographi. Moschus ille Sidonius, quem testem citat Strabo, Moses ipse fuit, ut a me probatum est. Ea Tyriis tribuit Theophrastus in libro de legibus, quæ Judæis solis convenire docet Josephus disputans contra Apionem: nec Phœnices & Syros Palæstinam incolentes a Judæis distinguit Herodotus, ut ibidem Josephus adnotavit; nec distinguit Aristo-

Strab. l. 16. Steph. in Ἴτυρος. Prisc. in Perieg. Strab. l. 16. Joseph. l. 1. contr. Ap.

Ariſtophanes, cum Phœnices appellat φιλοδωρεντίτους; cum non ipſi, ſed vicini eorum Judæi præputia ponerent. Hinc ergo patet, cur Herculi, qui Joſue eſt, patria Tyrus aſſignetur. Idæus quoque & Cretenſis dictus eſt Hercules; quod כרתים appellentur Palæſtini; ut ſupra docuimus in diſſertatione de Minoe, & Idæi cum Judæis confundantur. Trinoctio genitum eum ferunt, propter moram Soli a Joſua injectam per Gabaonitanæ pugnæ tempus: unde & finxerunt auctores Fabularum, Solis radiis aliquando aduſtum Herculem, arcum in eum intendiſſe: unde & aſtronomiæ peritus Hercules habitus eſt, adeo ut Aſtrologus cognomine ſit dictus, ut habet Feſtus: unde & Sol ipſe a græcis crectitos; cum non ipſi, ſed vicini eorum Judæi præputia ponerent. Hinc ergo patet, cur Herculi, qui Joſue eſt, patria Tyrus aſſignetur. Idæus quoque & Cretenſis dictus eſt Hercules; quod כרתים appellentur Palæſtini; ut ſupra docuimus in diſſertatione de Minoe, & Idæi cum Judæis confundantur. Trinoctio genitum eum ferunt, propter moram Soli a Joſua injectam per Gabaonitanæ pugnæ tempus: unde & finxerunt auctores Fabularum, Solis radiis aliquando aduſtum Herculem, arcum in eum intendiſſe: unde & aſtronomiæ peritus Hercules habitus eſt, adeo ut Aſtrologus cognomine ſit dictus, ut habet Feſtus: unde & Sol ipſe a græcis creditus eſt, ut eſt apud Euſebium & Macrobium: unde & Atlantem cœlum humeris geſtantem ſublevaſſe & oneri ſucceſſiſſe commenti ſunt; vel fortaſſe quod in partem curarum ac dignitatis Joſuam aſciverit Moſes, quando capiti ejus impoſitis manibus partem illi gloriæ ſuæ transcripſit, quemadmodum habet liber Numerorum, atque is Moſe demum defuncto Iſraeliticæ Reipublicæ adminiſtrationem capeſſiverit; vel quod montem Sinai ſubeuntem Moſem ſolus Joſue ſit comitatus. Mercurii, Oſiridis, Æſculapii, & Evandri, quos Moſis figuram gerere diximus, æqualis Hercules ponitur. Nec æqualis duntaxat, ſed ſocius quoque eſt Mercurii dictus: unde & communia olim utriusque fuiſſe ſimulacra, tradunt Ariſtides & Leonides, & communes utrique viſuntur Inſcriptiones; & utriusque ſtatuæ in triviis collocabantur. Liquidum etiam eſt, quamobrem ſcripſerit Diodorus Oſirim ad bella proficiscentem copias ſuis Herculem præfeciſſe. Quod vero addit, eumdem in exercitu Anubin habuiſſe, id Calebum notat, unum ex Terræ promiſſæ exploratoribus, Joſuæ ſocium, cujus nomen כלב cum *canem* ſonet, idcirco Anubin Cynocephalum mendax vetuſtas confinxit; atque hinc etiam nata eſt fabula de Cane Herculis purpuræ repertore. Arma accepiſſe Herculem a Mercurio & Apolline & Vulcano fabulatur Apollodorus: hos tres unum Moſem eſſe docui, cujus imperiis arma ſumſit Joſue & tractavit. Heſionen ab irruente ceto tutam præſtitit; Andromedam Perſeus, qui Moſes eſt. Magum & præſtigiatorem fuiſſe Herculem idem Diodorus aſſeverat; quod inuſitatis prodigiis Joſuæ victorias Deus promoverit. Μουσηγέτης (*Muſarum dux*) vocatus eſt, perinde ut Apollo, qui Moſes eſt, cum quo communia multa habet Joſue. Hercules Muſarum appellatur apud Macrobium, & in Inſcriptionibus: quo nomine Romæ cultus fuit. Πρόμαχος (*antefignanus*) etiam nuncupatus eſt, quemadmodum & Mercurius, altera Moſis imago. Dictas hoc ex Pauſania. Philoſophus eximius habitus eſt, Suida teſte, quod in Moſem aptiſſime quadrare docuimus. Refert Cleodemus adverſus Antæum gigantem cum filiis Abrahami Herculem eſſe profectum: Joſue adverſus Enacæos gigantes cum Iſraelitis Abrahami nepotibus bellatum ivit. Poſt devictum Antæum coronatus dicitur Hercules a Mercurio, qui Moſes eſt: hic Joſuam ob res præclare geſtas meritis præmiis & laudibus proſecutus eſt. Παραστάτης cognomento dictus eſt Hercules Idæus, ut narrat Pauſanias, hoc eſt Satelles, & Stipator, & Comes, & Cuſtos, quemadmodum appellatur in Marmoribus antiquis; quod hoc officium Moſi Joſue præſtiterit. Ideo adverſus Indos bella geſſiſſe dicitur, & adverſus Æthiopas; quod hos bello laceſſiverit Moſes, illos vero ſub Bacchi perſona expugnaſſe fingitur. Ideo etiam vatem Herculem & naturalium rerum ſcientem fuiſſe tradit Herodotus apud Clementem Alexandrinum; quippe Moſis pleræque dotes Joſuæ propter individuam ſocietatem adſcriptæ ſunt. Atque hæc penſanti mihi probabile fit Columnas illas celebres Herculis ex Columna ignea Ebræorum exercitui præeunte originem habuiſſe: quanquam valde incerta ſunt quæ de Herculeis Columnis jactantur. Unicam quidem Columnam ab Hercule Ægyptio in Africa poſitam Diodorus commemorat. In Gaditano Herculis templo Columnas fuiſſe auro & argento fuſas Philoſtratus teſtatur, numerum columnarum non apponit; nec Strabo, qui non alias ad fretum Gaditanum poſitas fuiſſe arbitratur, Poſidonii auctoritatem ſecutus. Duas in Tyrio Herculis templo Columnas, alteram ex auro, ex ſmaragdo alteram, poſitas fuiſſe perhibet Herodotus. Neque hic prætermittendum eſt, quod ex Sanchoniathone tradit Philo Byblius, Vſoum Hypſurranii fratrem duas Columnas Tyri, Igni, Ventoque conſecraſſe, & adoraſſe, ac ferarum

Euſ. Præp. Ev. l. 3.
Macr. Sat. l. 1. c. 20.
Num. 27. 18. & ſeq.
Ariſt. Orat. Hercul.
Leon. Anthol. l. 1. c. 38.
Inſcr. Grut. p. 1.
Diod. l. 1. & 3.
Apollod. l. 2.
Diod. l. 3. & 5.
Macr. Sat. l. 1. c. 12.
Inſcr. Grut. p. 1070. 5.
Pauſ. Bœot.
Suidas in Ἡρακλῆς
Ἄγγελος & in Ἡρακλῆς
Cleod. ap. Euſ. Præp. l. 9.
Pauſ. Eliac. 1. & 2.
Clem. Al. Strom. 1.
Philoſtrat. Vit. Apoll. l. 5. c. 1.
Strab. l. 3.
Herod. l. 2. c. 44.
Phil. Bybl. apud Euſ. Præp. l. 1. c. 10.

ſacrificiis coluiſſe. Aperte vides Columnam illam ignis & nubis, in qua ducem ſe Ebræis præbuit Deus, qui crebris animantium immolationibus ex inſtituto Moſis placabatur. Adde fratribus his defunctis, eos qui ſuperſtites fuere, virgas conſecraſſe, eosdemque columnas adoraſſe. Virgæ autem Moſem & Aaronem denotant, & nomen quoque Vſous idem videtur eſſe ac Ægyptium Τυφω, quo nomine dictos fuiſſe qui eſſent ex aquis ſervati prodit Joſephus. Hujusmodi autem fuit Moſes. Adſtipulatur Artapanus qui narrat Ægyptios Moſaicæ virgæ portentorum effectrici id honoris habuiſſe, ut in omnibus templis virgas ſacrarent. Quinetiam virgas ſive fuſtes delibratos, pro Diis venerabantur, & Delubra appellabant. Sed diſſimulandum non eſt obſervaſſe me vocem, στήλη, qua uſus eſt Byblius ille Philo, non ſemper *columnam*, ſed & *ſtatuam* aliquando notare; uti & מצבה apud Ebræos. Exempla nobis ſunt in promtu. Videndum igitur num & eamdem illic ſignificationem obtineat. Vtut eſt, ſatis cognoſcimus apud Tyrios, Tyriorumque colonos Gaditanos, frequentem fuiſſe ſacrarum Columnarum uſum. Itaque Hiram Tyrius, artifex ille ærarius, quem ad opera Templi accerſiverat Salomon, cum duas illas ingentes Columnas æreas, quas Templi altitudinem æquaſſe tradit Eupolemus, in porticu conſtituit, mori patrio videtur obſecutus. Nec ab eo alienos fuiſſe Ægyptios probant obeli duo ſaxei, in templo Solis a Pherone Ægypti Rege poſiti. Sed redeamus ad Herculem. Scribit Menander, a quo Tyriorum Annales e Phœnicio ſermone in Græcum translati ſunt, in fragmento quod libris ſuis Ἀρχαιολογίας (*Hiſtoriæ antiquitatum*) Joſephus intexuit, in Tyrio Jovis templo dedicatam fuiſſe ab Iromo rege auream Columnam: in gratiam, ut puto, Herculis, quem impenſe idem Iromus coluit, ut habet ibidem Menander, primusque ipſum ſtatua honeſtavit, cum in templo ipſius Gaditano nullam fuiſſe effigiem doceant Silius & Philoſtratus. Addit Eupolemus auream hanc Columnam Tyri in templo Jovis conſecratam, donum fuiſſe Salomonis. Hoc ſi verum ſit, jam tum in profanos gentium ritus declinaſſe Salomonem dicendum eſt, cum Ethnicis impietatis inſtrumentum ſubminiſtravit. At credendum potius Theophilo, qui narrat Salomonem reſiduum ex Templi fabrica aurum ad Tyrium regem muneri miſiſſe; hunc filiæ ſimulacrum ex eo conflaviſſe, & in aurea Columna ſic tanquam theca concluſiſſe. Manavit & ad alias gentes iſthæc Columnarum conſecrandarum religio. In templo Jovis Triphylii viſebatur Columna aurea, ab ipſo Jove, ut indicabat titulus, poſita; ex cujus præcipue inſcriptionibus Euhemerus antiquus Auctor Jovis cæterorumque Deorum hiſtoriam compilavit. Teſtes Diodorus & Lactantius. Fuiſſe & in fano Junonis Laciniæ Columnam auream ſcripſit Cicero ex Cœlio; quam a Tyriis poſitam perſuadet recepta apud Veteres opinio, fanum hoc ab Hercule fuiſſe extructum. Hercules enim magno in honore erat apud Tyrios, ut credibile ſit geſta ſua & reperta, velut inventionem purpuræ, ipſi nonnunquam adſcripſiſſe. Addit Cicero Hannibalem, Columnam hanc cum exterebraſſet & ſolidam inveniſſet, auferre voluiſſe; verum monitu Junonis abſterritum, ex eo auro quod extritum fuerat, buculam conflari juſſiſſe, & in ſumma Columna collocari. Quo facto geminum videtur conjunxiſſe Moſaicæ hiſtoriæ ſymbolum, & Columnam, & buculam. Nam ad hanc quod attinet, nihil aliud fuiſſe puto quam Apidis ſimulacrum, quem Moſem eſſe diximus. Hanc Ægyptiorum adverſus bucerum genus religionem, quam & ante Moſem jam in Aegypto receptam fuiſſe ſupra diximus, imitati ſunt Aaron & Jeroboam, cum vitulos aureos adorandos propoſuerunt Ebræis, qui mores Aegyptios nondum penitus dediſcere potuerant. Imitatæ videntur & finitimæ gentes, atque eam deinde a Tyriis Carthaginenſes, eorumque dux Annibal accepiſſe. Præter memoratas Columnas, alias quoque ab Hercule, item a Baccho, qui Moſes eſt, in India poſitas fuiſſe legitur in Epigrammate Antipatri Sidonii; legitur & apud Servium, Herculem columnas in Ponto, ut & in Hiſpania ſtatuiſſe. Germanos etiam columnarum effigie imitatos eſſe Herculem Witichindus memorat: & ſua ætate prope Friſios Herculis columnas ſuperſtitiſſe teſtatur Tacitus. Et nos jam obſervavimus ex Clemente Alexandrino Bacchum & Apollinem, qui Moſis icones ſunt, Columnæ ſymbolo, propter eamdem Columnam Iſraelitarum ducem, fuiſſe expreſſos.

Joſ. Antiq. l. 2. c. 5. Art. apud Euſ. Præp. l. 9. c. 27.

3. Reg. 7, 13. & ſeq.

Eupol. ap. Euſeb. Pr. l. 9. c. 34.

Joſ. Antiq. l. 8. c. 2. & l. 1. contr. Ap.

Sil. l. 3. Philoſtrat. Vit. Apoll. l. 5. c. 1. Eupol. ap. Euſ. Præp. l. 9. c. 34.

Theoph. apud Euſ. ibid.

Diod. apud Euſ. Præp. l. 2. c. 2. Lact. l. 1. c. 11. Cicer. l. 1. de divin.

Ant. Anth. l. 4. c. 12. Serv. in Æn. 2.

Witich. de Germ.

Tacit. de mor. Germ. an. Clem. Al. Strom. 1.

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Joseph. l. 2. contra Ap. pressos. Queritur præterea Josephus Apionem Grammaticum, Mosaicarum rerum non satis peritum, scripsisse Mosem Heliopoli Columnas quasdam statuisse ad Solis motus explorandos. Tot commentitias Columnas peperit una hæc Columna, in qua delitescens Dominus ducem se itineris Ebræis præbuit. Ac pro una quidem duas ab aliquibus videmus fuisse confictas; quod Israelitica hæc per diem nubilo esset colore, per noctem vero igneo, atque ita quasi duplex haberi posset; juxta illud Mosis ad Num. 14. 14 Deum: *In columna nubis præcedis eos per diem, & in columna ignis per noctem.* Alexicacon Græci Herculem appellabant, Coi contractius Alexin, hoc est Averruncum, ita alludentes ad nomen Josuæ, ישוע quod Servatorem & Salutiferum sonat. Sed & Herculem σωτῆρα *(Servatorem)* cognominatum ferunt in nummis Thasiorum, qui fuerunt Phœnicum coloni, & uti par fuit, & testatur Pau- Paus. El. 1. sanias, Herculem eumdem colebant ac Tyrii; quemadmodum & Tyrios Herculis Thasii Herod. l. 2. c. 44. templum habuisse perhibet Herodotus. Hinc Grut. Inscr. p. 45. & 134. sæpe in Inscriptionibus appellatur Hercules conservator, & Hercules defensor: quo nomine Romæ templum habuit. Quædam habet DEO HERCULI COMITI ET CONSERVATORI. Alia, HERCULI COMITI CUSTODI. Calendarium Capranicorum, cujus fragmentum affert Gruterus, HERCULI MAGNO CUSTODI.

Eust. in Il. a. Est apud Strabonem & Eustathium καρωτάδιον *(Locustarium)* cognominatum fuisse Herculem ab Oeteis, ἀπὸ τῶν κηρώνων, hoc est κηρόνων, *a locustis*, quarum lue ipsos liberavit: cognominatum vero ab Erythræis ἰκνευτόνον *(vermiculorum interfectorem,)* a veriniculis vineas corrodentibus, quas abegit ex ipsorum regione & profligavit. Romanis ἀπόμυιος *(Muscarum depulsorum)* dictum tradit Paus. Eliac. 1. Clemens in Protreptico. Scribit Pausanias Solin. c. 2. hunc in Olympia sacrificantem votum ἀπομύιῳ Jovi fecisse, ut muscas importunas & molestas a se depelleret, atque id impetrasse. At Solinus, eumdem, cum illic ubi Roma deinde condita est, *Viscerationem sacricolis daret, Myiagrum Deum esse imprecatum* narrat. Fabularum istarum non alia origo quærenda est, quam translata in Josuam culicum Ægyptiorum, muscarum & locustarum prodigia a Mose edita. Serpentes dicitur infans Hercules in cunis elisisse, quod Hevæos Chananæam gentem expulerit Josue, qui Cadmo duce in Græciam profugerunt: חוי autem *Hevæum* & *Serpentem* Syriaca lingua significat. Apposita ad eam rem Clementis verba proferam e Protreptico, ubi de Bacchi Mystis sic differit: τελοῦνται τὰς ἀρχαιοτέρας τῶν ἀφίξεων, ἐσταμένοι τοῖς ἄθλοις, ἀνελόμενοι ἕωλον ἀκάνθης δέ ἐν ᾗ ὁ πλόκος παρεπεπλέκτο, καὶ ὁ δράκων ἐπικολάπτεται, καὶ σημεῖον ὀργίων βακχικῶν ὄφις ἐστὶ τετελεσμένος. ἐοικότως γοῦν κατὰ τὴν ἀκριβῆ τῶν ἑβραίων φωνὴν τὸ ὄνομα τὸ ἐνὰ διευκρινούμενον ἑρμηνεύεται, ὄφις δράκων. *Hœdinarum carnium distributionem celebrant, coronati serpentibus, ululantes Evam illam, per quam error cum morte subsecutus est, & insigne orgiorum Bacchicorum est serpens consecratus. Igitur juxta accuratam Ebraicæ vocis significationem, nomen Eva, si aspiretur, exponitur, Serpens femina.* Ex hujus vocis ambiguitate Lernæam Hydram contudisse dictus est Hercules a fabularum artificibus, & exitialem anguem ad Sagarim flumen extinxisse, unde Ophiuchi nomine & figura inter sidera donatus est; dictus & Draconem Hesperidum mala servantem interfecisse, unde & Engonasin, sive Ingeniculi nomen & formam habuisse ex Eratosthene Hyginus observavit. Hyg. Poet. Astr. l. 2. & 3. Ex Eurysthei arbitrio pendebat Hercules, & ad ejus nutum prœliabatur; quod & ipsius amore captum egisse volunt quidam: ita & ex præscripto Mosis Josue hostes adoriebatur, & labores suos exantlabat. Prometheum ad Caucasi rupes expansis manibus religatum liberasse fingitur Hercules, quo figmento expressum suspicor Mosem, in vertice collis lapidi insidentem, & manus passas in sublime tollentem, quoad Josue parta ab Amalecitis victoria hoc ipsum labore levaret. Narratur Hercules Acheloum fracto cornu domuisse, eique post victoriam cornu reddidisse; quod ita interpretantur Mythologi, intumescentem unum e fluvii alveis, & iter morantem, per colliquias & incilia alio derivasse, & post transitum in pristinum alveum reduxisse. Dicitur quoque apud Paulaniam per Pheneatarum agrum excavasse alveum Ollio fluvio, quem Aroanium Arcadum alii vocant. Tempe quoque & insalubres Stymphali paludes fertur exsiccasse; apertis montibus aquarum cursum retinentibus. Quibus illud Dei beneficium exprimitur, cum arefecit Jordanem, Josua Israeliticum exercitum transmittente, & pristinis deinde fedibus restituit. Mala Paus. Arc.

Hesperidum ab Hercule detracta, & Geryonis abactos boves Mythici Scriptores commenti sunt; an quod, ut Madianitarum Moses, sic & Chananæorum Josue boves abegit & μῆλα, quæ vox & oves & mala significat? Busiris, Augias, Sarpedon, Albion, Bergion, Dercynus, Eryx, Antæus, Eurypylus, Eurytus, Creatus, Neptuni filii; Polygonus, & Telegonus, Neptuni nepotes, ab Hercule edomiti sunt: a Josua Chananæi & Phœnices, gens navigationibus & maritimis commerciis nobilitata. Tricorporem Geryonem dicitur Hercules cecidisse, propter enormem Gigantum quos debellavit Josue staturam, solita hominum proceritate longe majorem: quam ob caussam verisimilius est πολυσωμάτους (*multa corpora habentes*) Gigantes fuisse creditos, quam propter gestorum multitudinem, ut Diodorus existimavit. Crediti & adversus Jovem, & Osiridem, & Herculem bella gessisse; quod monstrosi illi Enacim Idolis dediti, veri Dei cultum respuerint, & adversus ejus ministrum Mosem, quem Osiridem ab Ægyptiis fuisse appellatum diximus, & Mosis ministrum Josuam, & Deo consecratam gentem infeliciter bello contenderint. *Gigantes*, inquit Macrobius, *quid aliud fuisse credendum est, quam hominum quamdam impiam gentem Deos negantem, & ideo æstimatam Deos pellere de cœlesti sede voluisse? Horum pedes in draconum volumina desinebant, quod significat nihil eos rectum, nihil superum cognovisse, totius vitæ eorum gressu atque processu in inferna mergente.* Terrore perculsi finguntur Gigantes illi: sic Rahab meretrix Hierichuntina de popularibus suis ad exploratores a Josua missos: *Irruit in nos terror vester, & elanguerunt omnes habitatores terræ:* sic ipsi exploratores de iisdem: *Tradidit Dominus omnem terram hanc in manus nostras, & timore prostrati sunt omnes habitatores ejus:* sic ipse deinde Scriptor Libri: *Postquam ergo audierunt omnes reges Amorrhæorum, qui habitabant trans Jordanem ad occidentalem plagam, & cuncti Reges Chanaan, qui propinqua possidebant magni maris loca, quod siccasset Dominus fluenta Jordanis coram filiis Israel donec transirent, dissolutum est cor eorum, & non remansit in eis spiritus, timentium introitum filiorum Israel.* Terrorem hunc Gigantibus tabularum conditores ferunt injectum a Pane, quem probavimus esse Mosem, expeditionis hujus, secundum Deum, & belli auctorem. Post debellatos Gigantes duodecim Diis aras Hercules erexit: post interfectos Og & Sehon, & transmissum Jordanem, duodecim lapides a viris duodecim, e duodecim tribubus sigillatim electis, in castris constitui jussit Josue ad perpetuam rei memoriam, & totidem in medio Jordanis alveo. Quæ exempla secutus est Alexander, extructis in India aris duodecim, victoriarum monumentum, antequam reditum pararet. Herculem Indicum cognominatum fuisse Belum perhibet Cicero; hoc est חזק quam dictionem *Dominum* significare pervulgatum est: quippe Chananææ terræ dominatum Josue obtinuit. Mercurio clavam post cæsos Gigantes Herculem consecrasse tradunt, quod Mosis auspiciis Josue reges Og & Sehon deleverit. Hanc clavam ad Trœzenem, prope statuam Mercurii Polygii, qui Moses est, actis radicibus & ramis repullulasse, & ex oleastro cæsa cum fuisset in oleastrum evasisse vetus sermo est, a Pausania relatus in Corinthiacis; cujus origo latet in Aaronis virga, quæ a Mose in sacro Tabernaculo deposita refloruit & amygdalas trusit. Josuæ autem a Græcis Ebraicarum rerum non valde peritis attributum est, quod Aaroni debebatur. Ad Trœzenem quoque fons est, quem ab Hercule repertum fuisse dicunt; sed & sitienti flumen e terra erupisse fingunt: sic in eum transcribentes patratum a Mose prodigium: cum siccis Ebræis eductas e rupe aquas propinavit. Finium custodiam Herculi adscribit Leonides in Anthologia, atque item Mercurio; quemadmodum & Silvano Horatius, aliique; Mosi videlicet & Josuæ, quod illius præceptis, hujus ductu & armis Ebræi Chananææ terræ a se subactæ adversus circumstantes hostes fortiter tutati sint.

Num. 31. & seq.

Diod. l. 3.

Macrob. Sat. l. 1. c. 20.

Jos. 2, 9.

Jos. 2, 24.

Jos. 5, 1.

Cicer. l. 3. de natura Deorum.

Paus. Corinth.

Anthol. l. 1. c. 38.

XIII. Quærat aliquis, quemnam hic Herculem significatum velim, Phœnicium, Creticum, an Thebanum. Pervulgata quippe hæc est doctorum hominum sententia, plures fuisse Hercules, & gesta omnium a Græcis fuisse in unum Thebanum collata; seu potius fortibus quibusque viris Herculis nomen fuisse impositum. Tres statuit Diodorus, Ægyptium, Creticum, & Thebanum: tres Arrianus in libris de expositione Alexandri, Ægyptum, Tyrium, & Græcum; quibus Indicum

Unicus fuit Hercules.

Diod. l. 3. Arrian. de exped. Alex. l. 2. & 4.

Indicum præterea addit in Indicis ex Megasthene. Herculem alii antiquissimum arbitrantur Phœnicium, secundum Ægyptium, postremum ac recentiorem Thebanum.

Herod. l. 2. c. 44. Quidam Ægyptios duos agnoscunt; Herodotus duos Græcos, Deum alterum, alterum

Cicer. de nat. Deor. l. 3. Heroem; Cicero sex; duodecim alii; quidam etiam longe plures. Ego omnino unicum, eumque Josuam fuisse statuo; quæ enim tribuuntur aliis, ad Josuam omnia commode referri posse video. Nam primum fabulosam esse omnem Herculis histo-

Erath apud Strab. l. 1. p. riam Erathostenes, aliique censuere. Antiquissimus præterea habetur ille Phœnix;

Euseb. Præp. Ev. l. 1. qui Melicarthus dicitur a Phylone Byblio, ut est apud Eusebium: hoc est מלך קרתא *Rex urbis:* θεὸς πολιοῦχος, *(Deus urbis custos)*

Hesych. in μέλικα. ut jam observarunt alii. Amathusii μέλικα, hoc est *Regem*, simplicius appellabant; quod Israelitis jure regio Josue præluerit. Ex hoc Melicartho Phœnicum, nomen habuit Græcorum Melicerta, qui & Palæmon, quem &

Hesych. in παλαίμων. Herculem esse testatur Hesychius. Phœnix idem Hercules, Delsanus, sive Diodas dictus est. Atqui hunc ipsum Mosis ætati æqualem faciunt ratiocinationes Eusebianæ, proindeque & Josuæ. Quoniam autem a Josua, quem Herculem habendum esse ostendimus, circa hæc tempora patria sua exterminati Phœnices, partim in Africam profugerunt, ut ostendit vetus inscriptio literis Phœniciis exarata in Numidia Tingitana, quam refert

Procop. Vandal. l. 2. c. 10. Procopius in Vandalicis: ἡμεῖς ἐσμεν οἱ φυγόντες ὑπὸ προσώπου ληστοῦ τοῦ ἀρτῶ διὰ ναυῆ· *Nos sumus, qui fugimus a facie Jesu latronis, filii Nave*; partim in Bithyniam & Thraciam & vicina Thraciæ loca Phœnice duce; partim & in Bœotiam ac Illyricum præ-

Nonn. Dion. l. 13. eunte Cadmo, quem & centum præterea urbes in Africa condidisse Nonnus alleverat; hinc factum ut fama ejus per varias gentes sparsa, horum animos terrore, illorum admiratione compleverit; ac ab aliis, puta Phœnicibus, ἀρτὼς, *latro*; Deus ab aliis, puta Ægyptiis & Græcis, habitus sit, quemadmodum & Mosi contigisse supra notavimus. Ac non Josue quidem solum, sed &

R. Sel. in Gen. c. 11. reliqui Israelitæ latrones ab exteris gentibus appellati sunt, ut habet R. Selomoh Jarchi; sive propter expilatos furto Ægyptios, sive propter dejectos sedibus suis Chananæos. Cum ergo Josuæ virtutem in Græcia prædicasset expertus Cadmus, Cadmo orundum & Thebis natum finxerunt Græci, quem ex Cadmi Thebarum conditoris verbis cognoverant. Quocirca cultum ejus Cadmum in

Paus. Eliac. l. 1. Græciam intulisse traditum est a Pausania. Similiter qui Africanis ex profugorum Phœnicum sermonibus primum innotuerat, ab iisdem Africanis ad suas appulisse oras confictus est, & Antæam circa Tingi regnantem domuisse. Atque ea commenta posterior ætas, vel propter veri ignorationem, vel propter innatam hominibus fingendi libidinem, tanto fabularum incremento amplificavit, ut Herculem in multos; Phœnicium, Ægyptium, Indicum, Creticum & Thebanum sejunxerit; & quidquid demum fortiter gestum undeunde acceperat, ad Herculem quisque suum referret; sed Græci præcipue, gens mendax & fabulis serendis nata. Cum ait ergo Herodotus se Tyri accepisse, Herculis

Herod. l. 2. c. 44. templum, quod illic extat, simul cum ipsa urbe fuisse conditum; Tyrum intellige Alexandri obsidione nobilitatam, quæ Trojano excidio non multo vetustior fuit, Josua vero longe recentior, non vero Palætyrum, cujus fit in ipso Josuæ libro mentio. Opinionem nostram plurimum juvat Pausanias, cum

Paus. Bœot. Herod. l. 2. c. 44. narrat Herculem Idæum, sive Creticum, Tyri templum habuisse, ac Bœotis ignotum non fuisse. Unde facilis existimatio est, Tyrium Herculem, Creticum, & Thebanum unum esse. Thasii quoque Herculis templum Tyri fuisse docet Herodotus; Pausa-

Paus. Eliac. 1 nias vero Thasios Herculem eumdem coluisse ac Tyrios. Magnificum illud Gaditanum templum Herculi Tyrio Phœnices condidisse & res ipsa clamat & docent Appianus,

Appian. Iberic. Arrian. Exped. Alex. l. 2. & Arrianus. Atidem Ægyptio Herculi fuisse extructum scribunt Philostratus & Pomponius Mela. Ægyptium Herculem patria lingua Chona dictum venisse in Italiam & nomen Chonibus dedisse legitur apud Phavorinum in Lexico. Is, si quid conjectura valeo, idem est ac Hercules Tyrius, sive Chananæus. Nam Stephanus Phœnicen perhibet appellatam fuisse χνᾶ, & Phœnices χνᾶες; & Sanchoniathonis Interpres Philo Byblius Chna primum Phœnicem cognominatum esse scribit. Chna autem manifesto est כנען, *Chanaan*. Itaque Herculem Chona, qui Ægyptius dicitur, liquet eumdem esse ac Herculem Chnaum, sive Chananæum.

Philostr. Vit. Apoll. l. 2. c. 4. Pomp. Mel. l. 3. c. 6. Phavor. in χώνας. Steph. in χνᾶ. Phil. Bybl. apud Euseb. Præp. l. 1.

XIV. Jam

Explicatio decreti I. Machabæi, in quo agitur de Judæorum & Spartanorum conſanguinitate.

XIV. Jam vero munita nobis eſt via ad emendationem perdifficilis & vexatiſſimæ quæſtionis, quæ oritur ex priore Machabaico, in quo Spartæ rex Arius Oniæ ſummo Judæorum Sacerdoti ſcribit, ex libro quodam didiciſſe ſe Judæorum fratres eſſe Spartanos, & utrosque Abrahami eſſe nepotes. Quamquam probabili conjectura ſupra ita explanata eſt hæc quæſtio, ut expoſitio noſtra nemini non poſſit ſufficere; aliam nihilominus ſimpliciorum, & veri etiam, ne quid diſſimulem, mea ſententia aliquanto propiorem hic proponam. Lectori per me, utram volet, perſequi fas eſto. Conſtat Lacedæmoniorum reges, ac proinde Arium hunc, ad Herculem genus ſuum retuliſſe: quemadmodum fabuloſa fere ſunt initia vetuſtarum ac nobilium familiarum, & olim in Græcia generoſus quisque ac natalibus clarus Deum aliquem ſtirpis ſuæ auctorem jactare ſolebat. Herculem autem quemdam Tyrium, nec non & Ægyptium Herculem pervulgata hominum fama celebrari ignorare non potuit Arius, re tot indiciis expreſſa. Hos, ipſumque adeo Thebanum, non multos ac diverſos, ſed unum & eumdem fuiſſe hominem, eumque Judæum, ex libri alicujus lectione, & ex rei veritate certior Arius fieri potuit; atque ita ſe Judæis, ipſoque Abrahamo oriundum, ac Judæorum fratrem reputare. Dices ſcripſiſſe Arium Spartanos & Judæos fratres eſſe, atque eo non Lacedæmonios ſolum reges, ſed totam gentem ſignificari. Reſpondeo numeroſam fuiſſe & amplam regiam Heraclidarum familiam; teſte Plutarcho, cujus verba hæc ſunt; τῶν Ἡρακλειδῶν ἐκπεσόντων ἐκ τῆς Πελοποννήσου, καὶ κατελθόντων εἰς τὴν Λακεδαίμονα, πολὺ μὲν ἀνάδρων καὶ λαμπρὸν ἡθροίσθη γένος: *Ex Heraclidis, qui Dorienſibus permiſti ſunt, & in Peloponneſum redierunt, ampla Spartæ & clara gens floruit:* in eaque, utpote præcipua ac nobiliſſima Spartanæ gentis parte, totam gentem potuiſſe comprehendi; præſertim cum orti eſſent ex ea Reges ipſi; totius autem Reipublicæ perſonam Rex ſuſtineat: *Eſt* enim, inquit Cicero, *proprium manus magiſtratus, intelligere ſe gerere perſonam civitatis.* Alia præterea conjectura nodum hunc ſolvere promtum eſſet, ſi fidem aliquam poſſemus iis adjungere quæ de Lacedæmonis origine ab Honorio Auguſtodunenſi & Alberto Stadenſi tradita ſunt. Scribit ille libro tertio de imagine mundi, & hic in Chronico, tempore Moſis Lacedæmonem a Cecrope fuiſſe conditam. Cum autem Cecropem eſſe Moſem ſupra demonſtraverim, dicerem Arium ea re deprehenſa, Moſem urbis ſuæ conditorem, gentisque auctorem credidiſſe, atque hinc eſſe ratum unam eamdemque fuiſſe Spartanorum ac Judæorum originem. Verum Honorii illius & Alberti auctoritati parum tribuo, mihique Spartam cum Athenis a Cecrope conditis videtur confundere.

Plutarch. in Lyſandr.

Cic. Offic. l. 1.

Alb. Stad. Chron.

DE LIBRO JUDICUM.

I. *Diſputatur de Auctore libri Judicum. Variæ opiniones proponuntur.* II. *Samueli adſcribitur, ejusque probatur γνησιότης & antiquitas.* III. *Refelluntur argumenta Adverſariorum. Primum argumentum.* IV. *Secundum argumentum.* V. *Tertium argumentum.* VI. *Ex Judicum libro aliquot manarunt Græcorum, aliarumque gentium fabulæ ac vitus.*

Diſputatur de Auctore libri Judicum. Variæ opiniones proponuntur.

I. Libri Judicum magis etiam quam ſuperioris Auctor ignoratur. Eum eſſe librum Bellorum Dei in libro Numerorum laudatum cenſuit Aben Ezra. Viſum eſt quibusdam Judices ipſos ſua in libro hoc geſta conſignaſſe. Samueli adſcribunt Iſidorus, & Thalmudici Scriptores capite primo Babæ bathræ, & R. Moſes Kimchi Davidis frater, & Abrabaniel; alii Ezechiæ, Esdræ nonnulli. Auctor Synopſeos de vita & morte Prophetarum, quæ Dorotheo tribuitur, ſcriptum fuiſſe ait in Tabernaculo, perinde ut librum Ruth, a Scribis nempe ſacris.

Iſid. Orig. l. 6. c. 2.

Samueli adſcribitur, ejusque probatur γνησιότης & antiquitas.

II. Utcunque eſt, vetuſtiſſimum eſſe Librum hæc arguunt, quæ in ſexageſimo ſeptimo Pſalmo legimus: *Deus cum egrederetis in conſpectu populi tui, cum pertranſires in deſerto, terra mota eſt; etenim cœli diſtillaverunt a facie Dei Sinai, & facie Dei Iſrael.* Delibata illa manifeſto ſunt ex his libri Judicum verbis: *Domine, cum exires de Seir, & tranſires per regiones Edom, terra mota eſt, cœlique ac nubes diſtillaverunt aquis.* Hæc deinde ſubnexa ſunt: *Montes fluxerunt a facie Domini, & Sinai a facie Domini Dei Iſrael.* Hinc iſta Pſaltes expreſſit: *Montes ſicut cera fluxerunt a facie Domini, a facie Domini*

Pſal. 67, 8. 9

Jud. 5, 4.

Pſal. 96, 5.

Jud. 13, 5. *Domini omnis terra.* Ex ejusdem quoque Libri capite decimo tertio sumtum esse constat, quod per Prophetas dictum esse pronuntiat Matthæus: *Quoniam Nazaræus vocabitur.* Scriptum præterea habetur in libro Judicum: *Et ecce una mulier fragmen molæ desuper jaciens, illisit capiti Abimelech, & confregit cerebrum ejus.* Inde provenisse suspiceris illa libri secundi Samuelis: *Quis percussit Abimelech filium Jerobaal? nonne mulier misit super eum fragmen molæ de muro, & interfecit eum in Thebes?* Ex iis porro quæ propositæ sunt a me sententiis ad eam potissimum animus meus inclinat, quæ Samuelem libri auctorem esse decernit. A Judicibus enim ipsis scriptum fuisse verisimile non est, nam unius videtur texturæ opus; nec credi potest ea de se posteris tradere voluisse Abimelechum, vel potuisse Samsonem, quæ illic leguntur. Facilius assentiemur Dorotheo, qui factum id statuit a Scribis sacris, modo gestarum rerum commentarios tantum ab iis scriptos, ipsorum vero commentariorum lectione instructum Samuelem, librum hunc composuisse fateatur; cum unius, ut dixi, texturæ, ejusdem textoris opus esse appareat: id quod vel ex uno capite secundo cognoscitur, quo velut totius Libri summarium continetur. Neque vero probabile est Samuelem, cum Ebraicam Rempublicam Dei nutu & consilio restituendam suscepisset, præteritarum rerum, quarum auctorem Deum agnoscebat, memoriam ita neglexisse, ut Judicum historiam oblivione extingui & obsolescere pateretur; sed potius, pro injuncti sibi a Deo muneris ratione, ex Scribarum commentariis collectam concinnasse credendum est. Quamquam arbitrium quæstionis hujus unicuique permitto, dummodo concedatur genuinum esse Librum, quippe qui sit incerti Auctoris & temporis, qualis esse vulgo dicitur.

Matth. 2, 23.

Jud. 9, 53.

2. Sam. 11, 21.

Refelluntur argumenta Adversariorum. Primum argumentum.

III. Neque me movent, quæ ad Libri hujus dignitatem labefactandam solent objici. Post captivitatem decem tribuum scriptum esse colligunt quidam ex his verbis capitis decimi octavi: *Posuerunt sibi sculptile, & Jonathan filium Gersam filii Moysi, ac filios ejus Sacerdotes in Tribu Dan, usque ad diem captivitatis suæ. Manseruntque apud eos idolum Michæ omni tempore, quo fuit domus Dei in Silo. In diebus illis non erat Rex in Israel.* Quæ postrema verba sæpe hoc libro iterata reperias. Ergo, inquiunt, jam creati erant Reges Israelitarum, & decem tribus captivas abduxerat Salmanasar, cum hæc scriberentur. Frustra: nam Michæ idolum tum periit, cum de Silo ablata est Arca, ut in prælium adversus Philistæos produceretur: quemadmodum aperte significat illud comma. Sublato autem idolo quorsum idoli Sacerdos? Sublatus autem est, & Sacerdos una cum idolo, & belli jure captus una cum magna Israelitarum multitudine: sic enim habet Psalmus septuagesimus septimus: *Et repulit tabernaculum Silo, tabernaculum suum, ubi habitavit in hominibus: & tradidit in captivitatem virtutem eorum, & pulchritudinem eorum in manus inimici*, Deinde cum ait Auctor libri Judicum: *In diebus illis non erat rex in Israel*, liquido indicat captivitatem hanc contigisse antequam Israelitis Reges Deus præfecisset. Hæc enim verba ad præcedentia pertinere cum Septuaginta Senibus & Vulgato Interprete existimamus. Atqui & infelix illud prælium, & Regum creatio, evenerunt Samuelis temporibus, & a Samuele scribi potuerunt.

Jud. 18, 30. 31.

Ps. 77. 60. 61.

Secundum argumentum.

IV. Alterum argumentum est Theodoreti, qui recentem Libri hujus confectionem esse opinatur, quod mentio in eo fiat Jerusalem, cui nomen id inditum putat posteriori ævo. Eodem telo peti poterat & libri Josuæ dignitas, in quo urbem hanc nomine eodem sæpe affectam reperies. Certum est hanc ipsam esse civitatem, quæ prius nominabatur Salem, & in qua Melchisedeci regia fuit. Nam Psaltes ait juxta Ebraicum exemplar: *Et factus est בשלם in Salem locus ejus, & habitatio ejus in Sion.* Proxima utique Vallis regia; hæc decimo quarto Geneseos, illa decimo octavo capite secundi Samuelis memorata. Sita utraque est in via quæ a convalle Mambre, in qua habitabat Abraham, recta Hobam ducit, ad quam usque idem Reges quinque persecutus est. Certum quoque est factam dictionem Jerusalem ex vocibus יראה, & *Salem*; sumto priore hoc vocabulo ex nomine quod Moriæ monti, qui in eodem loco situs erat, fecit Abraham, cum dixisset: יהוה יראה *Dominus videbit.* Quandonam vero hæ duæ dictiones in unam conflatæ sint, ac Jerusalem primum dici cœpta sit hæc civitas, obscurum est & incertum.

Theod. Interr. 2. in Jud.

Ps. 75, 3.

Gen. 14, 17. 2. Sam. 18. 18. Gen. 22, 8. 14.

certum. Ego quidem probabiliter dici posse censeo, Israelitas, ipsumque Josuam, postquam vicina loca insederunt, memores Abrahamici dicti, & impositi loco nominis; novum nomen urbi finxisse ex veteri hoc *Salem*, quod a Jebusæis finitimisque gentibus habebat, & altero יהוה יראה, quod ab Abrahamo habuerat. His autem recentior fuit libri Josuæ, & libri Judicum lucubratio: unde irritum est, quod inde telum euditur.

Tertium argumentum.

V. Perstringenda interim Dispntatoris Theologo-Politici levitas, qui cum capite Tractatus sui octavo hæc scripsisset: *Librum Judicum neminem sanæ mentis sibi persuadere credo ab ipsis Judicibus esse scriptum: epilogus enim totius historiæ, qui habetur cap. 2. clare ostendit eum totum ab uno solo Historico scriptum fuisse:* capite tamen sequenti variorum Historicorum fragmentis consutum esse affirmat: *Quis enim*, inquit, *non videt in cap. 2. Judicum ex vers. 6. novum Historicum afferri (qui res a Josue gestas etiam scripserat) ejusque verba similiter describi. Nam postquam Historicus noster in ultimo capite Josuæ narravit quod ipse mortem obierit, quodque sepultus fuerit, & in primo hujus Libri narrare ea promiserit, quæ post ejusdem mortem contigerunt; qua ratione, si filum suæ historiæ sequi volebat, potuisset annectere superioribus, quæ hic de ipso Josua narrare incipit?* Ergo in eodem capite caussam reperit homo perspicax, cur ab uno Historico & a pluribus scriptum hunc Librum opinaretur: quod ejus acumine dignum est. Attendisset primo capite gentes recenseri, quæ inter Israelitas manserunt incolumes, & sedibus suis moveri non potuerunt; capite vero sequenti caussas afferri, quamobrem eas Deus adversus populi sui vim tutatus sit, peccata nempe post excessum Josuæ & sub Judicum imperio ab Israelitis identidem admissa; quibus comprobandis rem arcessi a capite, a rebus nempe quæ κληρουχίαν (*distributionem sorte factam*) Josuæ proxime consecutæ sunt; verba autem illic e calce libri Josuæ repetita, indicio esse, tum calcem hanc, tum librum Judicum, ab eadem manu esse profecta; atque priora hæc capita duo ad pleniorem sequentium intellectum viam munire.

Jos. 24. 28. & seq.

Ex Judicum libro aliquot memorata

VI. Sed & fabulis aliquot comminiscendis ansam præbuit iste Liber. Fatalis ille Nisi Megarensium regis capillus, unde regni fortuna pendebat; quo demesso a Scylla amore perdita puella præsens exitium Niso & Megaris conflatum est, nonne ad ipsam Samsonis cæsariem expressus est, quæ a Dalila meretrice resecta maximum infortunium Samsoni peperit? Annon indidem prodiit & aureus capillus, Neptuni beneficio Pterelæ nepoti concessus, eo omine atque lege, ut quamdiu irresectus in ejus capite maneret, tamdiu invictus ipse esset: quem cum perfidia ac scelere filiæ Comæthus, Amphitryonis hostis sui amore captæ, amisisset, regno ab ea, vitaque privatus est; ut habetur in Isacii Tzetzæ Scholiis ad Lycophronem. Cæsum ab eo Tamnatam eunte leonem leo Nemæus ab Hercule interfectus refert; Dahlam, Omphale; columnas duas Gazæ domus, Columnæ Gaditanæ, quæ Herculi meta itinerum fuerunt, ut illæ Samsoni vitæ terminus. Vterque demum interitu voluntario periit. Atque ita Josuæ & Samsonis gesta uni Herculi fabularum auctores accommodarunt, uti sæpe ab illis fieri solere observatum est. Ad Samsonis obitum confictus videtur celebris casus Cleomedis Astypilæi, qui concussa domus columna, in qua plures pueri inerant, universos ruina oppressit. Jephthe sacrificans filiam Deo, adumbratur Agamemnone Dianæ immolante Iphigeniam, quam a patre Jephthe sic dictam, quasi Jephthe genitam non absurde viri docti conjecerunt: adumbratur & Idomeneo, qui tempestatibus jactatus cum Neptuno sacrificaturum se pollicitus esset quidquid sibi primum ad litus appellenti obvium foret, navi egressus incidit in filium, quem & ex voto mactare coactus est. Samgar sexcentos Philistæos interficiens במלמד הבקר, *stimulo bovis* Lycurgo exprimitur Bacchas βουπλήξ (*stimulo bubulo*) in Syria infectante, qualis ab Homero & Nonno pingitur. Lunularum gestandarum mos, quem Gedeonis temporibus usurpabant Madianitarum Reges, ut ex libri Judicum octavo capite discimus, priscum indicat ritum, longe latequeditum; & apud Phœnices quidem, Astartes cultores, quæ Luna est, quemadmodum jam monui; & uti verisimile est, cultus hujus auctores: apud Brachmanes quoque, qui etiam nunc Esuvare caput Lunula insignire solent. Eodem uti ornamento consueverunt Arabes, gens Lunæ cultui a vetustissimis temporibus dedita, & ab Arabi-

Hom. Iliad. Z. Nonn. Dion. 20.

Jud. 8. 21. 26.

ab Arabibus ad Turcas propagata est hæc religio. Madianitas dixi Lunulas gestasse; nam quod reddit Vulgatus Interpres hoc loco quem dixi: *bullas*, & *ornamenta*, Ebraice dicitur ωωωω, quod *Lunulas* sonat. Septuaginta reddunt μηνίσκους *(Lunulas.)* Historia Serapidis illius, qui postquam Ptolemæo Lagi apparuit, visus est in cœlum igne plurimo attolli, petita existimari potest ex historia Angeli, qui Manuæ Samsonis patri apparuit, & deinde cum ascenderet flamma ex altaribus in cœlum, Angelus Domini in flamma simul ascendit. Hierombalum sive Gedeonem Sanchoniathonis, æqualem fuisse diximus supra: Sanchoniathonem autem Trojanum bellum multis præcessisse annis, & ad Mosis ævum proxime accessisse constat ex certissimis Phœnicum Annalibus. Denique Hierombali istius sive Gedeonis, ipsiusque filii Abimelechi meminerunt libri Samuelis. Hæc eo refero, ut tum libri huius, tum & rerum de quibus Libro hoc agitur, vetustas appareat; ne qua posit de ea oriri dubitatio, si mysterii alicujus Novi Testamenti adumbrationem huic inesse Volumini quispiam pertendat.

1. Sam. 12, 11. & 2. Sam. 11, 21.

DE LIBRO RVTH.

Liber Ruth, pars & velut appendix libri Judicum.

LIBRVM Ruth partem esse & velut appendicem Libri Judicum, Ebræorum sententia est. Sic Origenes apud Eusebium Ἐστὶ, φησὶ παρ' ἑβραίοις ἐν ἑνὶ συγγράμματι *Judices, Ruth, apud ipsos* (Ebræos) *uno libro continentur. Sophetim.* Hieronymus in Prologo Galeato: *Subtexunt* (Ebræi) *Judicum Librum, & in eundem compingunt Ruth.* Prætereo alios, Hilarium, Epiphanium, Johannem Damascenum. Rationem subjicit Hieronymus, *Quia in diebus Judicum facta ejus narratur historia.* Vero; nam & id indicat Libri initium. Cum igitur Augustinus, aliique ipsum affectati, dixerunt Librum Judicum exordium esse Librorum Samuelis, sic intelligito, historiam hoc Libro expositam, cum iis quæ continent Samuelis libri sponte sua connexam esse: nam historia Ruth velut aditus quidam est ad historiam Davidis, cum Liber ipse libri Judicum sit portio. Quod cum ita sit, par esse debuit, uti reipsa est, de libri utriusque Judicum & Ruth Auctore fluctuatio Interpretum, & ad eosdem ab iis Scriptores referri; ad Esdram videlicet a plerisque, ad Ezechiam a quibusdam, ad Scribas Tabernaculi a Dorotheo, ad Samuelem a Thalmudistis, Isaaco Abrabaniele; compluribusque aliis, ad quos libenter accedimus. De ætate item utriusque paria sentiamus; constetque saltem genuinum esse juxta nostra Principia, cum ignorabilis sit Auctoris & temporis, uti vulgo esse fertur.

Euseb. Hist. l. 6. c. 25.

Aug. l. 2. de doctr. Christ. c. 8.

Doroth. Syn. de vit. & mort. Propher. Thalmud. in Baba bathra, c. 1.

DE LIBRIS SAMVELIS.

I. *Disputatur de Auctore librorum Samuelis. Variæ opiniones proponuntur.* II. *Partim Samueli, partim Nathani & Gado Prophetis adscribuntur.* III. *Probatur eorum γνησιότης & antiquitas.* IV. *Refelluntur argumenta Adversariorum. Primum argumentum.* V. *Secundum argumentum.* VI. *Tertium argumentum.* VII. *Quartum argumentum.* VIII. *Quintum argumentum.* IX. *Sextum argumentum.* X. *Ex Libris Samuelis quidam mansurunt Græcorum ritus & fabulæ.*

I. LIBRORVM quoque Samuelis dubia est ætas & controversus Auctor. Quidam post Samuelis tempora lucubrationem eorum rejiciunt, propter hanc clausulam capitis noni Libri prioris: *Olim in Israel sic loquebatur unusquisque vadens consulere Deum: Venite, & eamus ad Videntem. Qui enim Propheta dicitur hodie, vocabatur olim Videns.* Scribit Grotius Ebræorum eruditissimis auctorem credi Jeremiam Prophetam Librorum quatuor Regum: causam affert ipse non satis probabilem, similitudinem sermonis, quæ vix apparet. At Libros duntaxat Regum tertium & quartum Jeremiæ adscribunt Thalmudistæ in Babæ bathræ primo capite. Hos ac primum præterea & secundum eidem acceptos refert Abrabaniel.

Disputatur de Auctore librorum Samuelis. Varie opiniones proponuntur. 1. Sam. 9. 9.

Grot. Præf. in l. Sam.

II. Librorum vero Samuelis viginti quatuor priora capita a Samuele ipso fuisse scripta; reliqua, quibus res post Samuelis obitum gestæ narrantur, a Nathane & Gado Prophetis, sentiunt iidem Thalmudistæ; sic & R. Moses Kimchi; sic Isidorus; nisi quod posteriora ad calcem usque operis a Davide vult fuisse scripta: quo argumento, nullus scio. Mihi quidem Ebræorum sententia reliquis videtur anteferenda, ut pote quæ his

Partim Samuelis, partim Nathani & Gadi Prophetis adscribuntur.

Thalm. in Bab. bathr. c. 1. Isid. Orat. l. 6. c. 2.

1.Par.29,29 nitatur verbis Paralipomenon: *Gesta autem David regis priora & novissima, scripta sunt in libro Samuelis Videntis; & in libro Nathan Prophetæ, atque in volumine Gad Videntis.* Nec dissentit a nobis Theodoretus, cum ait singulos Prophetas suorum temporum historias scribere, consuesse, atque ex his scriptis libros Regum multo post tempore fuisse contextos: quatuor enim Libros Regum intelligit; nos vero de duobus prioribus agimus, qui Samuelis dicuntur ab Ebræis. Hos autem satis aperte significat sic fuisse vocatus, quod a Samuele scripti essent; ex priore videlicet parte: προφητὰς ἕκαστος, inquit, ἐν᾽ ᾧ συγγράφειν ἔθος συνέβαινε γίνεσθαι κατὰ τὸν ἑαυτῶν καιρὸν ἕκαστα γεγονότα καὶ ἁπλῶς τῶν βασιλέων, καὶ παρ᾽ ἑκάστοις ἀναγράφεσθαι τὰ σύμπαντα. *Unusquisque Prophetarum scribere consueverat quæcunque suis temporibus contingebant. Sic igitur primus liber Regnorum & apud Ebræos & apud Syros Prophetia Samuelis nominatur.* Atque eadem est Diodori Tarsensis sententia.

Probatur communis γνησιότης & antiquitas.

III. Sic & librorum Samuelis γνησιότητι, & antiquitati perhibent testimonium quæ eum ætates consecutæ sunt. Unde enim petitum dicas istud, quod habet liber Sapientiæ: *Tu enim es, Domine, qui vitæ & mortis habes potestatem, & deducis ad portas* Sap.16,13. Tob.13.2. *mortis, & reducis:* cujus germanum & illud est e libro Tobiæ: *Quoniam tu flagellas, &* 1.Sam.2,6. *salvas; deducis ad inferos, & reducis:* nempe e secundo capite libri primi Samuelis: *Dominus mortificat, & vivificat: deducit ad infe-* Ps.112,7.8. *ros, & reducit.* Cum in Psalmo centesimo duodecimo hæc legis: *Suscitans a terra inopem, & de stercore erigens pauperem; ut collo-* 1.Sam.2,8. *cet eum cum principibus, cum principibus populi sui:* nonne ex eodem primi Samuelis capite ducta agnoscis, in quo legitur: *Suscitat de pulvere egenum, & de stercore elevat pauperem, ut sedeat cum principibus, & solium* 3.Reg.2,27. *gloria teneat.* Quorsum putas pertinere quod legitur in secundo capite libri tertii Regum: *Ejecit ergo Salomon Abiathar, ut non esset Sacerdos Domini, ut impleretur sermo Domini, quem* 1.Sam.2,27. & seq. *locutus est super domum Heli in Silo;* nimirum ad secundum caput Libri prioris Samuelis, quo res illæ prænunciantur. Samuelem insigni hoc Sirachides ornat elogio: Eccli.46,22 *Et ante tempus finis vitæ sua & seculi, testimonium præbuit in conspectu Domini & Christi, pecunias & usque ad calceamenta ab omni carne non accepit, & non accusavit illum homo:* Eccli.47,3 Davidem vero isto: *Cum leonibus lusit, quasi cum agnis; & in ursis similiter fecit, sicut in agnis ovium, in juventute sua. Numquid non occidit Gigantem, & abstulit opprobrium de gente?* Duodecimum libri primi Samuelis caput & 1.Sam.12,3. decimum septimum consulito, fontes ibi lau- 1.Sam.17,3. & seqq. dum illarum reperies. Scitum hoc, *Melior* Eccl. 4,17. *est obedientia quam victimæ*, in libro Eccle- siasticis & apud Oseam usurpatum, ex deci- Ose.6,6. mo quinto capite libri primi Samuelis prodiit. 1.Sam.15,22 Quæ Davidi domum Deo ædificare cogitanti denuntiat Nathan in septimo capite libri secundi Samuelis de filio post ipsum regnaturo, magna eorum pars in Psalmum octogesi- Ps. 88, 29. & seqq. mum octavum translata est. Non semel declarat Ezechiel nolle Deum ut pereat im- Ezech. 18, pius, sed ut ad meliorem se recipiat frugem 32. & 33. 11. & vivat, argumento, ut videtur, petito ex verbis Thecuitidis ad Davidem, quæ leguntur in Libro secundo Samuelis. Confer de- 2. Sam. 14, nique libros Paralipomenon cum libris Sa- 14. muelis, ex his illos consarcinatos & consutos esse liquido comperies; non quoad sententias solum, sed & verba ipsa. Nec sacri tantum Scriptores, sed exotici etiam, Eupole- Eupol. ap. mus & Nicolaus Damascenus, suffragio suo Euseb. Pr. nos adjuvant; ea enim de Samuele, Saule, Nic. Dam. & Davide in Historiis suis retulerunt, quæ l.4.Hist.ap. ex libris Samuelis sublecta fuisse minime du- Joſ. Antiq. bitandum est. Ætas librorum Samuelis ex l. 7. c. 6. superioribus abunde cognoscitur: cognoscuntur & eorumdem Auctores; quos si quis tamen incertos esse contendat, fatebitur nihilominus genuinum esse fœtum, ex Principiis a me supra positis, utpote qui incerti Auctoris sit, uti esse putatur.

Refellantur argumenta Adversariorum.

IV. Clausulam vero hanc quæ e capite no- *Primum argumentum.* no libri prioris Samuelis objicitur, & a me supra allata est, *Qui enim Propheta dicitur hodie, vocabatur olim Videns;* quamque unam causse fuisse arbitror, cur verbis libri 1.Sam. 9, 9. Paralipomenon, quæ operis hujus auctorem indicant, detraheretur, interpretationis caussa illuc adjectam, & deinde in ipsum contextum intrusam fuisse clara luce clarius est. Superius enim a me observatum est multa sparsim Libris sacris, lucis vel connexionis rerum caussa adjecisse, sive Esdram qui Canonem Synagogæ auctoritate composuit, sive alios qui Scriptiones sacras diversis temporibus

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poribus recenſuerunt. Hinc orta hæc παρεμβολὴ *(alienorum verborum interjectio.)* Ita viſum Diodoro Tarſenſi, qui ſuper hoc loco quem tractamus, ſic differit; ἐκ τούτων δήλονται, ὅτι ἅπερ τῶν προφητῶν ἕκαστος τὰ ἐν τοῖς καθ' ἑαυτὸν χρόνοις ἐγραψε, ταῦτα δι μετὰ ταῦτα συναγαγόντες προσέθηκαν τὸ, ὅτι ἔμπροσθεν βλέποντα τὸν προφήτην ἐκάλουν. *Ex his oſtenditur, quod quæcunque ſinguli Prophetæ ſuis temporibus conſcripſerunt, hæc colligentes poſteri adjecerunt iſtud. Quod olim Prophetam appellabant Videntem.* Cum ergo priſci illius Scriptoris ſuffragio nixus exceptione hac uſus ſim, non erat cur nos tanquam ejus repertores petulanter carperet, novitius Scriptor, ſupra jam a me appellatus. Qui interpretationem noſtram egregie confutaſſe ſe ratus eſt acuto hoc argumento, quod vox נביא *Propheta*, quæ Samuelis temporibus in uſu non erat, ſæpe libro hoc repetita extet. Quaſi id voluerit Scriptor facer, vocabulum hoc Samuelis ætate plane ignotum fuiſſe. Quod certe minime fuit: nam ſæpe in Pentateucho reperitur. Cum ergo & ſuperiori & ſequente ævo tritum fuerit, an probabile eſt plane intercidiſſe, planeque extinctam fuiſſe ejus notitiam Samuelis temporibus; tum poſtmodum renatum fuiſſe? Minime vero: ſed ſententia loci hæc eſt, etiamſi ætate illa pervulgata fuerit vox נביא *Propheta*, tritiorem tamen fuiſſe alteram ראה *Videns*. Quemadmodum in vernaculis linguis obſervare licet ſuas eſſe vocabulorum ætates, quibus vel vigent, vel obſoleſcunt. Fieri ergo potuit ut dictio ראה *Videns*, tum floruerit, cum rex creatus eſt Saul: ſequentibus vero annis vox altera, cum hæc Samuel ſcriberet. Dici quoque probabiliter poteſt, tum adhibitam eſſe dictionem ראה, *Videns*, cum Prophetam conſulendi cauſſa adirent, quaſi ex vulgari formula, *Venite & eamus ad Videntem.*

Secundum argumentum. Tractatus Theol. c. 8. & 9.

V. Non temperavit ſibi Philoſophus Theologo-Politicus, quin eodem argumento Libri hujus antiquitatem oppugnaret: ſed & alio præterea uſus eſt, ut eum non unius texturæ opus eſſe, ſed collectitium & ex variis ſegmentis concinnatum probaret. Nam quod decimo ſexto capite prioris libri Samuelis legamus Davidem in aulam Saulis ea de cauſſa primum fuiſſe accitum, ut Regem malo ſpiritu vexatum citharæ cantu oblectaret; capite vero ſequenti alia afferatur cauſſa unde Regi innotuerit, nempe ex conſerta cum Goliatho pugna; hæc, utpote contraria, a diverſis Scriptoribus profecta, & in unum ab aliquo compacta opinatur. Verum enimvero non recte hæc a Diſputatore noſtro diſtincta ſunt: primum enim citharæ cauſſa venit David ad Saulem jam intemperiis agitatum; tum deinde recrudeſcentia Philiſtæorum bella alio Saulis animum abſtraxerunt, ut jam citharista non egeret. Ergo David a Rege dimiſſus ad patrem rediit, & deinde a patre ad fratres cum cibariis in caſtra remiſſus certamen iniit cum Goliatho, eoque interfecto in comitatum demum & regiorum aſſeclarum numerum a Saule adſcriptus eſt. Ne cui locus hic eſſet fraudi præcaverat ſacer Scriptor: nam poſtquam Davidem citharæ cantu Saulem hilaraſſe dixit, tum capite ſequenti Philiſtæorum bellum ſcribens, cum de Davide iterum eſſet acturus, *David autem*, inquit, *erat filius viri Ephrataï, de quo ſupra dictum eſt:* vel, ut habet Ebraicum exemplar, *filius viri Ephrataï hujus*, הזה; ut ſuppleat Lector, *quem ſupra deſignavi*, Deinde: *Tribus ergo majoribus ſecutis Saulem, abiit David, & reverſus eſt a Saul, ut paſceret gregem patris ſui in Bethlehem.* Eum quidem ad ſe in caſtra reverſum non agnovit Saul: quid mirum vero, in tanto ſtipantium numero, quem tum viderat cum mentis eſſet impos, aliter fortaſſe indutum ac ornatum cum ad Regem iret ipſius oblectandi cauſſa, quam cum ad fratres in caſtra. 1. Sam. 17. 12. & ſeq.

Tertium argumentum. Tractat. Theol. c. 9

VI. In capitibus præterea viceſimo quarto & viceſimo ſexto obtrectandi Libri hujus cauſſam nactus eſt Theologo-Politicus: rem quippe eamdem utrobique, ſed ex variis itidem Scriptoribus, de re eadem diverſa ſententibus collectam opinatur. Quaſi ad antiquiſſimi & ſanctiſſimi Libri dignitatem labefactandam opinationes ſatis eſſe poſſint. Deinde attendat Lector: & mirabitur conjectoris audaciam. Illic latitat David *in locis tutiſſimis Engaddi:* hic in colle Hachila. Illic Saulis ſpeluncam ingreſſi ad requiſita naturæ ſummam chlamydem David præcidit: hic dormientis ejusdem in tentorio haſtam & ſcyphum aufert. Illic Saulem ſpelunca egreſſum David blandiſſime alloquitur: hic Abnerum amariſſimis probris inceſſit. Diverſæ ſane res, neque temere ſolitis conjecturæ ductu confundendæ. 1. Sam. 24. 1. 2. Sam. 26. 1. 2. Sam. 24. 4 & ſeqq. 2. Sam. 26. 5 & ſeqq. 1. Sam. 24. 9 & ſeqq. 1. Sam. 26. 15. & ſeqq.

Quartum argumentum. Tirin. Theol. c. 9. 1. Sam. 7, 13.

VII. Inter ſeptimum etiam caput, & decimum tertium diſconvenire ait, quod illic talia legantur: *Et humiliati ſunt Philiſtiim, nec appoſuerunt ultra ut venirent in terminos Iſrael. Facta eſt itaque manus Domini ſuper Philiſtæos cunctis diebus Samuelis:* hic autem bellicus Philiſtæorum adverſus Iſraelem apparatus, vivo etiam tum Samuele, & ingens Ebræorum terror deſcribantur. Hoc loco ſane ut alias ſæpe, ac fere ſemper, Scripturæ ſacræ verba perperam accepit Argutator iſte: nam in his verbis: *Nec appoſuerunt ultra*, dictio *ultra*, Ebraice עוד, non ſemper tempus perpetuum, imo ne diuturnum quidem, ſed exiguum quandoque ſignificat. Perinde igitur hoc eſt, ac ſi dixiſſet: per aliquod tempus Iſraelitidem terram non invaſerunt. Quod autem ſubjungitur, per omnem Samuelis vitam manu Dei oppreſſos fuiſſe Philiſtæos, vere id contigit: quotiescunque enim adverſus Iſraelitas, ſuperſtite adhuc Samuele, arma moverunt, magnis cladibus ſunt attriti.

Quintum argumentum. Hobb. Leviath. c. 33. 1. Sam. 5, 5.

VIII. Eodem loco utitur Hobbeſius, ut libros Samuelis oppugnet; ſed & aliis etiam, quorum primus extat capite quinto Libri prioris: *Propter hanc cauſſam non calcant Sacerdotes Dagon, & omnes qui ingrediuntur templum ejus ſuper limen Dagon in Azoto, usque in hodiernum diem:* unde effici putat poſt Samuelem annis ſcripta hæc fuiſſe. At meminiſſe debuerat Hobbeſius, quæ de Dagonis ſimulacro narrantur illic, Samuele etiam tum adoleſcente contigiſſe; Librum autem hunc a Samuele jam ſene fuiſſe ſcriptum, ac proinde intervallum ſatis grande interceſſiſſe, ut merito uſurpata ab eo fuerit 1. Sam. 27, 6. 1. Sam. 30, 25. clauſula hæc: *Usque in hodiernum diem.* Quoniam autem priora tantum viginti quatuor capita Libri prioris adſcripſimus Samueli, reliqua Gado & Nathani, quorum ætas longe poſt Samuelem excurrit, fruſtra eamdem locutionem viceſimo ſeptimo capite, & triceſimo Libri prioris, & ſexto poſterioris adhibitam objicit Hobbeſius: cum præſertim non valde longum requiratur ſpatium, ut hæc notatio temporis locum habere poſſit. Quod ſupra probavi exemplo Matthæi Evangeliſtæ eamdem uſurpantis, cum de rebus tempore non multum diſſitis ageret. Nec reſponſionis hujus veritati officit, quod objicere pergunt nonnulli ex capite hoc viceſi- 1. Sam. 7, 6. mo ſeptimo libri primi Samuelis: *Facta eſt Siceleg regum Juda usque in diem hunc;* quod cum ſcriptum ſit temporibus regum Juda, aliis videtur tribuendum eſſe auctoribus, quam quos aſſignavimus. Verum cum non diuturnam vitam Salomoni indulſerit Deus, ejusque obitum Iſraelitarum tribuum divortium ſit conſecutum, veri non abſimile eſt, ad hæc usque tempora Nathanem aut Gadum vitam protraxiſſe.

Sextum argumentum. 1. Sam. 7, 15.

IX. Futile quoque eſt, quod colligit Hobbeſius ex ſeptimo capite libri primi, ubi hæc leguntur: *Judicabat quoque Samuel Iſraelem cunctis diebus vitæ ſuæ.* Nempe vult nonniſi poſt obitum Samuelis hæc potuiſſe ſcribi. At minime hæc ita præciſe accipienda ſunt, uti ab Hobbeſio ſunt accepta, quaſi ſignificet Scriptor ſacer per totum vitæ ſuæ curriculum Iſraelitis Samuelem præfuiſſe: nam certum eſt in pueritia ſua jus Iſraelitis non dixiſſe. Ergo commoda adhibenda eſt interpretatio: nempe ab obitu Heli Sacerdotis, ad id usque tempus, quo hæc ſcribebat Samuel, judicia ipſum inter Ebræos exercuiſſe; etiam poſtquam regnum adeptus eſt Saul: velut cum Agagum Amalecitarum regem, Saulis juſſu ſervatum, in fruſta concidit. Favent huic interpretationi Acta Apoſtolorum, in quibus Act. 13, 21. Saulis regno quadraginta anni tribuuntur; conjunctis videlicet in unum annis, quibus & Samuel & Saul Iſraeliticam gentem rexerunt. Vel ſic comma hoc accipies, eo tempore de quo ſeptimo capite agitur, cum nondum Rex creatus eſſet Saul, Samuelem jura Ebræis reddidiſſe tam aſſidua cura, ut nullam ſibi, ad relaxationem animi & requiem, diem vacivam ſumeret. Sed & ex eo quod legitur 1. Sam. 7, 2. & ſeq. ſeptimo capite libri primi Samuelis, arcam fœderis per viginti annos Carjath-jarimis conſediſſe, colligit Abrabaniel hæc a Samuele haudquaquam potuiſſe ſcribi, cum vivente Samuele per tredecim ſolum annos illic Arca conſtiterit; ſeptem vero poſt ejus obitum annis inde a Davide avecta ſit. Non potuerunt hæc venire in alterius mentem quam Judæi, adeo ſtuporis & inſcitiæ plena ſunt. Nam ſi Samuel Iſraeliticæ reipublicæ curam capeſſivit, quo tempore Carjath-jarimis Arca locata eſt, quod eruditi Chronologi cenſent; cum quadraginta annis Samuel & Saul rerum ſummæ præfuerint, ut Acta Act. 13, 20. 21. Apoſtolorum plane indicant; Samuelis vero obitus Saulis mortem biennio præverterit; Abraban. Præf. in Joſ.

juxta

Clem. Alex. Strom. I.

juxta teſtimonium Clementis Alexandrini, hinc efficitur obiiſſe Samuelem octo & triginta annis, poſtquam Arca Carjath-jarimis conſtitit. Atqui ſeptem a morte Samuelis inde amotam fuiſſe ſtatuit Abrabaniel: unde ſequitur annis quinque & quadraginta Carjath-jarimis conſediſſe: quod Scriptoris ſacri auctoritati palam refragatur. At multo ſatius eſt credere, & eo nos inclinant Codicis ſacri verba, eodem anno aſportatam Carjath-jarimis fuiſſe Arcam, & Samuelem ad abjicienda idola hortatum eſſe Iſraelitas, & in Maſphath congregaſſe.

Ex libris Samuelis quidam manarunt Græcorum ritus & fabulæ.

X. Magnum porro vetuſtatis indicium libris Samuelis poſitum eſt in ritibus quibusdam & fabellis, quas indo proveniſſe manifeſta eſt fides. Solennis illa apud Athenienſes Phallorum geſtatio in honorem Bacchi, ex oraculi mandato inſtituta, ad ſanandum morbum pudendis illorum a Baccho inflictum, cum ejus ſacra a Pegaſo Eleutherienſi apud ſe invecta ſpreviſſent: hæc eſt hiſtoria Azotiorum recocta, qui propter Arcam Dei inhonoratam, & in templum Dagon temere illatam, hæmorrhoidibus afflicti ſunt, & tum demum ſanati, cum ſimulacra aurea partium ægrarum in ciſtella appoſuerunt. Narrant Mythici, Trojæ repertam a Græcis aream Eurypylum referaſſe, & poſt viſum Bacchi ſimulacrum illic reconditum ſtatim ceritum extitiſſe; quo figmento adumbratur Bethſamitarum infortunium, qui propter viſam Domini Arcam maxima clade a Deo affecti ſunt. Notat Clemens Alexandrinus Græcanicam fabulam de Æaco precibus fluvias eliciente de cœlo, cum ſqualore & frugum penuria Græcia laboraret, prodiiſſe ex Arabica hiſtoria de Samuele, ad fidem ſibi inter ſuos conciliandam, imbres & tonitrua ciente, cum ſudum eſſet.

Clem. Al. Strom. 6. 1 Reg. 12, 17. 18

DE LIBRIS REGUM.

I. *Diſputatur de Auctore librorum Regum. Variæ opiniones proponuntur.* II. *Eos videtur Eſdras ex vetuſtiorum Scriptorum commentariis excerpſiſſe.* III. Probatur *eorum γνησιότης & antiquitas.* IV. *Fidem etiam his conciliant Ethnici Scriptores.* V. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VI. *Secundum argumentum.* VII. *Ex libris Regum quædam manarunt Ethnicorum fabulæ & ritus.*

Diſputatur de Auctore librorum Regum. Variæ opiniones proponuntur.

I. LIbrorum Regum nihilo notior eſt Scriptor ac ſuperiorum. Eo tamen variæ recidunt Interpretum ſententiæ, ut Eſdram nonnulli, Jeremiam plerique, ac Thalmudiſtæ potiſſimum, aliique Rabini, compoſuiſſe eos, vel aliunde potius excerpſiſſe ſtatuant. Sciendum eſt enim, apud apud Ebræos, aliasque gentes, quarum humanior eſſet cultus, acta annua & diurna in literas diligentiſſime fuiſſe relata. Apud veteres Ægyptios fiebat id a Sacerdotibus; apud recentiores, Ptolemæorum ævo, ab ὑπομνηματογράφοις (*ſcriptoribus commentariorum,*) quorum commentarii, Regii dicti, ut pote regia auctoritate ſcripti, Alexandriæ ſervabantur. Fiebat idem magna cura apud Tyrios; idem apud Babylonios a Chaldæis, ſive Philoſophis. Fiebat & apud Medos atque Perſas, quorum ex membranis regiis fides conſtabat hiſtoriæ. Qui eas deſcribebat, dicebatur γράφων τὰ προσπίπτοντα, *Scriptor eorum quæ eveniebant:* vel ut vertit Interpres libri tertii Eſdræ, *Ab accidentibus.* Factum id & apud Indos opera virorum doctorum, quos Rex ad id jubebat convenire. Nec illum morem apud eos deſiiſſe ferunt. Accuratiſſime quoque factum apud Sinas, Regis juſſu, ab eruditiſſimis Philoſophis, magno propterea in honore habitis. Nec tam utili ac nec neceſſario labori defuerunt Græci. Citantur regiæ Ephemerides Alexandri. At Romani ab initio rerum ſuarum, ſtatim poſt Romuli obitum annalium condendorum curam delegarunt Pontificibus Maximis, unde Annales maximi dicti. Præter quos Acta etiam diurna Senatus & populi colligi deinde cœpta ſunt, & in ærarium deferri: Acta item annua & diurna Imperatorum, quorum commentarii principales ab Hiſtoricis laudantur. Acta item ſua literis mandabant rectores provinciarum, & ex commentariis ſuis, Romam reverſi, rerum a ſe geſtarum rationem reddebant. Hoc munere qui fungebatur apud Ebræos, dicebatur מכתיר *A commentariis.* Sic ſenſiſſe videtur Chaldæus Paraphraſtes. Hujus ordinis fuerunt Joſaphatus & Joahe, in libris Samuelis & Regum memorati. Prophetæ quoque perſcribebant accurate quæ ſibi mandata fuerant & ſigni-

3. Eſdr. 2, 17. 25.

& ſignificata a Deo, & quæ ſibi evenerant, dum Dei mandatis obſequerentur: quæ quoniam ad reges fere & optimates pertinebant, hinc libris ipſorum magna publicæ hiſtoriæ pars continebatur. Simile in Poematis ſuis egiſſe Solonem, ſi profana licet ſacris componere, refert Plutarchus. In verſus enim ſuos politica & hiſtorica pleraque inſarſerat: non ut res ipſas poſterorum commendaret memoriæ, ſed vel ut rerum geſtarum aperiret cauſſas, easque excuſaret; vel ut commoneſaceret Athenienſes, aut caſtigaret. Sed & extra Prophetias, rerum etiam ætate ſua geſtarum ſcriptionem privata opera Prophetæ ſuſcipiebant. Teſtatur Theodoretus. Factum id ab Iſaia, quem Oziæ regis hiſtoriam ſcripſiſſe docent Paralipomena. Factum & a Jehu, de quo hæc leguntur: *Reliqua Actorum Joſaphat ſcripta ſunt in verbis Jehu filii Hanani, qua digeſſit in libros Regum Iſrael.* Unde colligo libros Jehu ejus fuiſſe dignationis, ut relati ſint in libros Regum Iſrael, quos actorum diurnorum commentarios fuiſſe exiſtimo. Sed & alii etiam hanc in ſe operam recipiebant; nam ex ſacris Hiſtoriis nonnullas ſcriptas eſſe conſtat ab iis Auctoribus, quos Prophetas fuiſſe dixerit nemo, etſi Spiritu ſancto dictante ſcriptæ ſunt. Mardochæus, poſt patefactas Eunuchorum adverſus Artaxerxem inſidias, *rei memoriam literis tradidit*, ut legitur in libro Eſther. Qui vero ſcite id & perite adminiſtrarent, hi fuiſſe videntur, quos appellabant סופרים, ac ſi dicas *Elegantes ſcriptores*. Fiebat autem id utraque oratione, & proſa, & verſa. Quare valde fallitur Joſephus, cum ſolos Prophetas, in gente ſua, veteris ævi geſta literis mandaſſe affirmat; parum memor ſe ibidem ſcripſiſſe, pontificibus quoque id muneris fuiſſe injunctum.

Plut. Solon.

Theod. Præf. in I. Reg.

2. Par. 26, 22 2. Par. 20, 34

Eſth. 12, 4.

Joſeph. l. 1. contr. Ap.

II. Ex publicis vero commentariis excerptos fuiſſe libros Regum qui nunc extant, & in compendiariam hiſtoriam conflatos, pervulgata eſt multorum opinio, & veroſimillima: nam in iis laudatur *Liber verborum dierum Salomonis*; ſæpiſſime vero *Liber verborum dierum Regum Iſrael*, & *Liber verborum dierum Regum Juda*. Jam tum etiam extabant libri Semeiæ, Ahiæ, aliorumque Prophetarum, qui ſæpe laudantur in Paralipomenis. Iſaiæ totum triceſimum ac ſeptimum caput, cum initio ſequentis, ac triceſimo nono, in ſecundi Regum decimum nonum caput & viceſimum κατὰλεξιν *(ipſis verbis)* depromta ſunt. Planiſſime mecum ſentiunt Diodorus Tarſenſis & Theodoretus, Prophetas res ætatis ſuæ memorabiles retuliſſe in literas, & ex eorum commentariis excerptos ſubinde fuiſſe libros Regum. Manifeſtum vero argumentum hoc habeo, quod primi libri Regum capite nono conſtet Arcam in Templo etiam tum fuiſſe cum hæc ſcriberentur; proindeque ſcripta eſſe ante Babyloniam Captivitatem. Conſtat rurſum lucubratum eſſe opus poſt eamdem Captivitatem, ut pote quæ in calce referatur. Quæ contraria non aliter conciliari poſſunt, quam ſi dicas, operis auctorem id ex Scriptorum antiquorum fragmentis ita conflaſſe, ut verba etiam integra repræſentaret. Mihi vero id Eſdræ potiori jure tribuendum videtur quam Jeremiæ, quem ſparſas Regum hiſtorias in unum corpus coegiſſe vult Iſidorus: nam in dirigendis & componendis libris ad res ſacras pertinentibus potiſſimum verſata eſt Eſdræ induſtria: & in teſtimonium ſæpe ab eo adhibitæ in his ſcriptionibus hiſtoriæ Regum Juda, & Iſrael, & Prophetarum libri, indices ſunt aſſidui ſacrorum librorum uſus, qualem Eſdras habuit. Præterea ſexto capite libri prioris Chaldaica uſurpat nomina menſium, ut hominem decuit Chaldaico ſermoni inſuefactum. Jeremiæ qui libros Regum transſcribunt, cauſſas alias non habent, quam ſermonis ſimilitudinem, quæ non magna eſt, propterea que intutum dat indicium: vel poſtremi capitis libri Regum cum poſtremo Jeremiæ capite convenientiam, nam alterum ex altero deſcriptum dicas; at caput illud adventitium eſſe, & ad Jeremiæ calcem ab aliena manu ſubnexum, oſtendit præcedentis capitis coronis, quæ talis eſt: *Hucusque verba Jeremiæ:* atque ea narrantur illic, vel quæ Jeremiæ obitu recentiora ſunt, vel quæ jam in ſuperioribus capitibus Jeremias retulerat.

Diod. in 1. Sam. 9. 9. Theod. Præf. in I. Reg.

Iſid. l. 6. Origin. c. 2.

Eos videtur Eſdras ex excellentium Scriptorum commentariis excerpſiſſe.

III. Nec deficiunt Librum hunc aliorum Scriptorum teſtimonia. Ita de Elia, Eliſæo, Ezechia, Joſia, aliisque differit Sirachides, ut ex libris Regum, non res ſolum, ſed nonnunquam etiam verba ipſum hauſiſſe appareat. Conſer hos cum libris Paralipomenon, tantam orationis deprehendes ſimilitudinem, ut parem propemodum utriusque veruſtatem odoreris. Quanquam propter illorum novita-

Probatur eorum vetuſtas & antiquitas. Eccli. c. 48. & 49.

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novitatem perpaucæ extant in ſacris Veteris Teſtamenti libris inde ſumtæ *ἱεραι (dictæ)* & ſententiæ. At in novo *γνησιόγραφα* illorum egregie confirmat Chriſtus Jeſus, cum ait: Luc. 4. 25. & ſeq. *In veritate dico vobis, multæ viduæ erant in diebus Eliæ, in Iſrael, quando clauſum eſt cœlum annis tribus & menſibus ſex, cum facta eſſet fames magna in omni terra, & ad nullam illarum miſſus eſt Elias, niſi in Sarepta Sidonæ, ad mulierem viduam. Et multi leproſi erant in Iſrael ſub Eliſo Propheta, & nemo eorum mundatus eſt, niſi Naaman Syrus.* Hæc ſuppeditavit decimum ſeptimum caput tertii Regum, & quintum quarti. Confirmat Rom. 11. 2. & ſeq. & Paulus, dum hæc ſcribit ad Romanos: *An neſcitis in Elia quid dicit Scriptura: quemadmodum interpellat Deum adverſus Iſrael? Domine, Prophetas tuos occiderunt, altaria tua ſuffoderunt: & ego relictus ſum ſolus, & quærunt animam meam. Sed quid dicit illi divinum reſponſum? Reliqui mihi ſeptem millia virorum, qui non curvaverunt genua Baal:* quæ e decimo nono capite tertii Regum ſumta ſunt. Verumtamen his etiam omiſſis, quod a Septuaginta Senibus interpretatione Græca donati ſunt libri Regum, & quod in Canonem Librorum ſacrorum dedicati, vetuſtatem illorum ſatis iſta arguunt. Et ut dubii eos eſſe Scriptoris & ætatis incertæ demus, haud minus genuinos eſſe vincemus, ut pote qui tales ſint, quales eſſe creduntur.

Fidem etiam his conciliant Ethnici Scriptores.

IV. Præterea vero præclarum veritatis teſtimonium hiſce Libris commodant Ethnici Scriptores. Rerum enim novitas, qui iis narrantur, & major per novitatem parta celebritas, cauſſæ fuit, cur crebris exoticorum Auctorum, vel æqualium, vel ætate proximorum ſuffragiis confirmarentur. Magna eſt imprimis monumentorum Tyriorum fides, quæ publica auctoritate deſcripta, in tabulariis diligenter aſſervabantur. Atqui ex iis conſtat Hieroſolymitanum Templum toto pene ſeſquiſeculo ante fuiſſe ædificatum, quam Carthago conderetur. Meminerant eadem Salomonis & Hirami, eorumque mutuas Epiſtolas repræſentabant, etiam temporibus Joſephi Hiſtorici, itidem ut illa Judæorum, unde & is ſacrorum Librorum veritatem defendit. Ex his, aliorumque locorum tabulariis, hiſtoriam ſuam depromſerat Menander Epheſius. Fiebatque illic mentio *ἀνομβρίας (penuriæ imbrium,)* quæ Eliæ temporibus in Judæa & Phœnicia contigit, Achabo apud Judæos, Ithobalo apud Tyrios regnante. Ex eo etiam, & Dio, integerrimo Phœniciarum rerum Scriptore, teſtimonia affert Joſephus ex Menandro Theophilus, quibus commemorantur Salomon & Hiramus, & ſuccifæ cedri Libani in ædificationem Templorum. Idem extabat apud Theodotum, Hypſicratem, & Mochum, Phœniciæ conditores Hiſtoriæ, & horum interpretem Lætum; & Menandrum quoque Pergamenum, ut a Tatiano traditur apud Euſebium, & a Clemente Alexandrino, qui auctor præterea eſt, Vafræ Ægyptiorum regis, & Salomonis, & Tyriorum quoque Regis epiſtolas retuliſſe Alexandrum Polyhiſtorem in libro de Judæis. Eas etiam ex Eupolemo repræſentat Euſebius. Hazaelem Syriæ regem divinis honoribus ſuo ævo proſecutos eſſe Damaſcenos narrat Joſephus: Azelum Juſtinus Hiſtoricus appellat. Salmanaſaris præterea in Syriam expeditio, Phœnicum Annalibus continebatur. Sennacheribi mentio extat apud Herodotum; extabat & apud Beroſum & Demetrium. Nabuchodonoſori meminerant ex actis Tyriorum Megaſthenes, Abydenus, Beroſus, Diocles, Philoſtratus, & ex Megaſthene Strabo; victoriæ, quam Necoſus Ægyptiorum rex retulit de Judæis, Herodotus; Evilmerodachi, Abydenus & Beroſus; Baladani Babyloniorum regis, Beroſus. Ex quibus cum pulchre intelligeret Julianus Apoſtata, quam integra eſſet librorum Regum fides, mirificum ignem, quo Eliæ holocauſtum abſumtum eſt, de cœlo miſſum eſſe negare non eſt auſus. Hæc Ethnicorum Scriptorum, cum Mythicorum, tum Hiſtoricorum conſenſio cum libris Regum, ſi aliis argumentis a nobis ſupra allatis adjungatur, reſque ſpectetur bona fide, horum antiquitas & auctoritas claris indiciis demonſtratæ agnoſcitur.

Joſeph. Antiq. l. 8. c. 2.

Theoph. l. 3 ad Autol.

Euſ. Præp. l. 10. Clem. Al. Strom. 1. Joſeph. Antiq. l. 9. c. 2. Juſt. l. 36. c. 2. Her. l. 2. c. 141. Ber. apud Joſeph. Antiq. l. 10. c. 1. Dem. apud Clem. Strom. 1. Meg. Abyd. Ber. Diocl. Phil. apud Joſeph. Antiq. l. 10. c. 11. & contra Ap. l. 1. & Euſeb. Præp. l. 10. Strab. l. 15. Her. l. 2. c. 159. Abyd. ap. Euſ. Præp. l. 9. c. 41. Ber. apud Joſeph. contra Apion. l. 1. & Ant. l. 10. c. 3. Jul. apud Cyr. l. 10. contr. Jul.

V. Ex incerta, & ut prima fronte apparet falſa annorum computatione his in libris poſita, cauſſam eorum carpendi petit Theologo-Politicus ratiocinator. Nam cum ſexto capite libri Regum prioris legamus Salomonem quadringenteſimo octogeſimo anno poſt exitum Ebræorum ex Ægypto, Templi molitionem inchoaſſe, & longe tamen major numerus exurgat ex collectione annorum quos ſingulis Ebræorum Judicibus & Regibus Scriptura ſacra tribuit, hinc fidem ipſis

Refelluntur argumenta adverſariorum. Primum argumentum. Treſt. Theol. c. 9.

derogare conatur. Ita nempe librariorum oſcitantiam & ſupinitatem Scriptoribus ipſis ſacris tribuit: nam qui in hiſtoriarum lectione paulo diligentius ſunt verſati, frequentiſſimos in numerorum notis errores eſſe ſciunt: ut ſi abjiciendi libri juſta hæc habeatur cauſſa, maxima jam inde Hiſtoricorum & Chronologorum pars repudianda ſit. Huc adde nodum hunc ipſum, cui inhærer Adverſarius, doctorum Interpretum diſputationibus jamdiu eſſe ſolutum: quas quoniam ad trutinam noſtram revocare, ſupervacaneæ eſſet ac longioris operæ, & ab inſtituto noſtro diverſæ, otioſum illuc amandabimus Lectorem, ſi quem fatui Diſputatoris movent convicia.

Secundum argumentum.

VI. Pari exceptione retundimus telum alterum, quod idem procudit ex eorum diſcrepantia Librorum in computatione annorum Regum Juda & Regum Iſraelis: nam vel mendæ irrepſerunt in numerorum notas, vel Chronologorum & Interpretum ſtudio jampridem tricæ illæ diſcuſſæ ſunt, vel diſcuti certe facile poſſunt. Exemplo ſit hoc ipſum quod proponit. Primo capite Libri ſecundi
2. Reg. 1, 17. Regum legimus Joramum, filium Achabi, regem Iſraelis, regnum eſſe auſpicatum anno ſecundo Jorami, ejus qui Joſaphati filius fuit,
2. Reg. 8, 16. & Rex Judæ: cum capite libri ejusdem octavo is ipſe Joramus, Joſaphati filius, Rex Judæ, regnum inchoaſſe dicatur anno quinto Jorami regis Iſrael. Quibus adde, ſcriptum eſſe initio capitis tertii, Joramum Iſraelis
2. Reg. 3, 1. Regem regni initium ſumſiſſe ab anno decimo octavo Joſaphati regis Judæ. Hæc quantumvis diſſona concinnabuntur, ſi Joſaphatum ponamus per annos viginti & duos regnum obtinuiſſe; nam annorum illorum numerus non conſtat inter Chronologos; in regni vero ſocietatem aſciviſſe Joramum filium anno regni ſui decimo ſeptimo; at Joramum Iſraelis regem regnare cœpiſſe decimo octavo anno regni Joſaphati: ita cadet annus ille primus regni Jorami regis Iſrael in ſecundum Jorami regis Judæ; defuncto vero Joſaphato anno regni ſui viceſimo ſecundo, Joramus filius regnum Judæ capeſſet ſolus anno quinto regni Jorami regis Iſrael. Hoc exemplum valere debet ad alia ejusmodi confutanda argumenta, quæ ex chronologicarum computationum ambagibus orirı ſolent. Cujusmodi & illud eſt quod Scriptor idem arceſſit ex repugnantia Chronologiæ librorum Regum cum illa Paralipomenon.

VII. Porro quum res his Libris deſcriptæ longe magis innotuiſſent propter novitatem quam pleræque ſuperiorum, propterea que minus haberent auctoritatis in vulgus, hinc parum idoneæ ab Ethnicis habitæ ſunt, ex quibus confingerentur fabulæ, aut ritus arceſſerentur. Alexandro tamen tributum eſt memorabile Davidis facinus, cum aquam a fortiſſimis viris hauſtam ex ciſterna Bethlehemitica ab hoſtibus inſeſſa bibere noluit, quamvis ardentiſſima ſiti conflictaretur. Ex igne tamen de cœlo precibus Eliæ lapſo propagata credi potiunt ſimilium miraculorum figmenta pleraque, & pervulgata inter priſcos Ethnicos opinio, ſæpe flammam ſacrificia ſponte ſua corripuiſſe, atque eo læta omnia & fauſta portendi ſolere. Hinc Virgilius in Pharmaceutria:

Aſpice, corripuit tremulis altaria flammis
Sponte ſua, dum ferre moror, cinis ipſe.

Hinc Horatius Egnatianos derider, qui adverſ. Hor. ſerm. l. 1. Sat. 5. nis perſuadere cupiebant, thura apud ſe ſine flamma ſponte liqueſcere. Quod ut ex hiſtoriis Judæorum propagatum eſſe oſtendat, ſubjicit, *Credat Judæus Apella, non ego.* Dicam obiter Apellam famoſum aliquem fuiſſe temporum illorum Judæum, & ſuperſtitione fortaſſe ſua nobilitatum. *Apella*, nomen eſt proprium, quod apud Ciceronem non ſemel, apud Laertium, apud Clementem Alexandrinum, apud Ariſtidem, aliosque reperitur. Hoc nomine fabulam inſcripſerat Nævius. Nomen idem eſt ac *Apelles*, Plaut. Poen. 5. 4. 10. Plautus: *O Apella, o Zeuxis!* Idem etiam ac *Apellas*: quemadmodum Apollo, Judæus alter, Lucæ & Paulo memoratus, idem eſt ac Ἀπολλώς. *Apellas* autem idem ac *Apollas*, quod nomen extat apud Athenæum; ut Ath. l. 9. *Apello* ſcriptum legitur pro *Apollo*; *bruno* pro *homo*; *Pellio* pro *Pollio*, apud Plautum; Plaut. Bach. 2. 3. 17. qui Pellio nobilis comœdus fuit hac ætate. *Apellas* autem & *Apellos*, contracta ſunt ex *Apollodorus*; qualia multa ab aliis jam obſervata ſunt. Hujusmodi autem contractionibus nominum ætas Horatii plurimum delectabatur. Sed redeamus ad ignes cœlo devocatos ab Elia. Hinc idem de ſuis ignibus prædicarunt alii, quos ſupra commemoravimus. Quorum tamen originem per me referre licet, ſi quis malit, ad ignem, qui

aggreſſus

Levit. 9, 24. 2. Macc. 2, 10 *aggreſſus a Domino*; hoc eſt, ut habet Machabaicus alter, *de cœlo, devoravit holocauſtum* Moſis; quemque ad Salomonem usque perſeveraſſe traditur in Thalmudico Libro Zebachim; aut ad ignem qui Angeli nutu *aſcendit de petra, & carnes, azymosque panes* Judic. 6, 21. Gedeonis *conſumſit*; aut ad eum qui Davidis 1. Par. 21, 26. Holocauſta & Pacifica hauſit, cum Deo ſacra faceret in area Ornan Jebuſæi; aut ad cœleſtes illas flammas, quibus Salomonis victimæ 2. Par. 7, 1. crematæ ſunt in Encæniis Templi, quas a Manaſſe demum extinctas fuiſſe docet liber memoratus Zebachim; at liber Siphra & Siphr. Part. מצרע c. 5. Par. 10. R. Abraham Zacuth, aliique Rabbini, a Chaldæis, cum Templum vaſtatum eſt; quasque perhibet liber alter Thalmudicus Joma; Leonis figuram geſſiſſe, cum ignis Templi ſecundi Cani ſimilis fuerit; quod legas etiam in libro cui titulus Pomum & flos, & paſſim Lan. in 1. Reg. 9, 2. apud Rabbinos: cumque R. Samuel Laniado formam Canis eas ſumſiſſe ſcribat, quoties-cunque peccati alicujus ſe Iſraelitæ alligaſſent. Quæ ineptiæ ſunt Doctorum illorum. Ex raptu Eliæ in cœlum probabile eſt commentos fuiſſe Indos Bremavium ſuum in cœlum fuiſſe aſportatum. Tranſiit quoque ad finitimas Aſiæ gentes mos quarto libri ſecundi 2. Reg. 4, 1. Regum capite notatus, liberorum a parentibus in nexum creditoribus tradendorum, ab illis ad Athenienſes, hinc ad Romanos.

Zebach. c. 6. Zachuth, Juchaſin. Jom. c. 1.

DE LIBRIS PARALIPOMENON.

I. *Diſputatur de Auctore librorum Paralipomenon. Variæ opiniones proponuntur. Incertus eſt eorum Auctor: ætas aſſignatur.* II. *Probatur eorum γνησιότης & antiquitas.* III. *Refelluntur argumenta Adverſariorum. Primum argumentum.* IV. *Secundum argumentum.* V. *Tertium argumentum.*

Diſputatur de Auctore librorum Paralipomenon. Variæ opiniones proponuntur. Incertus eſt eorum Auctor: ætas aſſignatur.

I. ESDRAM libros Paralipomenon lucubraſſe, Ebræorum eſt omnium fama conſentiens. Operas quoque ſuas Nehemiam contuliſſe volunt Thalmudiſtæ. Rem Chriſtiani Interpretes relinquunt in dubio. Ego vero exiſtimo collectum eſſe hoc opus, non ex Actis ſolum diurnis, ſed & ex Prophetarum Semeiæ, Addo, Jehu, Nathanis, Ahiæ, Iſaiæ, aliorumque ſcriptionibus; fortaſſe & Thalm. Bab. bathr. c. 1. ex libris quibusdam genealogiarum, ut tradit R. Selomoh: nec non & ex Scripturæ ſacræ 2. Par. 35, 25. Libris antea ſcriptis, ut R. Moſes Kimchi. Poſt Jeremiam conflatum eſſe Librum oſtendunt iſta ex triceſimo quinto capite libri ſecundi: *Univerſus Juda & Jeruſalem luxerunt eum,* (Joſiam) *Jeremias maxime, cujus omnes cantores atque cantatrices uſque in præſentem diem Lamentationes ſuper Joſiam replicant; & quaſi Lex obtinuit in Iſrael: ecce ſcriptum ſertur in Lamentationibus.* Poſt ſolutos quoque Babylonica captivitate Iſraelitas, Libros Paralipomenon eſſe compoſitos, argumento eſt finis ſcriptionis, qui redditam Ebræis per Cyrum libertatem fuiſſe narrat. Præterea cum hic ipſe Libri finis repetatur ἐντοῦθεν *(verbis non mutatis)* initio libri Esdræ, hinc effici videtur unius eſſe utrumque & ejusdem Scriptoris, qui pro ſuo jure ad hiſtoriarum ſuarum contexendam ſeriem verba ipſe ſua uſurpaverit, perinde ut a vetuſtis quibusdam Scriptoribus factum Grotius obſervavit. Initium autem libri Esdræ incerti Grot. in 2. Par. 36, 22. eſſe auctoris oſtendam inferius, qui Darium Hyſtaſpiden regnantem viderit, & ad Artaxerxis uſque Longimani ætatem vitam ſuam prorogaverit. Ergo & Auctor libri Paralipomenon incertus eſt; ætas vero in Darii Hyſtaſpidæ & Artaxerxis Longimani tempora incidit. Nos igitur hac in parte diſcedimus ab Ebræis, qua libros Paralipomenon poſt librum Esdræ ſcriptos opinantur, ac iſtum illosque Esdram habere Auctorem; quod eatenus verum eſt, quatenus eos digeſſit Esdras, & ſex priora Libri ſibi cognominis capita ſubnexuit, quæ & deinde continuavit. Porro etſi libri Regum & Paralipomenon iisdem circiter videantur elaborati temporibus, minime tamen exiſtimo deſignari libros Paralipomenon his verbis, quæ ſæpe occurrunt in libris Regum: *Nonne hæc ſcripta ſunt in Libro verborum dierum Regum Judæ* &: *Nonne hæc ſcripta ſunt in Libro verborum dierum Regum Iſrael?* nam & ea quoque frequenter reperias in libris Paralipomenon. His autem ſignificantur Acta illa diurna accurate ab Ebræis condita, unde librorum Regum & Paralipomenon ſumta eſt materia. Propius id accedit ad veriſimilitudinem, quam quod ſtatuit Hieronymus in Præfatione ad Domnionem & Rogatianum, & libros Paralipomenon eſſe intelligendos, ſi quando hæc in libris Regum leguntur: *Nonne hæc ſcripta ſunt in Libro verborum dierum Regum Juda?* & ſi res his locis indicatæ minime occurrant in Paraliponienis,

lipomenis, tum esse ἀλληγορικῶς exponendas: *Sed & ipsæ appellationes*, inquit, *non hominem, ut plerique existimant, sed urbes, & saltus, & provincias sonant, & oblique sub interpretatione & figura eorum quædam narrantur historia, de quibus in Regum libro dicitur: Nonne ecce hæc scripta sunt in Libro verborum dierum Regum Juda? quæ utique in nostris Codicibus non habentur.* Id si recipimus, sane omnia reperientur in omnibus, & magna figmentis hominum senestra patefiet. At Ebræi cum Jeremiæ acceptos referant libros Regum, Esdræ vero libros Paralipomenon, hos in illis notari neutiquam credere possunt. Præterea vel ipsum nomen παραλειπομένων (*Omissorum*) libris illis a Græcis inditum, ostendit posteriores esse libris Regum, utpote in quibus suppleta sint plurima, quæ cum in aliis Scripturæ sacræ libris, tum maxime in libris Regum desiderabantur.

argumentum Adversariorum. Primum argumentum. Hobb. Leviath. c. 33.

Probatur eorum γνησιότης & antiquitas.

II. Cæterum cum genuinum esse librum definiverimus, qui ab eo Auctore scriptus est, a quo scriptus esse dicitur, & eo circiter tempore quo scriptus esse fertur, omnino dicendum est genuinum esse librum Paralipomenon, qui controversum habet Auctorem & ætatem, ita uti habere dicitur; quique genuinos alioquin habitus est ab ætatibus continuata serie & proxime sequentibus: nam & in Canonem relatus est quem Esdras ipse composuit, & in Septuaginta Seniorum Interpretatione locum habuit, quæ non totis duobus seculis Esdra recentior fuit. Atque hæc ad præsens opus sufficiunt: nam propter Libri novitatem, vix ulla ejus testimonia occurrunt in Scriptoribus sacris Veteris testamenti.

Neh. 12, 23. Legimus tamen hæc in libro Nehemiæ: *Filii Levi principes familiarum, scripti in Libro verborum dierum*, quibus indicantur ea quæ extant nono capite libri prioris Paralipomenon, commate decimo & sequentibus. At in novo Testamento librorum Paralipomenon au-

2. Petr. 3, 17. ctoritatem agnovit Petrus cum dixit: *Et si Patrem invocatis eum qui sine acceptione personarum judicat secundum uniuscujusque opus, in timore incolatus vestri tempore conversamini.*

2. Par. 19, 7. Hæc enim arcessivit ex istis libri secundi Paralipomenon: *Sit timor Domini vobiscum, & cum diligentia cuncta facite: non est enim apud Dominum Deum nostrum iniquitas, nec personarum acceptio, nec cupido munerum.*

Refelluntur

III. Sed & hic intercedit Thomas Hobbesius, & ex usurpata aliquoties his in libris clausula, *Usque in præsentem diem*, scriptos esse colligit longo tempore post res ipsas gestas. Quod magna sane ex parte verum est, cum historia hæc initium ducat ab orbe condito, & in Cyro desinat. Quotiescunque autem adhibetur hujusmodi clausula, a tempore quo res illic narrata contigit ad id usque tempus quo Librum concinnatum posuimus, tale interfluisse spatium comperies, cui convenire possit ista temporis determinatio. Scrupulum tamen injicit locus unus qui habetur capite quinto libri secundi, ubi Arca in Templum a Salomone illata dicitur in eo fuisse, *usque in præsentem diem*. Hinc potest concludi, non quidem recentiorem esse Librum eo tempore quod assignavimus, ut vult Hobbesius, sed vetustiorem; scimus enim ex secundo Machabaicorum Jeremiam in spe- 2. Mach. 2, 5 luncam montis Nebo Arcam occuluisse, cum Jerusalem a Chaldæis diriperetur, & prædixisse locum fore ignotum, quoad Deus populum suum congregaret. Unde effici posse videtur ante Hierosolymæ excidium scriptos esse Paralipomenon libros, cum ante motam Templo Arcam scripti sint. Idem de libris Regum pronunciare queas, quibus paria propemodum continentur. At meminerimus tum Regum, quod supra jam monui, tum Pa- 3. Reg. 8, 8. ralipomenon libros ex variis vetustioribus historiis esse excerptos; quod ita factum existimo, ut non sententiæ solum, sed & verba etiam sæpe descripta sint. Mihi itaque fit verisimile, testimonium quo Arcæ in Templo depositæ habetur mentio, ex libro antiquiore fuisse λογικῶς (*ipsis servatis verbis*) depromptum, & in libros Regum & Paralipomenon insartum. Utrobique enim verba extant hæc eadem, ut valde probabilis conjectura sit ex eodem fonte esse profecta.

IV. De libris Paralipomenon nihil certi habere se ait Scriptor Theologo-Politicus, præterquam de ætate qua elaborati sunt, quam instaurato per Judam Machabæum Templo recentiorem esse asseverat. Cujus opinationis has causas affert: *Capite nono Libri prioris narrat Historicus, quænam familiæ primum (tempore scilicet Esdræ) Hierosolymæ habitaverint: & deinde versu decimo septimo Janitores, quorum duo etiam in Nehemiæ capite undecimo, versu decimo nono narrantur, indicat.*

Secundum argumentum. Tr. Theol. c. 10.

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tat. Quod oſtendit hos libros dudum poſt Urbis reædificationem ſcriptos fuiſſe. Hæc ſatis obſcura ſunt: nam quod familias Babylone Hieroſolymam reverſas, ibique conſtitutas, & Templi Janitores Hiſtoricus recenſeat, cur inde ſequatur librum Juda Machabæo recentiorem eſſe, non ſatis intelligo. Niſi forte cenſuit, in Urbe nondum penitus reædificata, & Templo vix reſtituto, neque Janitores officio fungi potuiſſe: quæ tamen facta fuiſſe apparet ex libris Esdræ; in quibus pleraque etiam eorum nomina extant, quæ nono hoc capite prioris Paralipomenon commemorantur.

Tertium argumentum. V. Quæ vero petuntur argumenta ex diſcrepantiis, quæ hos Libros inter & libros Regum intercedunt, jam ſæpe Interpretum ſtudio ſolutæ ſunt. Eæ autem fere oriuntur ex depravatis Ebraici exemplaris lectionibus. Cujusmodi illud eſt quod profert Philoſophus Theologo-Politicus ex viceſimo ſecundo capite ſecundi Paralipomenon, ubi fuiſſe legitur Ochozias quadraginta duorum annorum cum regnum capeſſeret: & octavo tamen capite quarti Regum, anni tantum huic viginti duo tribuuntur. Facilis eſt conjectura lapſum hic impingenda numeri nota librarium, ut alias ſæpe contingit, & pro כ notatum ב: quod penitus confirmatur ex interpretatione Septuaginta Senum: *ἐτῶν ὄκτω καὶ δύο, (annorum duo & viginti)* quod habent & Syrus & Arabs. Aliter ſolvit hunc nodum Vatablus, ſed hæc quam affero potior mihi videtur ſolutio. Nec minus proclivis error in deſcribendis nominibus propriis, unde prodierunt *ἐναντιολεγίαι*, (*differentiæ*) quas inter libros Paralipomenon & Geneſin notat idem Argutator. Nam ſi nomina filiorum Benjaminis, quæ capite Geneſeos quadrageſimo ſexto expoſita ſunt, cum iis contendat quæ habentur Numerorum capite viceſimo ſexto, & quæ prioris Paralipomenon capite octavo; item Ebraica cum interpretatione Septuaginta Senum, ſtatim magnam nominum depravationem deprehendet. Atque exceptio eadem pertinere debet adverſus objectas a Verpo noſtro ſimiles nominum diſcrepationes; eam vero præcipue quæ inter nomina Leviticarum urbium in Joſua expreſſa intercedit, & ea quæ habentur in Paralipomenis. Res erit ex utriusque loci comparatione clarior. Quapropter id tantum his cavillationibus extorqueri poteſt, luxatum eſſe in nominibus quibusdam propriis, aut in Arithmeticis aliquibus notis Scripturæ Sacræ contextum, quod neque quisquam negat; & ſi negaretur, Maſorethæ lectionem differentiis quas collegerunt facile revincerent: imo & plerasque Libris ſacris ineſſe fateor ſcriptionis varietates, quas neque Maſora adnotavit. Potiſſimum autem in libros Paralipomenon hæc calamitas incubuit. De nominibus urbium aliter reſpondent Ebræi Magiſtri, nempe Levitis commodato datas urbes ad habitandum, quoad illæ quæ proprie ipſis dicatæ erant Chananæis extorqueri potuiſſent; hinc diverſa urbium nomina in Joſua & Paralipomenon Libris extitiſſe. Maſius vero mutata hæc nomina lapſu temporis arbitratur.

Tr. Theol. c. 9. 2. Par. 22. 2. 4. Reg. 8. 26

Vat. in 2. Par. 22. 8.

Tr. Theol. c. 10. Gen. 46. 21. Num. 26. 38 1. Par. 8. 1.

Maſ. in Joſ. 21. 11. 16.

DE LIBRIS ESDRÆ.

I. *Diſputatur de Auctore libri prioris Esdræ. Vulgata opinio proponitur. Sex priorum capitum incertus eſt Auctor: ætas aſſignatur. Reliquorum Auctor eſt Esdras.* II. *Probatur ejus γνησιότης & antiquitas.* III. *Nehemias auctor eſt libri ſibi cognominis, cujus probatur γνησιότης & antiquitas.* IV. *Refelluntur argumenta Adverſariorum. Primum argumentum.* V. *Secundum argumentum.* VI. *Tertium argumentum.*

Diſputatur de Auctore libri prioris Esdræ. Vulgata opinio proponitur.

I. TRITA eſt & vulgaris omnium opinio librum priorem Esdræ, qui ſolus apud Ebræos Esdræ dicitur, cum ſecundus Nehemiæ nomine inſcribatur, Esdram auctorem habere: & vix quemquam ab hac ſententia deflectentem reperias. Ego Libri hujus capita ſex priora eumdem ſcripſiſſe ajo, qui Paralipomena, ut ex horum fine colligi poteſt, quæ initio libri prioris Esdræ repetitur, uti ſupra obſervavi, cum de Paralipomenis agerem. Præterea capitum illorum Scriptorem rebus ipſis quas narrat, interfuiſſe declarant hæc capitis quinti verba: *In ipſo tempore venit ad eos Thathanai, qui erat dux trans flumen, & Stharbuzanai, & conſiliarii eorum, ſicque dixerunt eis. Quis dedit vobis conſilium, ut domum hanc ædificaretis? Ad quod reſpondimus eis, quæ eſſent nomina auctorum ædificationis illius.* Mox addit iſta: *Placuit ad res ad Darium referretur.* Tum ſubjicit: *Exemplar epiſtolæ a Thathanai & Stharbuzanai ad Darium ſcriptæ.* Cum auctor libri ait,

Sex priorum capitum incertus eſt Auctor: ætas aſſignatur.

Reliquorum Auctor eſt Esdras.

1. Esdr. 5. 3. & ſeq. 1. Esdr. 6. 14. 15.

Respondimus, significat utique se unum respondentium fuisse. Respondérunt autem his rectoribus provinciæ à Dario præfectis. Hi rem scripserunt ad Darium. Hinc clarissime & certissime colligitur auctorem Libri hæc Darii ævo scripsisse, tumque fuisse Hierosolymis, cum de Templi ædificatione id a Rectoribus quæreretur. Præterea ædificatio illa absoluta est anno sexto Darii, ejus videlicet qui fuit Hystaspis filius. Id docet sequens caput. Igitur quisquis priora hæc scripsit capita, quem & Paralipomenon conditorem fuisse diximus, vixit Darii hujus temporibus. Quæ quantumvis perspicua & indubitata probatio, bono tamen nostro reprehensori levissima videtur conjectura: adeo paucorum est bonas literas tractare; minime vero illorum quibus nihil sapit præter Quodlibeta & Postilla. Sed & ad Artaxerxis tempora vitam idem produxit, utpote cujus non semel meminerit sex his prioribus capitibus: & suadere nobis vult Benjamin Tudelensis ad Regem hunc profectum Esdram obiisse, & ad Semuram fluvium, in Persici regni limite esse sepultum, illicque tumulum ejus ostendi. Is autem Artaxerxes alius esse non potest quam Longimanus. Porro Scriptorem horum sex capitum alium esse ac Esdram ex iis verbis concluditur, unde initium sumit septimum caput: *Post hæc autem verba, in regno Artaxerxis regis Persarum, ipse Esdras ascendit de Babylone.* Nam cum Hierosolymæ fuerit tempore Darii Scriptor priorum sex capitum, Esdras vero Hierosolymam venerit regnante Artaxerxe, sequitur alium esse sex priorum capitum scriptorem ac Esdram. Reliquam autem Libri partem, quæ quatuor omnino constat capitibus, ab Esdra esse profectam manifestum est, cum ex aliis ejus verbis, tum ex his potissimum, quæ extant septimo capite, ubi postquam datas ad Esdram ab Artaxerxe literas retulit, subjungit demum ista: *Benedictus Dominus Deus patrum nostrorum, qui dedit hoc in corde Regis, ut glorificaret domum Domini quæ est in Jerusalem, & in me inclinavit misericordiam suam coram Rege, & consiliatoribus ejus, & universis Principibus Regis potentibus. Et ego confortatus manu Domini Dei mei quæ erat in me, congregavi de Israel Principes qui ascenderent mecum.* Ex quibus apparet eum qui ita de se loquitur ac scribit αυτοπρόσωπος *(ex propria persona)* hunc ipsum esse Esdram. Idem probatur & ex nono capite, ubi cum de se dixisset, *Curvavi genua mea, & expandi manus meas ad Dominum Deum meum*; & orationem demum adjecisset, quam fudit ad Deum; tum subnectit: *Sic orabat ergo oramie Esdra, & implorante eo, & flente.* Cum igitur Thalmudistæ, aliique Ebræi doctores Esdram ajunt librum suum scripsisse, ad ad capita tantum postrema quatuor pertinere in eorum gratiam putandum est.

1. Esdr. 7, 27. 28.

1. Esdr. 9. 5.

Esdras, in fine Talmud.

II. Porro ex hoc Opere descripsit Nehemias ספר יחוסין, sive Librum genealogiæ eorum qui Babylone primum Hierosolymam redierunt; & septimo scriptionis suæ capite repræsentavit. Verumtamen quoniam illic in secundo prioris Esdræ, Nehemiæ fit mentio, qui & Athersata appellatus est, quique in priore reditu non fuit, hinc mihi videtur probabile Nehemiam, cum hæc describeret, nomina quoque eorum recensioni inseruisse qui secundo reditui interfuerunt; atque ita Librum genealogiæ interpolasse. Alios vero deinde deprehensis Esdrinæ & Nehemianæ genealogiæ discrepantiis; ad Nehemianæ exemplar Esdrinam refinxisse, & recompositisse.

Perperam quidam

1. Esdr. 2, 2.

III. Nehemiam librum sibi cognominem lucubrasse Interpretes consentiunt, & res ipsa indicat: nam & se Libri auctorem in fronte profitetur, pro more Scriptorum illius temporis, Herodoti, Thucydidis, Timæi Locri, Ocelli Lucani, Alcmæonis Crotoniatæ, & aliquot vetustiorum Pythagoreorum; & reliquo opere res a se gestas describit αυτοπροσώπως *(ex propria persona.)* Atqui narratæ illic restitutionis mœnium Hierosolymæ, ejusque Auctoris Nehemiæ, cum laude meminit Sirachides; Commentariorum autem ipsius & scriptionum, Auctor Machabaici posterioris, secundo capite. Tum is autem Liber, tum & ille Esdræ, in Ebræorum Canonem receptus, & a Septuaginta Interpretibus Græco sermone redditus est. Vixit porro Nehemias Artaxerxis ævo, non Mnemonis, ut contendit Scaliger, sed Longimani: atque ipsius in Judæam reditus Esdræ reditu tredecim annis est recentior. Fuit de Tribu Juda, ut recte notant Eusebius & Cedrenus. Nec obstat decimum caput libri Nehemiæ, in quo Sacerdotes dicuntur ii quorum nomina proxime præmissa sunt, inter quæ primum est illud

Nehemias auctor Libri sui cognominis, cujus probatur αυτοπροσωπία & antiquitas.

Eccl. 49. 15.

2. Mach. 2. 13.

Scalig. Prolegg. Op. de emend. temp. & l. 8. & An. in Euseb. Chr. Can. Gr. ad ann. 5384.

illud Nehemiæ; nam ad reliqua, non ad hoc, pertinet notatio ifthæc. At vitiosa sunt illa, quæ leguntur primo capite Machabaici secundi: *Jussit Sacerdos Nehemias aspergi ipsa aqua:* nam si Græcum exemplar consulas, ista reperies: ἐπέταξεν τοῖς ἱερεῦσι νεφθαι ἐπιῤῥάναι τῷ ὕδατι. *Jussit Sacerdotes Nehemias aspergere ipsa aqua.* Sub Esdræ nomine laudatur liber Nehemiæ apud Eusebium & alios, *Quia apud Ebræos Esdræ, Nehemiæque sermonis in unum volumen coarctantur,* inquit Hieronymus.

2. Esdr. 10, 8.

2. Mach. 1, 21.

Euseb. Chron. ad ann. 1584. Hier. Præf. ad Domn. & Rog.

IV. Quamvis autem horum Librorum certa sit fides, eos tamen Anabaptistæ penitus repudiant: sed & argutationibus quoque suis eos appetit Theologo-Politicus Philosophus, negatque ab Esdra & Nehemia esse scriptos, sed longe post instauratum a Juda Machabæo Templi cultum confictos a Sadducæis, *forte ea de causa, ut populo offenderent Danielis Prophetias adimpletas esse, atque cum hac ratione in religione confirmarent, ne de melioribus & futura salute in tantis calamitatibus desperarent.* Tam novæ & temerariæ opinionis unicum hoc habet argumentum, quod capite Nehemiæ duodecimo nomen esset Jeddoæ Pontificis, quem Alexandro Magno Hierosolymam eunti obviam prodiisse Josephus narrat; & illud Darii, ejus nimirum qui Codomannus cognominatus est. Vnde sic concludit: *Nemmem existimare credo, quod Esdras aut Nehemias adeo longævi fuerint, ut quatuordecim Reges Persarum supervixerint: nam Cyrus omnium primus Judæis veniam largitus est Templum readificandi, & ab eo tempore usque ad Darium decimum-quartum & ultimum Persarum regem ultra* CCXXX *anni numerantur.* Vix plures potuisset errores tam paucis verbis colligere: nam primum putat Nehemiam Cyri temporibus floruisse, qui Artaxerxi æqualis fuit: quatuordecim Persarum reges numerat, qui a Cyro ad Darium Codomannum fuerunt omnino decem, aut si Patizithen & Smerdin Magos in iis numeres, ad summum duodecim. A tempore quo Judæis patriæ repetendæ potestatem fecit Cyrus, ad postremum Darium annos effluxisse censet CCXXX, qui ad hujus obitum non multo plus quam ducenti fuerunt. Præterea, ut hæc concedamus omnia, non inde sequitur libros Esdræ recentiores esse Juda Machabæo, qui plusquam CLX annis post Darii Codomanni obitum Judæorum dux creatus est. Denique quidquid ex duodecimi Nehemiæ capitis verbis sequatur, nomine id Esdræ librum, sed Nehemiæ solum oppugnat. Jam vero quod spectat ad Jeddoam Pontificem, & Darium Codomannum, quos Nehemiæ agnitos & commemoratos fuisse fatemur; & ad Sanaballetum Horonitem, quem Manassis fratris Jeddoæ Pontificis socerum fuisse causantur, & a Dario ad Alexandrum defecisse, ut est apud Josephum; cum multo prius Nehemiam Hierosolymæ muros reparantem interpellasset, quemadmodum legitur Nehemiæ quarto capite; nos respondemus Nehemiam puerum fuisse, cum primum in Judæam profectus est, ut qui regi esset a poculis, quo ministerio fere pueri fungebantur; iter autem illud incidisse in annum vicesimum Longimani. Hunc si regnum esse auspicatum ponamus anno Periodi Julianæ 4249, incidet vicesimus in annum ejusdem Periodi 4269: a quo tempore ad obitum Darii Codomanni, annum videlicet 4384, intercedunt anni centum & quindecim. Itaque si Artaxerxis vicesimo annum ætatis egerit decimum sextum Nehemias, natus fuerit annos circiter centum triginta & unum cum obiit Darius; quod profecto neque mirum est, neque novum. Optime id probat exemplis Scaliger: verum argumento ipse suo abutitur, cum quod de uno, vel duobus credibile est, pluribus nititur accommodare. Causæ itaque non erat, cur Petavius ad refellendum hoc Scaligeri commentum, νεῦμα incusaret locum hunc, in quo Jeddoæ Pontificis & Darii fit mentio; aliorum quorundam auctoritatem secutus. Nodum quem solvere poterat, secare non debuit. Plane vero huic in eo assentior, quod Sanaballetos arbitratur fuisse duos, alterum Artaxerxis æqualem, Darii Codomanni & Alexandri alterum. Vnde Scaligeri argumentum ex unius Sanaballeti diuturnitate conflatum dissolvitur.

Joseph. Antiq. l. 11. c. 8.

Scalig. de em. temp. l. 6.

Pet. de doct. temp. l. 12. c. 25.

Refellantur argumenta Adversariorum. Primum argumentum. Tract. Theol. c. 10.

2. Esdr. 12, 11. 22.

Joseph. Antiq. l. 11. c. 8.

V. Invidiam præterea facere conatur Libris Esdræ Theologo-Politicus Disputator, ex eo quod in Epistola genealogiæ, quæ Esdræ secundo capite, Nehemiæ septimo continetur, singulæ hominum, qui per partes numerantur, summæ in unum collectæ solidam summam illic notatam non exæquent,

Secundum argumentum. Tract. Theol. c. 10.

aquent, & quod in nominibus crebra vitia deprehendantur: frequenti nempe librariorum errore, quibus in referendis arithmeticis notis, & exprimendis nominibus labi promtiſſimum eſt, ut jam dixi. Præcaverat incommodum iſtud Hieronymus, cum ad Domnionem & Rogatianum ſcriberet, ut librorum emendata a ſe exemplaria cum fratribus communicarent, *Admonentes ut Ebræa nomina, quorum grandis in hoc volumine copia eſt, diſtincte & per intervalla transſcriberent. Nihil enim*, inquit, *proderit emendaſſe librum, niſi emendatio librorum diligentia conſervetur.* Adde & quod acute obſervavit Altingius, ſummam hominum a Nehemia recenſitorum, qui in Esdræ recenſione non extant, additam ad ſummam hominum ab Esdra recenſitorum, eumdem efficere numerum ac ſummam hominum ab Esdra recenſitorum, qui in Nehemiæ recenſione non extant. Vnde apparet libri utriusque conſenſus.

Hier. Præf. in Esdr. & Nehem.

Tertium argumentum. Iſid. Orig. l. 6. c. 2.

VI. Conflatur tertium argumentum ex Iſidori verbis, quibus ſecundum Esdræ librum apud Ebræos non haberi, ſed inter apocryphos rejici docet. Verum ex hoc ipſo teſtimonio manifeſtum eſt, non ſecundum illum intelligi Librum, qui Nehemiæ nomen præfert; nam diſerte pronuntiat idem ille Iſidorus, Esdræ libro ſermones Esdræ & Nehemiæ contineri. Probabile itaque eſt ipſum, cum ex Hieronymo didiciſſet, *apud Ebræos Esdræ Nehemiæque ſermones in unum ſermonem coarctari*, unicum Esdræ librum canonicum cenſuiſſe; cum autem alios Esdræ libros apocryphos eſſe ſciret, eos quoque in unum conjungendos eſſe, ac unum canonicum, alterum apocryphum exiſtimaſſe.

Hier. Præf. in Esdr. & Nehem.

DE LIBRO TOBIÆ.

I. *Diſputatur de Auctore libri Tobiæ. Scriptus videtur partim a Tobia patre, partim a filio, partim ab incerto Auctore.* II. *Probatur ejus γνησιότης & antiquitas.* III. *Diſputatur de tribus Ebraicis libri Tobiæ editionibus;* IV. *& de Græca.* V. *Refelluntur argumenta Adverſariorum. Vnicum argumentum.*

Diſputatur de Auctore libri Tobiæ. Scriptus vi-

ETſi in Canonem ſacrorum Voluminum Tobiæ librum non dedicarunt Ebræi; quæcunque tamen in eo narrantur, Salmanaſaris, & Sennacheribi, & Ezechiæ ætate

Inter patriam & filium partem ambigitur. Intima Auctoris.

Hier. Præf. in Tob.

Librum autem ipſum *his quæ Hagiographa memorant, manciparunt*, uti de eo loquitur Hieronymus. De Libri ætate & Scriptore non ita convenit. Conſtat quidem ante Chriſtum fuiſſe relatum in literas, ut tradit Auguſtinus in Speculo. Partim autem ab ipſo Tobia patre, partim a Tobia filio ſcriptum eſſe, nonnulla etiam ab incerto Auctore, aliquo fortaſſe e Tobiæ nepotibus, eſſe adjecta conſentit ſanior pars Interpretum; & capita quidem priora duodecim a Tobia patre; decimum tertium, & decimi quarti partem, qua ſenioris Tobiæ narratur interitus, ad poſtremos usque verſus duos, a Tobia filio; duos illos verſus poſtremos, quibus Tobiæ filii mors continetur, ab incerto Auctore.

Probatur ejus γνησιότης & antiquitas.

II. Concedo libens in hanc ſententiam, ut pote quæ nitatur capite duodecimo, quo Tobiam utrumque jubet Angelus caſus ſuos literis tradere. Nam cum Vulgata habeat: *Narrate omnia mirabilia ejus*; ſic Græcus Interpres: γράψατε πάντα τὰ συντελεσθέντα ἐς βιβλίον *Scribite in libro quæcunque evenerunt.* Cui mandato quin pro ſua pietate paruerit Tobias uterque, dubitari non poteſt; cum præſertim Ebræorum mos eſſet res ſuas in commentarios referre. Hunc autem Librum quem habemus, eum ipſum eſſe qui ab illis ſcriptus eſt, multa perſuadent; primum quod credibile non ſit tantam fuiſſe poſterorum ſocordiam, ut Librum Angeli juſſu a viris tam perſpectæ pietatis lucubratum intercidere paſſi ſint. Perſuadet idem & Chaldaica loquela qua ſcriptus eſt, quæque in partibus illis uſurpabatur, ubi vitam egit Tobias uterque. Latinam enim quam terimus interpretationem ſe ex Chaldaico ſermone, ope hominis cujusdam linguæ utriusque periti, extudiſſe teſtatur Hieronymus. Vnde recte quoque poſſumus concludere a Judæis Palæſtinam incolentibus haudquaquam fuiſſe compoſitum. Hoc ſi ita foret, dicendum prorſus eſſet, factum id fuiſſe poſtquam Babylonicis vinculis exemti ſunt Judæi. Traditur enim in Bereſith rabba & in Thalmude Hieroſolymitano, Angelorum Raphaelis, Michaelis & Gabrielis nomina, cum menſium nominibus, e Babylonia veniſſe. Verum aperte demonſtrat Chaldaica

Hier. Præf. in Tob.

libri

libri oratio, ut dixi, aliunde repetendam esse ejus originem. Præter superiora persuadet etiam a Tobia utroque scriptum esse narratio ἐντοπροσωπικὸς (*ex propria persona,*) quæ in Græca interpretatione, & Syriaca ad Græcam expressa, & Ebraica recentiore observatur. Hic enim Interpretum consensus indicare videtur quid exemplar primigenium habuerit. Hieronymi vero interpretatio etsi ex Chaldaico ipso archetypo derivata est; nihilominus tamen quoniam a se elaboratam ait Hieronymus adhibito Interprete, qui quæ legebat Chaldaice Ebraicis verbis reponebat, hinc alienum aliquid & adventitium huic adhæsisse par est suspicari; & quæ a Tobia ἐντοπροσωπικὸς (*ex propria persona*) dicta erant, velut ἑτεροπροσωπικὸς (*ex aliena persona*) dicta ad Hieronymum fuisse relata.

Hier. Præf. in Tob.

Ad hæc demonstrant Libri antiquitatem sententiæ quædam a sequentium ætatum Scriptoribus usurpatæ. Cujusmodi illa est e quarto capite: *Eleemosyna ab omni peccato & a morte liberat, & non patietur animam ire in tenebras:* quam sic repræsentavit Jesus Sirachides: *Conclude eleemosynam in corde pauperis, & hæc pro te exorabit ab omni malo.* Legitur in eodem Tobiæ capite: *Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias*: comparet eadem sententia apud Matthæum & Lucam. Quamquam ex ipsius naturæ dictatis sumi potuit. Scripsit Tobias: *Beatus ero si fuerint reliquiæ seminis mei ad videndam claritatem Jerusalem. Porta Jerusalem ex sapphiro & smaragdo ædificabuntur, & ex lapide pretioso omnis circuitus murorum ejus: ex lapide candido & mundo omnes plateæ ejus sternentur.* Talis propemodum fuit illa Jerusalem, quam Johanni ostendit Angelus in Apocalipsi: *Et erat structura muri ejus ex lapide jaspide, ipsa vero civitas aurum mundum, simile vitro mundo. Et fundamenta muri civitatis omni lapide pretioso ornata. Fundamentum primum jaspis, secundum sapphirus, tertium chalcedonius, quartum smaragdus..... Et duodecim portæ duodecim margaritæ sunt per singulas & singula portæ erant ex singulis margaritis; & platea civitatis aurum mundum, tanquam vitrum perlucidum.* In quibus vides Tobiæ & Johannis consentientem novæ illius Jerusalem descriptionem. Hæc autem conveniunt doctrinæ vetustiorum Prophetarum, qui Hierosolymæ, ac montis Sion, & civitatis Dei symbolo ac nomine Ecclesiam Christi præsignificare solebant. Apponamus hic denique notationem jam sæpe adhibitam; geminum esse Librum hunc, ut pote qui sit, uti esse fertur, ignorabilis Auctoris & temporis.

Tob. 4, 11.
Eccl. 29, 15.
Tob. 4, 16.
Matth. 7, 12. Luc. 6, 31.
Tob. 13, 20. & seq.
Apoc. 21, 18. & seq.

III. Extant libri Tobiæ Ebraicæ duæ editiones, a Munstero & a Fagio editæ: si modo duæ, non eadem credi possunt, quæ in multis licet dissentientes locis, maximam tamen inter se affinitatem habent; nec minorem cum tertia quadam, quæ manu scripta penes me est, quæque ad illam Munsteri propius accedit quam ad Fagianam. Multum illæ discrepant tum a Latina Hieronymi, tum & a Græca, quam pressius tamen affectantur; ut si minus ab hac, ab aliis certe quæ ad illam accuratæ sint propagatam credere dignum sit. Vtcunque est, temerarium esse & falsum liquet, quod a R. Davide Ganz in Chronologia traditum est, editionem Munsteri ab ipso Munstero confictam fuisse & suppositam, & quicunque nares habuerit non obtusas, futurum ut fraus ei facile subboleat, totumque opus ineptum esse & stolidum, res vero quæ in eo narrantur, falsas penitus & commentitias. Quod judicium quam vanum sit, ex editione Fagiana & exemplari nostro manuscripto intelligitur: sed Judæum puduisset non ineptire. Scribit quidem Origenes ad Africanum accepisse se ab Ebræis libros Tobiæ & Judith, ab eis Ebraice scriptos, in apocryphis haberi: sed Chaldaicum ipsum archetypum intelligo. Chaldaica quippe lingua Ebraicæ nomine sæpe continetur.

Disputatur de tribus Ebraicis libri Tobiæ editionibus

IV. Omnium Interpretationum Libri hujus, quæ hodie circumferuntur, antiquissima, ac proinde purissima, & exemplari simillima Græca est: nam ea, & veteri Latina ad illam accurata usos esse videamus Auctorem Constitutionum quæ Clementi adscribuntur, Polycarpum, Clementem Alexandrinum, aliosque Patres Græcos & Latinos Hieronymo vetustiores. Quid quod a Septuaginta Interpretibus concinnatam quidam arbitrati sunt, sed non ego credulus illis: cum enim in Canone non haberetur ille Liber, quis credat fuisse in luculento & accurato exemplari, quod ad Ptolemæum Philadelphum transmisit Eleazarus Pontifex? Neque

& de Græca.

Clem. Constit. Apost. l. 1. c. 1. l. 3. c. 15. l. 7. c. 2. Polyc. Ep. ad Philipp. Clem. Strom. 1.

Neque vero ejus auctorem Theodotionem dicam, quod multi faciunt, quippe quam vidisse certum sit Scriptores antiquiores Theodotione. Potius est ut eam Ægyptiis Hellenistis adscribamus, quos & eam ex Chaldaico exemplari excepisse verisimile est, & ad reliquas Scripturæ sacræ partes a Septuaginta Senibus Græce conversas, & usu quotidiano versari sibi solitas accudisse; atque hinc porro accepisse Christi Ecclesiam, & in suum demum Canonem retulisse.

Refellantur argumenta Adversariorum. Vnicum argumentum.

V. Nunc vero postularet hic locus, ut vulgaria argumenta quibus oppugnari solet Liber iste, pro more nostro discuteremus: quod quoniam abunde tactum est ab aliis, præsertim ab iis qui susceptis adversus ætatis hujus Heterodoxos velitationibus & controversiis inclaruerunt, disputatione hac supersedebo. Vnicum hoc refellam, quo ea Libri hujus antiquitas, quam statui, convelli potest, quod nempe non fuerit in Canone, cum credibile sit minime eum prætermissuram fuisse Synagogam magnam ac Esdram, a quibus Canon conditus est, si jam ante extitisset. Verum cum eo tempore maximis rerum difficultatibus premeretur Israelitica gens, quamvis libertati & patriæ reddita, nondum Esdras, quantumlibet studiosus ac diligens, omnes gentis suæ historias & veteris memoriæ monumenta a popularibus suis scripta colligere potuerat. Quæ postmodum reperta ab aliis, in Canone jam clauso & obsignato locum non habuerunt.

DE LIBRO JVDITH.

I. *Disputatur de Auctore libri Judith. Variæ opiniones proponuntur.* II. *Incertus est ejus Auctor: conjectura ætas exploratur. Probatur ejus γνησιότης & antiquitas.* III. *Libros Tobiæ & Judith inter Hagiographos ab Ebræis esse positos contra Scaligerum defenditur.* IV. *Disputatur de priscis libri Judith interpretationibus.* V. *Judith tempore Manassis regis Juda factum suum videtur edidisse.* VI. *Refelluntur argumenta Adversariorum. Primum argumentum.* VII. *Secundum argumentum.* VIII. *Tertium argumentum.* IX. *Quartum argumentum.*

Disputatur de Auctore libri Judith.

I. QUæ de libro Judith dicturi sumus, paria sunt propemodum iis quæ de libro Tobiæ diximus: nam & ex Ebræorum Canone segregatus est, & a Christi tamen Ecclesia receptus, & quæ in eo narrantur minime commentitia esse agnoscunt Judæi, & Librum ipsum inter Hagiographa collocant, Hieronymo teste, & Libri auctor ac scriptionis tempus veniunt itidem in controversiam, & recentiorum disputationibus adeo vexillata sunt in utramque partem & excussa omnia, ut vix quidquam videatur addi posse. Paucis tamen hanc quoque partem attingemus. Dixi incertum esse Libri Auctorem; & in- Hier. Prol. in Judith. sane esse pridem dixit Isidorus. Sunt qui Eliachimum velint, alio nomine Joachimum dictum, in ipso Judithæ volumine memoratum, qui summum Judæorum Pontificatum tenuit Manassis Judæ regis temporibus, Librum elaborasse. A Josua Josedeci filio, summo itidem Judæorum Pontifice, Zorobabelis comite, scriptum esse affirmat Josidæus, hoc est Philon Alexandrinus, in libro de temporibus, quem e Latino Ebraice reddidit R. Azarius in ספור עתים; quippe Judithæ historiam Xerxis ævo evenisse censebat. At quamvis hoc opus Jedidæi, sit ipsum Pseudo Philonis Judæi Breviarium temporum, ita tamen interpolatum est, ut aliud videri queat; & Joachimo Josuæ filio, summo itidem Pontifici, in Latina hac scriptione supposititia adscribitur liber Judith, qui Josuæ ipsi in Ebraica. Hieronymus in interpretatione Eusebiani Chronici scribit, *Cambyses ajunt ab Ebræis secundum Nabuchodonosor vocari, sub quo Judith historia conscribitur:* cum debuisset scribere, *sub quo Judith historiam ferunt contigisse:* sic enim habent Græca: ἐφ' ᾧ τὸν κατὰ Ἰουδὶθ ἱστορίαν λέγουσι γεγονέναι. Grotius lucubratum putabat hoc opus Antiochi Epiphanis temporibus, paulo ante Assamonæorum principatum, totumque ænigma esse censebat & concinnatum ad confirmandos Judæos adversus grassantem impii hujus Regis tyrannidem. Euseb. Chron. l. 2. Grot. Præf. in Judith.

Incertus est ejus Auctor: conjectura ætas exploratur. Probatur ejus γνησιότης & antiquitas.

II. Ego in re incerta ab omni me assensu sustineo. Quod si tamen in tenebris micare liceat, scriptum conjiciam Babylonicæ captivitatis temporibus, ad leniendam exilii hujus ægritudinem, & spe arrigendos Israelitarum animos. Id suadet Chaldaicus sermo, quo scriptum fuisse hoc opus Hieronymus testificatur, unde & Interpretationem suam expromsit. Neque aliter accipio verba Origenis,

genis, cum ſcribit ad Africanum ſe ab Ebræis didiciſſe librum Judith Ebraice ſcriptum haberi ab iis in apocryphis; hoc eſt Chaldaice, uti ſuperius de Tobiæ libro diſputantes obſervavimus. Qua potiſſimum nota Libri
R. Azar. Meor Enajim c. 51. hujus antiquitatem R. Azarias deprehendit. Suadet & interpretationis utriusque Græcæ & Hieronymianæ, quæ ſuperſunt, ſermo ebraismis perſpertus & Ebraicam plane redolens originem.

Quædam præterea locutiones & ſententiæ ex hoc libro videntur in Novum Teſtamentum tranſiiſſe. Quales illa eſt Elizabethæ
Luc. 1, 42. ad Mariam Chriſti matrem: *Benedicta tu inter mulieres*; quod jam ante uſurpaverat
Judith 13, 23 Ozias, cum ſic Judith alloqueretur: *Benedicta es tu filia a Domino Deo excelſo pra omnibus mulieribus ſuper terram.* Ait Pau-
1 Cor. 10, 9. 10. lus in priore ad Corinthios Epiſtola: *Neque tentemus Chriſtum, ſicut quidam eorum tentaverunt, & a ſerpentibus perierunt: neque murmuraveritis, ſicut quidam eorum murmuraverunt, & perierunt ab exterminatore.* Pro-
Judith. 8, 24. 25. veniunt illa manifeſto ex libro Judith, cujus hæc ſunt verba: *Illi autem qui tentationes non ſuſceperunt cum timore Domini, & impatientiam ſuam, & improperium murmurationis ſuæ contra Dominum protulerunt, exterminati ſunt ab exterminatore & a ſerpentibus perierunt.* Cæterum meminerimus ſæpe jam dictum eſſe a nobis genuinum hunc eſſe librum, qui ejus ſit & auctoris & ætatis, cujus eſſe fertur; unde ſequitur genuinum eſſe librum Judith, quippe qui ſit incerti auctoris & ætatis, uti eſſe vulgo fertur.

Libros Tobiæ & Judith inter Hagiographos ab Ebræis eſſe poſitos contra Scaligerum defenditur.

III. Miratur Scaliger Hieronymum ſcripſiſſe libros Tobiæ & Judith inter Hagiographos poni ab Ebræis, cum certum ſit in Canonem receptos non fuiſſe. Nempe in eo falſus eſt Scaliger, quod nulla extra Canonem Hagiographa Ebræos habere cenſuit. Erant autem apud eos Hagiographa duplicis
Scal. in Euſ. Chron. l. 2. Hier. Præf. in Tob. & Judith. modi: alia quæ dictata eſſe dicebant per Spiritum ſanctum, atque hunc ſtatuebant ſecundum Prophetiæ gradum ex undecim, & רוח הקדש *Spiritum Sanctum* appellabant. Hujusmodi erant Hagiographa relata in Canonem, quæ כתובים proprie & κατ' ἐξοχήν dicebantur. Teſtem locupletem damus Mai-
Maim. More nev. P. 2. c. 45. monidem in More nevochim. Verum nobiliſſimis Prophetiæ generibus deſitis poſt ſolutam Captivitatem, eo uſi ſunt Judæi quod בת קול, *Filiam vocis* appellant, & cujus creberrima occurrit in libris Rabbinorum mentio; atque hujus ope alias ediderunt ſcriptiones, & eas quidem Hagiographas & a Deo inſpiratas. Quoniam autem interius habebatur genus hoc Prophetiæ, us per quæ Libri ſacri editi & in Canonem fuerant concluſi, ideo reſignare Canonem, aliisque Libris ſacris iſtos adjungere, & in idem volumen compingere non ſunt auſi, quamvis ſacros & Dei afflatu compoſitos eſſe arbitrarentur. Tales autem fuiſſe volunt Libros Tobiæ ac Judith. Atque hæc quidem Ebræi: num Eccleſia Chriſti, hos itidem ut reliquos, qui Volumine ſacro continentur, Spiritu ſancto dictante conſcriptos eſſe pro certo habet, & aliis Hagiographis neutiquam inferiores eſſe decernit.

Diſputatur de profectu libri Judith inter interpretationibus.

IV. Multum porro Hieronymianam inter Libri hujus interpretationem, & Græcam quæ hodie extat, intereſt. Verum utra exemplaris veſtigiis preſſius inſtitiſſe dicenda
Hier. Præf. in Judith. ſit, dubitare nos nequaquam patitur Hieronymus, cum ait ſe *magis ſenſum e ſenſu, quam ex verbo verbum tranſtuliſſe, multorum codicum varietatem vitioſiſſimam amputaſſe; ſola ea quæ intelligentia integra in verbis Chaldais invenire potuit, Latine expreſſiſſe.* Huc accedit quod adhibitus hic quoque ab Hie-
Hier. Præf. in Tob. ronymo Interpres, ut & in Tobiæ libro e Chaldæo ſermone Latine reddendo, nonnulla etiam de ſuo videtur fuiſſe largitus. Chaldaici enim ſermonis ſatis rudem ſe Hieronymus non diſſimulat. Hinc tanta inter utramque interpretationem occurrit diſcrepatio. Græcam vero, itidem ut illam libri Tobiæ, ex Chaldaico exemplari excerpſiſſe Judæos Helleniſtas credibile eſt: nam quis mulieris popularis ſuæ hiſtoria, adeo inter Ebræos celebri ut in Hagiographis collocaretur, caruiſſe putet Judæos Alexandrinos, & ad eam vernacula lingua, Græca nimirum reddendam pauculas horas non contuliſſe? Ergo cum amœna ſit Libri lectio, & ad pietatem promovendam utilis, crebro eum uſu videntur triviſſe: nonnumquam etiam ſacris Libris adjunxiſſe, utpote quem Hagiographum eſſe & ab Ebræis haberi ſcirent; adeo ut cum Chriſti deinde ſuſciperent dogmata, Chriſtianis eum communicarent cum reliquis Libris ſacris, nullo diſcrimine: atque ita demum facer ab Eccleſia Chriſti habitus

ſit, Nicæna Synodo comprobante ac decernente. Ex Græca porro illa interpretatione Latinam quamdam deinceps prodiiſſe exiſtimaverim, Hieronymiana vetuſtiorem, & Græcis magis conſonam, qua Latini Patres antiqui uſi ſunt; & Syriacam præterea. Minime ergo iis aſſentior qui Septuaginta Senum, aut Theodotionis fœtum hunc quoque eſſe comminiſcuntur. Quis enim librum a Canone Ebræorum ſejunctum Ptolemæo Philadelpho inter ſacras Scripturas Eleazarum Pontificem venditaſſe credat? Sed nec Theodotiani id adſcripſerim: nam quis ipſum elaboraſſe exiſtimet eam interpretationem, quam non æquales ſolum ejus, Clemens Alexandrinus, Origenes, & Africanus uſurparunt; ſed & vetuſtior quoque Clemens Romanus in Epiſtola ad Corinthios, & Auctor conſtitutionum quæ Clementi eidem tribuuntur.

Clem. Al. Strom. l. 4. Orig. Hom. 10. in Jer. & Tom. 7. in Joh. Clem. Ep. 1. ad Cor. Cl. Conſt. l. 8. c. 2.

V. Etſi vero minime propoſitum hic habeo novam de Judithæ ipſius facinore, de Nabuchodonoſore, & Arphaxado, in ejus hiſtoria commemoratis, eorumque ætate diſputationem inſtituere, aut veteres recudere, quæ tot ac tantæ habitæ ſunt ſuper hoc argumento, ut penitus jam exhauſtum ſit, dicam tamen paucis per mihi eam placere quæ in Manaſſis Juda regis ætatem confert hanc hiſtoriam, & Nabuchodonoſorem feciſſe unum eſſe ex Aſarhaddonis ſucceſſoribus, qui tum Aſſyriorum imperio præfuerit; regem vero Babyloniorum obnoxium habuiſſe Aſſyrios hoc tempore & ſtipendiarium; at Arphaxadum ipſum eſſe Dejocem Herodoti libris celebratum; & quæcunque narrantur illic tum eveniſſe, circa tempora captivitatis Manaſſis. Hæc ſententia partim a Bellarmino, partim a Serario; partim etiam a Petavio edita, ita omnibus occurrit Adverſariorum vitilitigationibus, & nodos omnes diſputationum præcidit, ita cum exteris ac ſacris conſentit hiſtoriis, ut in ea facile acquieſcam.

Judith tempore Manaſſis regis Judæ facinus ſuum edidiſſe videtur.

Bellarm. de verb. Dei l. 1. c. 12. Serar. in Judith. c. 1. qu. 1. & ſeq. Pet. dedoct. Temp. l. 12. c. 26.

VI. Dixi Grotium non hunc Librum rejicere duntaxat in Antiochi Epiphanis tempora, ſed totum etiam commentitium, meramque eſſe Parabolam docere; & Judith, ſive חוה, eſſe Judaicam gentem, Bethuliam eſſe Templum Dei, בית־אל; Judithæ gladium eſſe preces ſanctorum; Nabuchodonoſorem hic ut alias ſæpe Ebræis Diabolum ſignificare; Aſſyriam vero, faſtum; Holophernem typum eſſe Antiochi, ita dictum a הל אר טוש, quod Chaldaice *Victorem ſerpentis* ſonat; Judith viduam fingi, ut Judæam omni auxilio deſtitutam exprimat; Joachimum, ſive Eliakimum *Deum ſurrecturum* ſignificare, quæ ſpes cum homines Deo conjungat, idcirco ad Sacerdotem referri; Simeone Rubeni filio ortam dici Juditham, quod Ruben contracte dicatur, pro ראה בעני *vidit miſeriam* Deus, & ex ea Dei miſeratione natici Simeonem qui ab obedientia nomen habet; Simeonem Rubeni filium nullum fuiſſe ex eoque commenti ſuſpicionem firmari; Manaſſem virum ab oblivione dictum cœli æſtu mortuum fingi, quod adverſa nobis Dei oblivionem excutiant; diem victoriæ a Juditha relatæ, ab Ebræis celebrari ſolitum dici, ut ſignificetur dies Luminum, ſive Encæniorum, nempe purgati Templi, & dedicatæ Aræ a Juda Machabæo, quemadmodum legimus capite quarto prioris Machabaici. Denique Libri hujus Scriptorem Græcos auctores legiſſe ſuſpicatur; nono quippe capite, pro eo quod habet Hieronymi interpretatio: *Qui violatores extiterunt in coinquinatione ſua*, Græca habere ὁι ἔλυσαν μίγμα παρθένου εις μίασμα (ſic enim recte emendat, pro μήτραν, quod editi Codices habent:) & quod decimo ſexto capite Titanum filii commemorentur. Acute hæc quidem Grotius & erudite, ut reliqua; ſed non tamen vere. Neque ſine primus opinionis hujus architectus habendus eſt: ipſi quippe præluſerant Lutherus, Gythræus, Beroaldus, Reineccius, & alii ex Heterodoxis plerique, qui hiſtoriam Judith, poeticum figmentum & tragœdiam appellant. Præterea Ebræus quidam Poeta Grotio videtur præluſiſſe, ut factum ad ἐγκαινισμὸν θυσιαστηρίου (*Dedicationem Aræ*) & ad Aſſamanæorum ætatem referret. Laudatur a R. Davide Ganz in צמח דוד his verbis: *Tempus hujus facti ignoramus, nihil enim de eo reperi in libro Joſephi. Juxta verba Poetæ Miſadjozer ſchelchanucha, e fundamento effigiantis dedicationem (Templi) evenit hoc factum etiam diebus Aſſamonæorum.* Jam vero quod nomina in allegoriam & parabolam trahit, fecit idem in veris Scripturæ ſacræ hiſtoriis Origenes, fecerunt & alii Patres ac Interpretes Scripturæ plerique, pro captu ſuo unusquisque, & ſæpe quidem adeo ingenioſe & feliciter, ut res non veræ & reipſa

1. Mach. 4. 59.

Judith. 9. 2.

Judith. 16. 8

Refellantur argumenta Adverſariorum. Primum argumentum.

factæ,

factæ, sed fictæ & apposite ad allegoriam excogitatæ videantur. Judithæ nomen Judaicam gentem signare ait; anne vero signabat Judaicam gentem, cum id gereret Judith uxor Esau, filia Beeri Hethæi, cujus mentio
Gen.26,34. extat in Genesi? Bethuliam vero, quam exponit *Domum Dei*, interpretantur alii, *Virginem Dei*, & aliam inde parabolam extundere possunt. Holophernis nomen, quod ab Ebraico derivat, Persicæ est originis, perinde ut Tisaphernes, Intaphernes, Pharnaces, & Pharnabazus. Holophernes ille Ariarathis Cappadocum regis frater, cujus meminit Appianus in Syriacis, num *lictor serpentis* fuit, aut Diaboli minister? Pari modo refelli possunt allegoricæ reliquorum nominum expositiones. Porro neque Ruben ille Simeonis pater, unde historiam hanc in dubium vocabat Grotius, neque postremus versus ultimi capitis, qui annuæ festivitatis ex Judithæ victoria ab Ebræis institutæ meminit, extant in Græca interpretatione, quam certiorem Hieronymiana & tutiorem dixi; & pro Rubene exhibet illa quidem Israelem. Nam cum Latina habeat: *Filii Salathiel, filii Simeon, filii Ruben*, Græca ita sunt concepta: υἱοῦ σαμαλὴλ, υἱοῦ σαμεανδὲ, υἱοῦ
Fulg. Epist. 2. c. 14. ισραήλ· Fulgentius vero: *Filii Surisada, filii Simeon, filii Israel.* Quamvis autem nulla nunc festivitatis ex facto Judith institutæ occurrat in Ebræorum libris memoria, tempore potuit abrogari, ut sæpe fit. Græcanicæ vero locutiones, λόγων μίγαν, & υἱοὶ τετρά-ων adventitiæ sunt, & ab Interpretibus prodierunt, qui tum optime interpretandi munere functi sunt, cum nativum quid & κυτοφυὲς ac vernaculum, non peregrinum sapit ipsorum oratio. Exempla majoris licentiæ occurrunt apud Interpretes Scripturæ. In librum Jobi Interpretes Septuaginta & Vulgatus, Pleiadis, Hyadum, Orionis, Arcturi, & Amaltheæ nomine intruserunt. Capite
Prov. 26, 8. vicesimo sexto Proverbiorum Ebraicum מרגמה, quod *acervum lapidum* sonat juxta Aben Esram, reddit Hieronymus, *acervum Mercurii.* Alexandriæ nomen præfert Vulgata Jeremiæ, Ezechielis, & Nahumi editio, pro Ebraico נו, cum longo post hos Prophetas tempore Alexandria condita sit. Quis sanus inde colligat hos Auctores Ebræos Græcorum scripta legisse? Vides ergo quam levibus argumentis sua Libro huic derogetur veritas & antiquitas; atque eo levioribus, quo facilius exoticis & sacris historiis conciliari potest. Merito itaque opinionem eam, quæ Judithæ historiam confert in Assamonæorum ætatem, refellit, ut dixi, R. Azarias, hoc præcipue argumento, quod Chaldaico sermone conscripta sit.

VII. Qui post solutam captivitatem, Judithæ casus incidisse volunt, eo potissimum id approbare student, quod legitur capite quinto Græcæ interpretationis: ὁ ναὸς τοῦ θεοῦ ἐντὸν ἐγκόπτω ὡς ἔδαφος, quo Templi excidium significari volunt. Notassent vero aliud esse, γενέσθαι ὡς ἔδαφος, aliud καθελεῖσθαι ὡς ἔδαφος, aut κατασκαφῆναι ὡς ἔδαφος, ut recte observatum est a Serario: hoc enim sonat, *in solum dissurari & disjici, solo æquari*: illud vero est, *conculcari & pedibus proteri, ut solum proteri solet.* Itaque cum Manasses captus est ab Assyriis, verisimile est impiam gentem reseratis Templi foribus in id penetrasse, atque ultro citroque nulla habita loci reverentia cursitasse, & profanis pedibus loca sancta haud secus quam publicum solum proculcasse. Ita intellexit Syrus Interpres qui Græca expressit. *Secundum argumentum.* Judith. 5,22 Serar. in Judith. 2. Qu. 2.

VIII. Recudi quoque potest adversus Libri hujus antiquitatem argumentum illud, quo librum Tobiæ supra vidimus oppugnatum; locum videlicet in Canone fuisse habiturum, si Synagogæ magnæ & Esdræ temporibus superior fuisset. At eadem utemur responsione quam supra adhibuimus, quo tempore compositus est Canon, res Judaicas in tantis fuisse positas angustiis, nondum cincta mœnibus Urbe, urgentibus undique adversariis, ut nondum popularium suorum scriptiones omnes, quæ in eum recipi merentur, Esdras compilare potuerit, ac proinde quæ semel secluſæ fuissent a Canone, in eum non fuisse ab Ebræis deinceps admissas, postquam clausus ac circumscriptus est. *Tertium argumentum.*

IX. Nihili vero facimus argumentum, quod adversus libri Judith, ac libri etiam Tobiæ dignitatem & auctoritatem ex Josephi silentio ducitur: nam & Jobi historiam & Bethlehemitarum infantium cædem, aliaque prætermisit; & exiguam esse infitialis argumenti vim scitum est. Deinde vix alia retulisse Josephum videmus, quam quæ habebantur in libris Canonicis. Nam quamvis paucula quædam de suo alicubi asperserit, *Quartum argumentum.*

fecit id tamen præter inſtitutum: profitetur quippe in Procœmio Archæologiæ ſe eam ex literis Ebraicis translaturum. Clarius etiam in libro decimo: καὶ γὰρ ἐνθὰδε ἐν ἀρχῇ τῆς ἱστορίας πρὸς τοὺς ἐπιζητήσοντάς τι τῶν πραγμάτων ἢ μεμψομένους ἡσφαλισάμην, μόνον τε μεταφράζειν τὰς ἑβραϊκὰς βίβλους ἔπει ἐς τὴν ἑλληνίδα γλῶτταν, καὶ ταῦτα δηλώσειν, μήτε προσθεὶς τι τοῖς πράγμασιν ἐντεῦθεν ἴδιον, μήτ' ἀφελὼν ὑπεχόμενος. *Initio enim hiſtoriæ hujus reſpondi iis qui in rebus a me declaratis deſiderabunt quippiam, vel expoſtulabunt, me Ebræorum ſolum libros Græce redditurum profeſſus, promittens futurum ut in rebus exponendis nihil addam de meo vel detrahem.* Ebræorum libros dicit, qui in Canone habebantur; in quem recepti non fuerant libri Tobiæ & Judith, qui cæteroquin nec Ebraice ſcripti erant.

Joſeph. Antiq. l. 10. c. 11.

DE LIBRO ESTHER.

I. *Diſputatur de Auctore libri Eſther. Varia opiniones proponuntur.* II. *Opus eſſe videtur Synagogæ magnæ.* III. *Probatur ejus γνησιότης & antiquitas; deque Græca illius interpretatione diſputatur.* IV. *Refelluntur argumenta Adverſariorum. Primum argumentum, in quo diſputatur de ſex poſtremis libri Eſther capitibus.* V. *Secundum argumentum.*

Diſputatur de Auctore libri Eſther. Varie opiniones proponuntur.

I. QUod ad librum Eſther attinet, etſi habitus eſt in Ebræorum Canone, nihilo tamen minus dubius eſt ipſius Auctor ac ſuperiorum. Esdræ adſcribunt Epiphanius, Auguſtinus, & Iſidorus. Euſebius Esdra recentiorem putat. Pſeudo-Philo, ſive Jedidæus, quem repræſentavit R. Azarias in Lumine oculorum, Joachimum ſummum Ebræorum Pontificem, Joſiæ filium, ejus qui Joſedechum patrem habuit, id operis Mardochæi rogatu ſuſcepiſſe arbitratur. Theologo-Politicus Scriptor hunc Librum cenſet ab eodem Auctore profectum, qui Esdræ, Nehemiæ, & Danielis libros elaboravit, idque poſt reparatum a Juda Machabæo Templi cultum; excerptumque fuiſſe ex altero libro, qui Eſtheræ nomine inſcribebatur, & cujus mentio extat ad calcem noni capitis libri hujus de quo agimus, quemque jam olim intercidiſſe ait: quippe ſecundi Templi perinde ut primi temporibus viros fuiſſe, quibus curæ erat res gentis ſuæ literis prodere. Quæ ut temere, & nulla ratione conficta jure a nobis exploduntur. Magnum vero recentiorum Interpretum, & aliquot etiam Ebræorum agmen pro Mardochæo pugnat; Aben Ezra in his, & Abrahamus Hiſpanus, qui Sapientis cognomen reportavit. Quibus omnibus præit Clemens Alexandrinus. Nititur ea ſententia his verbis libri Eſther: *Scripſit itaque Mardochæus omnia hæc, & literas comprehenſa miſit ad Judæos.* Et mox: *Suſceperuntque Judæi in ſolemnem ritum cuncta quæ eo tempore facere cœperant, & quæ Mardochæus literis facienda mandaverat.* Tum deinde: *Et cuncta quæ geſta ſunt, epiſtolæ, id eſt libri hujus volumine continentur.* Item hoc altero: *Sed & Mardochæus res memoriam literis tradidit.* Serarius vero Mardochæum & Eſther operas ſuas ſimul ad libelli hujus ſcriptionem contuliſſe colligit ex his Septuaginta Interpretum verbis, quæ extant nono capite: καὶ ἔγραψεν ἐσθὴρ ἡ βασίλισσα, θυγατὴρ ἀμιναδὰβ, καὶ μαρδοχαῖος ὁ ἰουδαῖος ἐπιστολήν. *Et ſcripſerunt Eſther regina, Aminadabi filia, & Mardochæus Judæus, quæ ſecerunt.* Quibus & hæc quoque potuit addere, quæ caput idem claudunt in Vulgata editione, & quibus narrantur Judæi, quæ ad ſe ſcripſerant Eſther & Mardochæus, obſervanda ſuſcepiſſe, *& omnia quæ Libri hujus, qui vocatur Eſther, hiſtoria continentur:* quaſi id ſibi velit, Librum hunc, de nomine Eſtheræ dictum, illud ipſum eſſe quod ad Judæos a Mardochæo & Esthera ſcriptum eſt.

Clem. Al. Strom. l. 1. Eſth. in fin. quæ Sept.

II. Mihi vero Thalmudicarum imprimis probatur ſententia, qui Babæ bathræ primo capite fœtum hunc eſſe decernunt Synagogæ magnæ. Idem cenſuerunt & Magiſtri complures alii ex eodem grege. Hæc ſententia ſuperiores omnes tere continentur ſententiæ, tum eorum qui Esdram, quique Mardochæum auctorem agnoſcunt; tum & eorum qui Joachimum; quippe qui Synagogæ intereſſe potuit, utpote Joſiæ Pontificis filius. His quidem temporibus recentiorem neutiquam eſſe Librum cenſeo, quem conſtat fuiſſe in Ebræorum Canone. Atqui hunc Canonem Artaxerxe Longimano & Esdra poſteriorem non eſſe diſerte docet Joſephus. Mardochæum, vel Eſther, vel utrumque, ſcripſiſſe opus hoc quod extat minime ſane probant teſtimonia illa ſuperius adducta. Nam quomodo in ipſo hoc Libro narrare potuiſſet Mardochæus ſe Librum ſcripſiſſe, ad

Opus eſſe videtur Synagogæ magnæ.

Joſeph. l. 1. contra Ap.

Judæos

Euſeb. Chr. l. 2.

Judæos miſiſſe, hunc ipſos ſuſcepiſſe, & quæcunque eo mandabantur peregiſſe? Librum ſcriptum ante eſſe oportuit, quam mitteretur ad Judæos, ab iis ſuſciperetur, & tradita in eo præcepta obſervarentur; multo etiam magis ante quam miſſio illa, ac ſuſceptio, atque obſervatio ſcriberentur. Atqui ſcripta ea ſint in Libro hoc quem habemus. Ex quo plane efficitur Librum, ſeu Epiſtolam Mardochæi ante ſcriptam eſſe, quam hic quem uſurpamus Liber ſcriberetur. Cum autem ad Judæos miſſa eſſet Epiſtola hæcce, tantæ rei geſtæ hiſtoriam, tam inſignem divini favoris teſtificationem, quodque caput eſt, feſti diei ſolenni & anniverſario ritu celebrandi ſanctionem continens, dubitare profecto minime licet, quin accuratam rei narrationem in literas retulerint, vel ob id maxime ut feſti Phurim diei origo poſteris innoteſceret. Hanc enim præcipuam ac primariam perſcribendi Libri cauſſam fuiſſe opinor. Ac ſi quis attendat ad nonum caput, ac initium decimi quod opus claudebat, id profecto Scriptori unice propoſitum comperiet, ſolennium illorum cauſſam, cerimonias, & ſanctionem explicare. Hoc autem Synagogæ magnæ munus fuit. Ad hæc ſuadet ratio magnam Epiſtolæ Mardochæi, vel alterius quæ a Mardochæo & Eſther ſcripta eſt partem, ac fortaſſe totam, Synagogæ magnæ proceres, pro ſua adverſum illos reverentia, in librum quem lucubrabant inſeruiſſe; aliquibus duntaxat ad hiſtoriæ concinnationem adjectis. Mirari ergo ſubit unde tanta Anabaptiſtas ac Lutheranos nonnullos væſania inceſſerit, ut commentitiam hiſtoriam hanc ac confictam eſſe arbitrarentur. Nam cum ſolemnia Phurim obſervaſſe tamdiu Judæos pateat ex Machabaico ſecundo & Codice Theodoſiano, eaque dicta ſint dies Phurim ſive Sortium, & Amanea, & Mardochaica; quis homo non plane cerinus aut væcors opinari poſſit ex figmento, aut ut Lutherani quidam loquuntur, ex Tragicomœdia, religionem feſti hujus diei & anniverſariam celebritatem profluxiſſe? Dixi dies Phurim fuiſſe appellatos: Septuaginta habent Φουρεί, perperam pro Φουρί, hoc eſt פורי, quod idem eſt ac פורים. Jamdiu eſt cum codicibus Septuaginta Interpretum mentum hoc inolevit; quippe & Joſepho fraudi fuit: ſic enim habet: διὰ ταῦτα μὲν Ἰουδαῖοι τὰς προφημένας ἡμέρας ἑορτάζουσι παντελῶς γινομένους αὐτοὺς Φουρείμ. *Propterea Judæi ſupra memoratos dies celebrant, Phurræos eos appellantes.* Quod ne quis culpa librarii putet eveniſſe, nomen a φυρεῖν, *ſervare*, videtur derivaſſe; mox enim dixerat: ἔγραψε δὲ μαρδοχαῖος τοῖς Ἰουδαίοις ταύτας παραφυλάσσειν τὰς ἡμέρας· μελλόντων γὰρ αὐτῶν ἐν ταύταις διαφθαρῆναι τοῖς ἐχθροῖς ὑπὸ ἐμοῦ, δέκατα πεπόνθασι οἱ διαφυγόντες μὲν τὸν κίνδυνον ἐν αὐτοῖς, τοὺς δ' ἐχθροὺς τιμωρησάμενοι, παρατηρήσοντα αὐτὰς εὐχαριστοῦντες τῷ θεῷ. *Scripſerat autem Mardochæus ad Judæos, ut hos dies obſervarent: nam cum diebus illis parum abfuiſſent ab interitu, quem ipſis paraverat Aman, recte facturos ſi periculo liberati, & hoſtes ſuos ulti, eos ſervarent Deo gratias agentes.* Vides παραφυλάσσειν & παρατηρήσοντα pro Φουρεῖν uſurpata ευνοήμως. Appoſite itaque Rufinus & ad mentem Joſephi ſuperiorem hunc locum ſic reddidit: *Unde prædictos dies Judæi celebrant appellantes eos Conſervatores.* Paterer Perſicam vocem מרוים ignoraſſe Joſephum, ſi non & Ebraicorum etiam fuiſſet ſatis rudis, & gentilitii ſacrorum Codicum exemplaris ſecurus in Septuaginta Senum interpretatione acquieviſſet.

2. Mach. 15. 37. Cod. Theod. l. Judæos. Tit. de Judæis. Joſ. Antiq. l. 11. c. 6.

III. Porro feſtum hoc Phurim, quod ex Epiſtola Phurim originem & inſtitutionem habuit, libri Eſther antiquitatem egregie approbat. Libri quippe hujus Epiſtola Phurim præcipua & maxima pars eſt, ut qui genuinam hanc eſſe oſtenderit, Libri γνησιότητα nemo diſputaturus. Cognoſcitur ea quoque ex Ebræorum Canone, in quo Liber Eſther locum habuit: Canon autem ille Artaxerxis Longimani ævo, ut dixi, conditus eſt. Sed & aliud veriſimilis argumentum præ ſe fert ipſe Liber initio undecimi capitis, ubi leguntur iſta in editione tum Græca, tum Latina: *Anno quarto, regnantibus Ptolemæo & Cleopatra, attulerunt Doſitheus, qui ſe Sacerdotem, & Levitici generis ferebat, & Ptolemæus filius ejus, hanc Epiſtolam Phurim, quam dixerunt interpretatum eſſe Lyſimachum Ptolemæi filium in Jeruſalem.* Epiſtola Phurim magna pars eſt libri Eſther, ut jam monui. Ergo Librum hunc Lyſimachus magna ex parte Græce interpretatus eſt, vel Ptolemæo & Cleopatra regnantibus, vel paulo etiam prius. Hieronymus vero in Præfatione in hunc Librum, Græcam interpretationem qua uſus eſt, quam eſſe eam ipſam quæ nunc extat manifeſtum

Probatur ejus antiquitas, deque Græca illius interpretatione diſputatur.

niſeſtum eſt, Septuaginta Senibus adſcribit, & in Vulgata editione repertam a ſe ſignificat, hoc eſt ea quæ κοινὴ appellabatur. Hieronymo quoque vetuſtior Origenes eosdem interpretationis hujus Auctores agnoſcit. Quem ergo dicemus Interpretem, Lyſimachum, an Senes Septuaginta? Equidem ſic exiſtimo, cum bona pars libri Eſther conſtet Epiſtola Phurim, hanc autem Epiſtolam interpretatus ſit Lyſimachus, bonæ partis libri Eſther interpretem habendum eſſe Lyſimachum; Septuaginta vero Senes, ne actum agerent, interpretationem hanc lucubrationi ſuæ intexuiſſe, quemadmodum Synagoga magna Epiſtolam ipſam in Librum intulerat; & ne improvido Lectori fraudi eſſet diverſarum lucubrationum permiſtio, monitionem hanc adjeciſſe; illic autem memoratum Ptolemæum, Philadelphum eſſe, cujus anno ſeptimo Libros ſacros interpretati ſunt Septuaginta Senes; ut habet Epiphanius in libro de ponderibus & menſuris: cum ejusdem anno quarto Doſitheus & Ptolemæus filius Epiſtolam Phurim a Lyſimacho converſam attulerint. Cleopatræ vero nomen plurimis Ægyptiorum regum uxoribus commune fuit. Magna eſt interpretationis hujus licentia, exemplar *Lacinioſis hinc inde verborum ſinibus trahens*, ut ait Hieronymus; neque illic Septuaginta Seniorum caſtitatem in convertendo & fidem reperias; ut vel inde alienum Interpretem poſſis agnoſcere.

Orig. Epiſt. ad African. & Tom. 2. in Joh.

Hier. Præf. in Eſth.

Refellitur argumenta adverſariorum.

Primum argumentum, quo diſputant de ſex poſtremis libri Eſther capitibus.

IV. His opponi poſſunt varia argumenta, quorum præcipuum oritur e ſex poſterioribus Libri hujus capitibus, quæ in Ebraico exemplari deſiderata, in Septuaginta Interpretum editionibus reperiuntur. Cum enim capita hæc e variis hinc inde locis excerpta ſint, ſequi ex eo videtur interpolatum eſſe Librum, diſcerptum, & aliqua ſui parte multatum; atque hanc fortaſſis ob cauſam a Melitone Aſiano, Athanaſio, & Gregorio Nazianzeno e ſacro Canone eſſe expunctum. Alii aliter reſpondent: Origenes in Epiſtola ad Africanum hæc in Ebraico exemplari olim habita fuiſſe, atque inde demum exciſſe probabile eſſe putat. Grotius compoſita cenſet a Proſelytis Helleniſtis ἑρμηνευτικῶς & ſtilum oratorio more exercentibus. Sixtus Senenſis depromta eſſe vult ex diverſis Hiſtoricis, præcipue vero ex Joſepho, in eoque ἀντιλαβὴν haberi Epiſtolas Artaxerxis: quorum poſtremum aperte falſum eſt; priſis vero adeo incertum, ut ſua inde ſumſiſſe Joſephum longe ſit veriſimilius. Bellarminus duas conjicit fuiſſe Libri editiones Ebraicas; priorem breviorem, quæ ſupereſt; poſteriorem laxiorem, & aliquot additamentis auctam, quæ interciderit quidem, ſed unde interpretatio Græca quæ extat prodierit. Ego vero quoniam Synagogæ magnæ Librum hunc acceptum refero, complures ad eum ſcribendum animum adjeciſſe puto; atque inde factum, ut diverſa ejus extiterint exemplaria; Ebraicum hoc quod habemus; atque item alterum paulo locupletius, unde Græca quæ uſurpamus cum additamentis derivata ſint. Horum autem additamentorum Interpretes eſſe ſenes Septuaginta, ex priſcis Auctoribus cognoſcimus: velut ex Origene, viro rerum harum conſultiſſimo, cum in Epiſtola ad Africanum, tum & in Tomis in Johannem; ubi e decimo quarto capite nonnulla proferens, ἐν τῷ, inquit, κατὰ τοὺς ἑβδομήκοντα ἐστὶν οὕτως: *In libro Eſther, qui eſt juxta Septuaginta.* Scimus id & ex Hieronymi minutis Annotationibus, quas capitibus illis inſeruit.

Bellarm. de Verb. Dei, l. 1. c. 7.

Orig. Tom. 2. in Joh.

Secundum argumentum. Eſth. 16, 10.

V. Graviter etiam eo pulſamur, quod Aman dicitur eſſe animo & gente Macedo; unde non ſex tantum capita ſupra memorata vocantur in ſuſpicionem, ſed reliqua etiam vocari poſſunt: cum capite nono in Græca editione, itidem ut decimo ſexto, Aman Macedo appelletur. Macedonum autem nomen obſcurum fuit & ignotum, præſertim in Perſide, longe poſt Artaxerxem Longimanum, quo regnante ſcriptum hunc Libellum diximus. Mirus eſt hic etiam Interpretum æſtus & fluctuatio. In nono capite Ebraica habent ϖαμη: ita & tertio capite. Recte Hieronymus, *De ſtirpe Agag*; ejus nempe Agagi qui fuit rex Amalecitarum: unde Joſephus, ἀμαληκίτης δὲ τὸ γένος. Quamobrem pro ὁ μακεδὼν legendum ſuſpicatur Grotius, ἀμαληκίτης. Ingeniola quidem, ſed audaci, ut ipſe fatetur, conjectura, quam nec defendere velit. Nihilo magis ipſi aſſentiri poſſum, cum vocem, βουγαῖος, quæ duodecimo capite Ameni tribuitur, & ab Hieronymo redditur, *Bugæus*, eamdem eſſe putat ac βαγώας, quo nomine ſpadones primum, tum & aulicos omnes dictos fuiſſe affirmat. Hujus autem ſententiæ neque ullum

Eſth. 9. 24. & 3. 10.

Joſ. Antiq. l. 11. c. 6.

Eſth. 12, 6.

Melit. apud Euſeb. Hiſt. Eccl. l. 4. c. 26. Athan. in Synopſ. Greg. Naz. Carm. de Scriptur. Grot. Præf. ad Addit. Eſth. Sixt. Sen. Bibl. l. 2. & 3.

ullum profert idoneum fidejussorem; neque vero proferre posse puto. Certe tertio capite, atque item nono, vocem מגבי reddit similiter Græcus Interpres βυγαῖος, atque in hac voce manifesta cernuntur illius indicia. Itaque probabile est, vel Ebraica aliter legisse Græcum Interpretem; vel, quod potius crediderim, cum in eo Ebraica omnia nomina misere luxata & deformata sint, pro βυγαῖος, legendum ἀγαγαῖος, quemadmodum & Drusio visum est. Eo me potissimum inclinat Complutensis editio, quæ habet ἀγαῖος Scio non ita desinere solere patronymica nomina: sed quis ab Hellenista accuratam Helleniſmi peritiam expectet? Id si sit, mendam illic jam ante Hieronymum inoleviſſe dicendum est. Sed ad rem. Dixi Lysimachum in Libro hoc Græce convertendo intemperanter luxuriasse. Hunc ergo pro ea quam sibi sumserat libertate facile crediderim pro *Agagita*, reddidisse *Macedonem*; nulla habita ratione temporis, quo hæc vel facta sunt, vel scripta, sed illius quo ea ipse interpretatus est; cum nempe regnaret Ptolemæus Philadelphus, ut dixi; vel paulo prius. Hac autem tempestate Persarum animis vehemens insidebat adversus Macedones odium, vel Regum suorum desiderio, quos divinis prosequebantur honoribus, vel pudore subactæ alienis armis florentissimæ suæ gentis, vel Macedonum impotenter dominantium impatientia. Fortasse & historiæ parum peritus Interpres, cum magna Græcos inter & Persas bella olim gesta, & multis demum cladibus accisas penitus Persarum res & contusas a Macedonibus fuisse sciret, Macedones confudit cum Græcis, partem scilicet cum toto; (quanquam & extra Græciam sæpe Macedonia censetur) quæ ab his, antiquis quippe Persarum hostibus, jam olim gesta fuerant, novitiis illis adscribens, & Macedonis nomen pro Græci nomine usurpans. Præsertim cum credibile sit, post debellatos Persas, totam Græcorum gentem, apud peregrinos potissimum, Macedonum, nobilioris videlicet partis, nomine venisse. Itaque cum in hac Lysimachi interpretatione Macedonis nomen occurrat, Græcum intellige. Pro Amalecita autem Macedonem dixit Amanem, ut indignationem augeret. Sic Josephus Gorionides concubinam quamdam Darii Hystaspidæ fuisse ait filiam Abbesii Macedonis; & Darium hunc adversus Macedones bellum gessisse; & Eunuchos duos Assuerum occidere fuisse, ejusque caput ad Macedoniæ regem deferre. Objici solent alia quædam, ad elevandam Libri hujus auctoritatem & fidem: verum quoniam hæc jamdiu disputando contrita sunt, ab iis præsertim, qui contra temporis hujus Heterodoxos pro Catholicis partibus decertarunt, frustra in iisdem iterandis responsionibus studium operamque consumerem.

Esth. 3. 1. & 9. 10.

Drus. in Esth. 3. 1.

Joseph. ben Gor. l. 1.

c. 14. & l. 2. c. 5. & l. 2. c. 1.

DE LIBRO JOB.

I. *Disputatur de Auctore libri Job. Variæ opiniones proponuntur.* II. *Mosi adscribitur.* III. *Probatur argumentis.* IV. *Vera historia Jobi, sed poetice digesta.* V. *Probatur libri Job γνησιότης & antiquitas.* VI. *Disputatur de clausula, quæ habetur ad calcem libri Job in editionibus Septuaginta Interpretum.* VII. *Disputatur de ætate Jobi.* VIII. *Refelluntur argumenta Adversariorum. Primum argumentum.* IX. *Secundum argumentum.* X. *Tertium argumentum.* XI. *Quartum argumentum.* XII. *Quintum argumentum.* XIII. *Sextum argumentum.* XIV. *Septimum argumentum.* XV. *Octavum argumentum.* XVI. *Nonum argumentum.* XVII. *Decimum argumentum.*

QUi de libro Jobi disseruerunt Codicum sacrorum Interpretes, cum de operis Auctore moverunt quæstionem, in varias ac multiplices diversi sectas abiere. Quidam adscripserunt Jobo ipsi, aut Jobi amicis, his permoti Jobi verbis: *Quis mihi tribuat ut scribantur sermones mei? Quis mihi det ut exarentur in libro, stylo ferreo, & plumbi Lamina, vel celte sculpantur in silice?* & istis quoque: *Quis mihi tribuat auditorem, ut desiderium meum audiat Omnipotens, & librum scribat ipse qui judicat, ut in humero meo portem illum, & circumdem illum quasi coronam mihi?* Hanc sententiam defendunt Origenes, Gregorius magnus, & Suidas. Sunt qui a Jobo, ipsi-usve amicis Syriace scriptum; a Mose reditum Ebraice, & aliquot additamentis auctum opinentur: quorum familiam ducit Auctor prioris Commentarii in Jobum, qui Origeni tribuitur; illa adductus clausula quæ in Græca editione finem imponit

Disputatur de Auctore libri Job.

Variæ opiniones proponuntur.

Job. 19, 23. Job. 31, 35. 36.

Orig. l. 6. contra Celf. Gregor. magn. in Job. l. 1. c. 1. Suidas in Job.

Libro, & e Syrorum lingua converſum eum fuiſſe docet. Moſem plerique, non interpretem, ſed Libri auctorem agnoſcunt, Gregorius Nazianzenus Salomonem, utiquidem de eo ſcribit Polychronius, & alii bene multi. Quam ſententiam Lutherus demum amplexus eſt. At Origenes Moſem negat plus quam quinque libros reliquiſſe. Alicui e Prophetis librum Jobi tribuunt quidam, Idumæi Prophetæ fœtum eſſe ſuſpicatur Philippus Codureus, ſed multo magis inclinat ut ab Iſaia profectum dicat: cujus ſententiæ cauſſas habet, partim acutas quidem, at futiles tamen & leves, partim vanas penitus & inanes. Nonnulli etiam alicui ex Ebræis Babylone captivis aſſignant. Grotius Ezechiele quidem vetuſtiorem Libri ſcriptorem arbitratur, quicunque tandem fuerit, quod Jobi mentio apud Ezechielem extet; at Davide & Salomone recentiorem, quod ex horum ſcriptionibus pleraque illuc translata agnoſci poſſint; videri autem habuiſſe propoſitum poſteros Eſau a Babyloniis transportatos hoc exemplo ad verum Dei cultum retinendum, & adverſa conſtanter ferenda excitare. Fridericus Spanhemius, qui Jobi hiſtoriam accurate nuper & erudite proſecutus eſt, a Jobo quidem, aut Jobi amicis res in adverſaria primum fuiſſe lingua patria relatas exiſtimat, Arabica nimirum, ſeu Syriaca veteri, & ex iis demum circa Davidis aut Salomonis tempora ab homine Ebræo conflatam eam quam habemus hiſtoriam. Quosdam etiam refert R. Levi ben Gerſon poſtrema undecim Libri hujus capita in νόθια ſuſpicionem vocaſſe, propter notulam ad triceſimi primi capitis calcem adtextam, qua illic deſiiſſe ſermones Jobi ſignificatur. Quaſi omnium ſermonum Jobi, non colloquii ſolum cum tribus amicis, Baldado, Sophare, & Eliphazo finis hac clauſula deſignetur.

Polychr. Cat. in Job. Procem.

Orig. Tom. 5. in Joh. Philoc. c. 5.

Codurc. Præf. in Job.

Grot. Præf. Comm. in Job.

Ezech. 14. 14.

Span. Hiſt. Job. c. 13.

II. In hac opinionum varietate, quam peperit vetuſtas Libri, ac rei obſcuritas, cum vix quicquam nobis pro certo definire liceat, ſuſpiciones noſtras ac conjecturas in medium afferemus. Librum ſcripſiſſe Moſem ad ſolatium Iſraeliticæ gentis, cum Ægyptiorum tyrannide premeretur, mihi ſane videtur perquam probabile. Ea eſt Thalmudiſtarum ſententia in Baba bathra; ea R. Davidis Kimchi, & Rabbinorum complurium. Eamdem amplexus eſt Auctor poſterioris Commentarii in Jobum, qui Origenis ſibi nomen præſcripſit; eamdem Methodius apud Photium, Polychronius & Julianus Halicarnaſſeus apud Nicetam in Catena in Jobum; eamdem denique recentiores bene multi. Id ipſum ſenſiſſe Hieronymum diſcas ex ejus Epiſtola ad Paulinum, in qua Libros ſacros recenſens, Pentateucho Jobi librum ſubjicit, poſthabito etiam libro Joſuæ; quo ejusdem eſſe utrumque & Auctoris & ætatis ſignificet.

Moſi adſcribitur.

Thalm in Bab. bathr. c. 2.

Phot. Cod. 235.

III. Præter hæc doctorum hominum ſuffragia, rationes quibus ea nititur opinio afferuntur complures. Mihi ea valde efficax videtur ad perſuadendum, quæ ex manifeſta characteris ac ſtyli ſimilitudine petitur. Ea eſt autem hujusmodi, ut ſi proſam orationem cum proſa, verſam cum verſa conferas, maxima ſtatim appareat conſenſio: ſimplex illic & nativa utrobique oratio, omni ornatu detracto; florida hic & ἐσχηματισμένη (*figurata*) Agnoſcit id Polychronius, & uno hoc argumento Libri conjectionem in Moſem transcribit. Sin ſtrictam orationem cum ſoluta contenderis, quod non ſatis caute fecerunt viri docti, magna enimvero, uti par eſt, apparebit ſtyli diſſenſio, ſed non inde efficies diverſis ea Auctoribus deberi. Quod ſi grandius aliquid & ἀφθονώτερον (*plenius*) ſonare videtur liber Jobi, crebrioribusque diſtinctus eſſe luminibus ac ſententiis; memineris hunc ſcriptum fuiſſe a Moſe, cum florentibus annis vigeret felix piæ mentis calor; illum vero, cum per ſenectam ætatem ignea vis animi deferbuiſſet. Etſi in Hymnis quoque ſuis, pro rei gravitate, ad ſublime & magnificum dicendi genus ſplendide aſſurgit. Occurrunt quidem in Jobi libro Arabiſmi & Syriaſmi, uti notatum eſt ab Hieronymo; nonnumquam etiam Chaldaiſmi. Verum poetam agenti affines uſurpare dialectos licuit, & ſpecioſa vocabula rerum proferre in lucem, & obſcurata populo verba eruere. Id ſibi juris arrogant Poetæ, id ab Homero ſumma licentia factitatum eſt. Præterea ſcito ſcriptum hunc librum a Moſe, cum apud ſocerum ſuum Jethro ad gentiles ſuos aut ſolatio, aut conſilio, aut re juvandos ſtudia ſua & curas omnes conferret. Ad tolerandas igitur diuturnæ ſervitutis miſerias, & meliora a Deo petenda & ſperanda, propoſito Jobi exemplo inſtituere ipſos voluit. Sane

Probatur argumentis.

Polych. in Procem. Cat. in Job.

Hier. Præf. in Job.

Iſraeliticæ

Iſraeliticæ gentis caſus in Jobi hiſtoria perſpicue agnoſcas. Fortunati fuerunt Abrahamus, Iſaacus, Jacobus, & Joſephus, & magnas opes, pietatis fructum, a Deo retulerunt. Ab Ægyptiis deinde male habiti ſunt Ebræi; bonis, libertate, ac liberis etiam multati a Pharaone; quemadmodum & Jobus a Satana. Qui cum reſtitutus demum in integrum, ampliſſimis & uberrimis latifundiis Dei nutu ac ductu ditatus eſſet, Moſes propoſito hoc divinæ bonitatis exemplo, populares ſuos in paris beneficii ſpem erigere voluit. Longe porro veriſimilius eſt Moſem, in ſuo illo Madianitico ſeceſſu, ad ſolamen genti ſuæ parandum mentem adjeciſſe, tum videlicet cum ei maxime hujusmodi allevamento opus eſſet, animum ipſe gereret negotiis vacuum; quam cum Ægyptiis vinculis ſoluti Iſraelitæ per Arabicas ſolitudines Terram promiſſam peterent; Moſem vero inexplicabiles diſtraherent curæ: quod aliquibus placuiſſe video. Curarum autem neceſſaria pars fuit, deſcriptio Legis: in cujus obſequium ſuos facilius ut flecteret, Dei beneficiorum commemorationem ab ipſis mundi initiis repetiit. Atque hinc prodiit Pentateuchus, Madianitæ porro, Arabica gens eſt, Syrorum, & Idumæorum vicina; quos inter per quadraginta annorum morum verſatus Moſes, ex peregrino commercio patriam loquelam, quod nulli non uſuvenire ſolet, facile inquinavit. Quum autem ad ſuos reverſus intermiſſum purioris Ebraiſmi uſum repetiit, allitas ſermoni ſuo ex congreſſu extraneorum ſordes ita abſterſit, ut quum ad ſcribendum Pentateuchum animum deinde appelleret, major exiſteret ſermonis caſtitas ac munditias.

Vera eſt hiſtoria Jobi, ſed poetice digeſta.

IV. Porro Jobi, hominis Arabis, & inter ſuos valde nobilis, caſus in Arabia toleratos, Moſes inter Arabes degens, vel ex vulgi ſermone diſcere potuit. Quamvis autem longiſſime abſim a Thalmudiſtarum inſania, qui confictum eſſe docent operis hujus argumentum, meramque parabolam, Iſraelitis ad conſtantiam & virtutem informandis excogitatam: (cui eorum delirio cum favere ſubinde viſi ſint, Maimonides, vir alioqui ſolers & ſagax, & R. Schem tob; palam vero id affectati ſint poſtremis hiſce temporibus Anabaptiſtæ, aliique Chriſtiani; a viris piis juxta & eruditis ſolidiſſimis rationibus conſutati ſunt:) ego tamen rem poetice digeſtam exiſtimo, allocutionibus & reſponſionibus inſtructam, eorumque delectu verborum, non quæ prolata ſunt, ſed quæ proferri pro tempore potuerunt. Ratio eſt in promtu: cum enim numeris illigatum eſſe id opus, ac ποιημα (*verſibus*) ſcriptum conſtet, Hieronymi, aliorumque Patrum teſtimonio, quis putet Jobum in ſummis corporis & animi doloribus carmina ad uxorem & amicos fudiſſe? aut ipſos viciſſim virum tot malis oppreſſum verſibus eſſe allocutos? Jobum ergo revera extitiſſe reor, in acerbiſſimas calamitates incidiſſe, & certo Dei conſilio bonis & liberis Dæmonis opera fuiſſe orbatum, diro etiam ac tetro ulcere eroſum, adiiſſe ad ipſum uxorem & amicos, verbaque ſimul ipſos conſeruiſſe in eam ſententiam quam retulit Moſes, controverſiam Jobi diremiſſe Deum oraculo ſuo, ac querimonias compoſuiſſe, Jobum ipſum denique ingens pietatis ac patientiæ præmium, reſtitutam ſanitatem, auctas opes, numeroſa prole fundatam domum a Deo eſſe conſecutum: verba vero, verborumque collocationem, dialogi compoſitionem, interlocutionum diſpoſitionem & diſtinctionem, figuras, & reliquum ſermonis ornatum eſſe Moſis.

Hier. Epiſt. ad Paulin.

Maim. in More nev. Part. 3. c. 22. R. Schem. tob. in Job.

V. Probatur præterea ejus γνησιότης & antiquitas vel ex hoc Tobiæ loco: *Hanc autem tentationem ideo permiſit Dominus evenire illi, ut poſteris daretur exemplum patientiæ ejus, ſicut & ſancti Job. Nam ſicut beato Job inſultabant Reges, ita iſti parentes & cognati ejus irridebant vitam ejus dicentes: Ubi eſt ſpes tua, pro qua eleemoſynas & ſepulturas faciebas?* quæ e libro Jobi depromta eſſe certa eſt fides. Non id quidem affirmare, ſuſpicari certe licet de iſtis Ezechielis: *Et ſi fuerint tres viri iſti in medio ejus, Noe, Daniel, & Job, ipſi juſtitia ſua liberarunt animas ſuas, ait Dominus exercituum.* Plurima quoque indidem delibata paſſim per totum Voluminum ſacrorum corpus Interpretes deprehenderunt. Nos decerpemus paucula quædam, ut Libri antiquitas eluceſcat. Scriptum eſt in libro Jobi: *Pereat dies in qua natus ſum, & nox in qua dictum eſt, Conceptus eſt homo.* Scripſit Jeremias: *Maledicta dies in qua natus ſum: dies in qua peperit me mater, non ſit benedicta.* Scriptum eſt in

Probatur libri Job γνησιότης & antiquitas.

Tob. 2, 12. 13.

Ezech. 14. 14.

Job. 3, 2.

Jer. 20, 14.

libro Jobi: *Quid eſt homo, quia magnificas eum, aut quid apponis erga eum cor tuum? Viſitas eum diluculo & ſubito probas eum.* Sic in Pſalmis: *Quid eſt homo, quod memor es ejus? aut filius hominis, quoniam viſitas eum?* Scriptum eſt in libro Jobi: *Heſterni ſumus, & ignoramus: quoniam ſicut umbra dies noſtri ſunt ſuper terram.* Scriptum eſt in Pſalmis: *Homo vanitati ſimilis factus eſt, dies ejus ſicut umbra pretereunt.* Scriptum eſt in libro Jobi: *Concepit dolorem, & peperit iniquitatem, & uterus ejus præparat dolos.* Scripſit Pſaltes: *Ecce parturiit injuſtitiam, concepit dolorem, & peperit iniquitatem:* & Iſaias: *Conceperunt laborem, & pepererunt iniquitatem.* Scriptum eſt in libro Jobi: *Ecce clamabo vim patiens, & nemo audiet: vociferabor, & non eſt qui judicet. Semitam noſtram circumſepſit, & tranſire non poſſum, & in calle meo tenebras poſuit:* ſcripſit Jeremias in Threniis: *Sed & cum clamavero & rogavero, excluſit orationem meam: concluſis vias meas lapidibus quadris, ſemitas meas ſubvertit.* Scriptum eſt in libro Jobi: *Fratres meos longe facit a me, & noti mei quaſi alieni receſſerunt a me. Dereliquerunt me propinqui mei, & qui me noverant oblii ſunt mei..... Stulti quoque deſpiciebant me, & cum ab eis receſſiſſem, detrahebant mihi:* Sic in Pſalmis: *Super omnes inimicos meos factus ſum opprobrium, & vicinis meis valde, & timor notis meis. Qui videbant me foras fugerunt; oblivioni datus ſum, tanquam mortuus a corde.* Item: *Amici mei & proximi mei adverſum me appropinquaverunt & ſteterunt. Et qui juxta me erant, de longe ſteterunt.* Scriptum eſt in libro Jobi: *Videbunt recti & lætabuntur:* ſic in Pſalmis: *Videbunt recti, & lætabuntur.* In libri Job viceſimo primo capite cum Deo Job de impiorum felicitate expoſtulat: totum id συντόμως *(compendiario)* in capite Jeremiæ undecimo repoſitum invenies. De ſapientia ſic diſſerit Job: *Non dabitur aurum obryzum pro ea, nec appendetur argentum in commutationem ejus: non conferetur tinctis Indiæ coloribus, nec lapidi ſardonycho pretioſiſſimo, vel ſapphiro: non adæquabitur ei aurum vel vitrum, nec commutabuntur pro eo vaſa aur., ... non adæquabitur ei topazius de Æthiopia, nec tinctura mundiſſimæ componetur:* Sic de eadem Salomon in libro Sapientiæ: *Præpoſui illam regnis & ſedibus, & divitias nihil eſſe duxi in comparatione illius: nec comparavi illi lapidem pretioſum: quoniam omne aurum in conſpectu illius arena eſt exigua, & tanquam lutum æſtimabitur argentum in conſpectu illius.* Effatum hoc Jobi: *Ecce timor Domini, ipſa eſt ſapientia*, non in Pſalmos ſolum, & Proverbia, ac Sirachidæ Eccleſiaſticum, ſed in Deuteronomium quoque defluxit. Atque hoc itidem: *Interroga generationem priſtinam, & diligenter inveſtiga patrum memoriam, & ipſi docebunt te: loquentur tibi, & de corde ſuo proferent eloquia.* Quod pene totum in ſua tranſtulit Moſes: *Memento dierum antiquorum, cogita generationes ſingulas: interroga patrem tuum, & annuntiabit tibi; majores tuos, & dicent tibi.* Nec mirandum profecto eodem parente ortos fœtus, non forma ſolum & loquela, ſed ſenſibus etiam inter ſe convenire. Legitur in libro Jobi: *Qui non accipit perſonas principum, nec cognovit tyrannum, cum diſceptaret contra pauperem: opus enim manuum ejus ſunt universæ:* legitur in libro Sapientiæ: *Non enim ſubtrahet perſonam cujuſquam Deus, nec verebitur magnitudinem cujuſquam: quoniam puſillum & magnum ipſe fecit.* De mari ſic Deus in libro Jobi: *Circumdedi illud terminis meis, & poſui vectem & oſtia, & dixi: Uſque huc venies, & non procedes amplius, & hic confringes tumentes fluctus tuos:* de eodem ſic Salomon in Proverbiis: *Quando circumdabat mari terminum ſuum, & legem ponebat aquis, ne tranſirent fines ſuos.* Scriptum eſt in libro Jobi: *Quis præparat corvo eſcam ſuam, quando pulli ejus clamant ad Deum, vagantes eo quod non habebant cibos?* ſcripſit Pſaltes: *Qui dat jumentis eſcam ipſorum, & pullis corvorum invocantibus eum.* Teſtimonium libri Jobi, ſit tanquam ſacri & canonici libri, ambit Paulus in priore Epiſtola ad Corinthios: *Sapientia*, inquit, *hujus mundi ſtultitia eſt apud Deum: ſcriptum eſt enim: Comprehendam ſapientes in aſtutia eorum.* Vbi ſcriptum? nempe in libro Jobi, qui de Deo hæc fatur: *Qui apprehendit ſapientes in aſtutia eorum.* Similiter Jacobus in Epiſtola Catholica exemplum indidem petit: *Sufferentiam Job audiſtis, finem Domini vidiſtis, quoniam miſericors Dominus & miſerator.* Quid quod nulla prorſus in libro Jobi Moſaicæ Legis, aut rerum ab Iſraelitis geſtarum mentio occurrit: unde

Job. 7, 17. Pſal. 8, 5. Job. 8, 9. Pſ. 143, 4. Job. 5, 35. Pſal. 7, 14. Iſa. 59, 4. Job. 19, 7, 8. Thren. 3, 8, 9. Job. 19, 13, 14, 18. Pſal. 31, 12, 13. & 38, 12, 13. Job. 22, 19. Pſ. 107, 42. Job. 21, 7. & ſeq. Jer. 11, 1. & ſeq. Job. 28, 15. & ſeq. Sap. 7, 9. & ſeq.

Job. 38, 28. Pſal. 110, 10. Prov. 1, 7. & 9, 10. Eccl. 1, 16. & 25, 18. & 21, 12. Deut. 42, 6. Job. 8, 8, 10. Deut. 32, 7. Job. 34, 19. Sap. 6, 8. Job. 38, 10, 11. Prov. 8, 29. Job. 38, 41. Pſal. 146, 9. 1. Cor. 3, 19. Job. 5, 13. Jac. 5, 11.

unde Libri vetuſtas certo argumento colligitur. Verum, inquies, Lege antiquior fuit Jobus, cujus congreſſus cum amicis hoc Libro referuntur; ac proinde nulla his affingi debuit mentio Legis, qui Legem ætate præceſſerunt. At neque priora duo capita, neque poſtremi pars, Jobi, amicorumve ſermonibus, ſed Scriptoris ipſius narrationi tribuuntur, in qua Legis aliquod utique extaret veſtigium, aut portentorum a Deo in Iſraeliticæ gentis gratiam editorum ſignificatio, niſi confectio Libri his omnibus ætate prior fuiſſet. His ſubjungam Ariſteæ teſtimonium, qui in ſuo de Judæis Commentario, legiſſe ſe Jobi librum multis de Jobo memoratis teſtatus eſt. Fuit autem id Ariſteæ opus Alexandro Polyhiſtore vetuſtius, qui inſignem ex eo depromtam pericopen lucubrationibus ſuis intexuerat, ut eſt apud Euſebium. Denique e tertia e Jobi filiabus, cui קרן הפוך nomen fuit, hoc eſt juxta Septuaginta Interpretes, κέρας ἀμαλθείας, natam eſſe fabulam Cornu Amaltheæ, & ex hiſtoria Jobi in Herculis fabulam multa Græcos tranſtuliſſe acute Spanhemius conjectat.

Euſeb. Præp. l. 9. c. 25.

Spanh. hiſt. Job. c. 12.

VI. Nunc vero minime id quæro, utrum ex celebri illa & controverſa clauſula, quæ in codicibus Septuaginta Interpretum libro Jobi accuſa eſt, quædam depromſerit Ariſteas; an ex Ariſtea clauſula illa prodierit: nec item, ſi eam compilavit Ariſteas, an a Moſe, ut ſenſit Auctor poſterioris Commentarii in Job, qui Origeni adſcribitur; an a Septuaginta ipſis Interpretibus, ut viſum eſt Origeni in Epiſtola ad Africanum; an ab Helleniſtæ alicujus recentioris, aut alterius cujuscunque manu, Jobi libro adtexta ſit. Id ajo, clauſulam iſtam, undecunque tandem extiterit, antiquiſſimam eſſe; a Theodotione in ſuam interpretationem fuiſſe receptam, ab Arabe itidem Interprete in ſuam, a Pſeudo-Origene in ſuos illos in Jobum Commentarios, & a Niceta in ſuam Catenam; ac ejus Origenem, Chryſoſtomum, Hieronymum, Polychronium, & Olympiodorum meminiſſe; & in omnibus denique vel antiquiſſimis Codicibus Græcis reperiri: quamvis autem rejiciatur a nonnullis, utpote quæ abſit ab Ebræis exemplaribus, Eccleſiæ tamen, ut teſtatur Olympiodorus, ab Apoſtolis, cum reliquo Jobi libro traditam fuiſſe. Animadverſum velim id quoque, cum ex Syriaca lingua translatum Jobi librum notat hæc clauſula, non id ſibi velle, Ebraicum quod habemus exemplar ex Syriaco; ſive ut alii cenſent, ex Arabico fuiſſe translatum a Moſe, ut voluit Auctor prioris Commentarii in Jobum qui Origeni tribuitur, ſed ex Ebraico Codice ſuam interpretationem Septuaginta Senes extudiſſe. Ita intellexit Olympiodorus, qui cur Syriaca illic appelletur Ebraica dialectus, erudite oſtendit: ita & Scholiaſtes quem citat Nobilius.

Diſputatur de clauſula, quæ habetur ad calcem libri Jobi in Editionibus Septuaginta Interpretum.

Orig. Epiſt. ad Afric. Chryſ. Polych. & Olymp. in Procem. & ad calcem. Caten. in Job. Hier. Trad. Ebr. in Gen. Olymp. in Cat. in Job.

Nob. hoc loco.

VII. Ex Superioribus conficitur Moſe vetuſtiorem Jobum fuiſſe. Minime vero otii noſtri res eſt, certe nec inſtituti hujus, in aſſignanda accurate ipſius ætate anxie laborare; præſertim cum in ea diſquiſitione diligenter verſati ſint viri eruditi. Dicam obiter recentem mihi videri fuiſſe Jobi caſuum memoriam, cum ad eos deſcribendos Moſes animum appulit; quo tempore apud ſocerum Jethro inter Madianitas degebat. Moſe vetuſtiorem fuiſſe conſentiens eſt quidem Interpretum prope omnium ac Chronologorum opinio, at eum a Moſis ætate nimium in ſuperiora removent quidam. Thalmudiſtæ eo anno natum ferunt, quo in Ægyptum venit Jacobus, denatum anno quo inde Iſraelitæ exierunt. Verum hariolos mittimus. Nos conjecturis probabilibus nixi & ſimiliora veri ſectantes, vel paulo ante deceſſiſſe eum judicamus, quam ipſius calamitatem & reſtitutionem Moſes literis mandaret, vel etiam tum fortaſſe ſuperfuiſſe.

Diſputatur de ætate Jobi.

VIII. Adverſus ea quæ de libri Job Auctore ſtatuimus, plurima in contrariam partem objici ſolent, quorum cum maxima pars pervulgata ſit, & ab aliis jam confutata, fruſtra in iis referendis deſudarem, quæ aliunde peti poſſunt. Velut cum ex Gregorii Nazianzeni auctoritate, quæſitisque argumentis, Salomonis opus id eſſe volunt quidam, ut ſupra dixi; aut cum ex R. Levi ben Gerſon partem Libri ſuppoſititiam eſſe pugnant. Potius eſt ut nova quædam diſcutiamus argumenta, quibus confectionem ejus Moſi detrahere literati quidam viri contendunt. Primum ſuggerit Aben Ezra, qui Sapientes ait Libri Moſem ſcriptorem cenſere, ſibi vero translatum videri, ac propterea ſubobſcurum. Librum translatum putat, a Moſe translatum non negat. Imo vero ita videtur exiſtimaſſe: cur enim Librum trans-

Refelluntur argumenta Adverſariorum. Primum argumentum.

Aben Ezr. Comm. in Job.

latum ratus ſit, cauſſæ fuiſſe puto clauſulam illam ſuperius memoratam, quæ perperam accepta multorum animos hac infecit opinione, e Syriaco Jobi ſermone Librum a Moſe Ebraice fuiſſe converſum; cum e Syriaca lingua, hoc eſt Ebraica, a Senibus Septuaginta Græcæ redditum orationi ſignificet, ut mox docui.

Secundum argumentum.

IX. Ajunt deinde nusquam librum Jobi Moſis nomine citari, quod fieret tamen, ſi Moſem haberet auctorem. Ego vero in re dubia, aut vulgo ignorabili fieri debuiſſe nego. Libri Joſuæ, Judicum, Ruth, aliique complures, quorum incerti ſunt Auctores, titulis ſuis indicantur, non ſcriptoribus: licet eos aliquis privata induſtria, certis quantumvis argumentis deprehenderit. Complures laudavi ſupra in Libro hoc Moſi aſſignando mecum ſentientes, qui eum tamen, non ex Moſis ſcriptoris, ſed ex Jobi, cujus narratur hiſtoria, nomine appellare ſolent.

Tertium argumentum.

X. Ex loco, quem inter ſacra Volumina obtinet iſte Liber, tertium prodit argumentum: quippe, inquiunt, ſi Moſis eſſet, Moſis libris adjungeretur; imo etiam Pentateucho ipſi ordine præiret, quem tempore anteceſſit: hunc enim poſt exitum ex Ægypto, illum in Madianitico feceſſu exaratum diximus. Ac ſi in digerendis Libris ſacris ratio temporum quo ſcripti ſunt habita ſit. Libris Regum, Paralipomenon, Esdræ, Nehemiæ, Tobiæ, Judith, & Eſther, ſubjici ſolent Pſalmi, Proverbia, Eccleſiaſtes, & Canticum; quæ tamen, ſi ſpectetur ætas, præfigenda illis erant. Alio ordine libros illos collocant Latini & Græci, alio Ebræi. Ab his tres in claſſes eſſe diſtributos tradit Hieronymus in Prologo Galeato: prior Legum habet Pentateuchum nempe Moſis; ſecunda Prophetis conſtat, libris videlicet Joſuæ, Judicum, Samuelis, Regum, Iſaiæ, Jeremiæ, Ezechielis, & duodecim Prophetarum: poſtrema denique continet Hagiographa, quibus liber Job præfigitur. Aliæ fuerunt ſanctorum Voluminum partitiones, de quibus conſulere licet Sixti Senenſis Bibliothecam: in his alium, aliumque ordinem liber Jobi tenuit, prout diverſa ſpectarunt ii, quibus diſponendorum ſacrorum Codicum cura tradita eſt. Non alia autem de cauſſa Moſis Pentateucho librum Jobi conjunxiſſe videtur Hieronymus in Epiſtola ad Paulinum, quam quod ab eodem Auctore profectum utrumque crediderit.

Sixt. Bibl. l. 1.

Quartum argumentum.

XI. Quartum argumentum ſuppeditant vocabula quædam Libri hujus, vel μοναδικὰ (*ſingularia*) vel nusquam certe in ſcriptis Moſis, paſſim vero in recentioribus Scripturæ ſanctæ Libris extantia: unde Moſe recentius eſſe hoc opus colligi poteſt. Cui ratione ſupra occurri, cum dicerem nonnullas voces Ebræis non exauditas finxiſſe Moſem, pro ea licentia, quæ prudenter ſumta Poetis conceditur; plerasque etiam peregrinas admiſiſſe, cum librum hunc carmine ſcriberet; cum præſertim in alieno ſolo verſaretur, unde patriæ loquelæ adhæſit peregrinitas illa, quam deinceps ſcriptionis illius auctoritas in Ebræam gentem invexit. Sic enim comparatum eſt, ut quod arbitramur laude dignum, imitando conſequi ſtudeamus. Non ergo ex Davidis & Salomonis ſcriptionibus Jobi operis conditor; ſed ex hoc opere potius exoticas ſuas locutiones David & Salomon, aliique Prophetæ hauſerunt.

Quintum argumentum.

XII. Ex his quæ leguntur verſu penultimo libri Jobi: *Deditque filiabus pater ſuus hæreditatem inter fratres earum*, quintum efflorescit argumentum, vel conjectura potius, aut levis ſuſpicio: id enim ab Ebræo ſcriptore notatum conſulto videtur; quod Ebraico jure in herciſcunda familia feminæ a fratribus in partem non vocarentur; unde effici putant latis jam a Moſe legibus Librum hunc eſſe confectum. Verum iſtud hinc effici nego; nam rem, uti acta eſt, referre potuit Scriptor, nulla habita Ebraicæ Legis ratione. Etſi enim Legem nondum tulerat Moſes de filiabus a ſucceſſione removendis, id fortaſſe jam Ebræorum vel Arabum uſus obtinebat. Similiter jubentur amici Jobi ſeptem tauros & ſeptem arietes holocauſta offerre: etſi nondum ſacrificiorum ritus in Levitico præſcriptos ſanxerat Deus. Nec enim putandum eſt quidquid legibus ſuis præcepit Moſes, novum ad hoc tempus & inuſitatum omnino fuiſſe: imo conſuetudinem in multis Lex juvit; & quæ invexerat uſus, jure firmata ſunt.

Levit. 23. 18.

Sextum argumentum.

XIII. Ajunt præterea nemini, præterquam Jobo vel amicis, perſpectos eſſe potuiſſe ſermones ultro citroque habitos, qui ſcriptione illa continentur. Parata eſt ex ſuperioribus reſponſio: nec enim perſuadere voluit

voluit Moſes dicta hæc omnia, prout jacent in libro, a Jobo vel amicis fuiſſe prolata: nam quis putet amicos inter ſe verba familiariter commutantes carmina ediditſe? Plane ita eſt, ut dixi, rem geſtam & ſermonum argumenta ad Moſem literis multorum & ſermone omnium fuiſſe perlata, quæ uberiore deinde orationis filo & numeris adſtricto conveſtivit.

Septimum argumentum. Job. 1, 3.

XIV. Conflatur ſeptimum argumentum ex eo quod dictus eſt Job *magnus inter omnes Orientales*, בני קדם: quo nomine Arabes Ebræis Palæſtinam incolentibus dici ſolebant, unde ſcriptorem libri Jobi incolam Palæſtinæ fuiſſe concluditur. At id facile refellitur ex Madianiticæ regionis ſitu, quæ ad Arabiæ & Auſitidis occaſum poſita eſt. Nec enim Palæſtinæ ſolum incolis, ſed gentibus univerſis familiare eſt alias gentes ex ſitu appellare. Hinc Græcis ἑσπερία, quam Natoliam barbare appellamus.

Octavum argumentum.

XV. Moſe recentiorem operis hujus Scriptorem exiſtimarunt nonnulli, quod decimo quinto capite Chananææ gentis excidium obſcure ſignificatum videatur. Verum ſi quis hæc attente perluſtret, non Chananææ potius, quam cujuslibet alterius regionis depopulationem, nec tam ut rem geſtam, quam ut rem gerendam illic expreſſam comperiet.

Nonum argumentum. Job. 26, 12.

XVI. Gravius oritur argumentum ex his Jobi verbis, quæ extant viceſimo ſexto capite: *In fortitudine illius repente maria congregata ſunt, & prudentia ejus percuſſit ſuperbum.* Ebraice רהב, quod inter alia Ægyptum notat: unde ad Ægyptiorum & Pharaonis interitum iſta pertinere cenſuit R. Selomoh, & ex recentioribus Grotius. Uterque contra reliquorum omnium Interpretum fidem, cum antiquorum, tum recentium, qui alio penitus retulerunt. Horum opiniones ſi quis avet cognoſcere, adeat Spanhemianam Jobi hiſtoriam, luculentum opus, in quo ſolidis præterea rationibus hoc argumentum retunditur.

Spanh. Hiſt. Job. c. 6.

Decimum argumentum. Job. 28, 29. Caſt. Præf. in Job. Deut. 4, 5, 6

XVII. Poſtremum argumentum hoc Jobi dicto continetur: *Et dixit Deus homini: Ecce timor Domini, ipſa eſt ſapientia.* Exiſtimavit Sebaſtianus Caſtalio hic tangi verba Deuteronomii, quibus ita Iſraelitas Moſes compellat: *Scitis quod docuerim vos præcepta atque juſtitias, ſicut mandavit mihi Dominus Deus meus: ſic facietis ea in terra quam poſſeſſuri eſtis, & obſervabitis, & implebitis opere. Hæc eſt enim veſtra ſapientia & intellectus coram populis.* Quis non videt hæc vi detorquenda eſſe, ut iſtis accommodentur? Demus tamen nihil intereſſe: quis miretur eamdem ſententiam ab uno & eodem Scriptore bis eſſe uſurpatam? Deum quidem id homini dixiſſe ait, verum non in colloquiis cum Moſe habitis, at potius cum mentes hominum intus voce ſua interpellat; quam cum audierimus, corda noſtra obdurari vetat. Fortaſſe & Jobo fuerat id a Deo ſignificatum per ſomnia aut viſa; cujusmodi multa & hic & alias ſæpe hominum animis ante Legem latam objiciebantur.

DE LIBRO PSALMORUM.

I. *Diſputatur de Auctore libri Pſalmorum. Variæ opiniones proponuntur.* II. *Plures varius temporibus fuiſſe videntur Libri hujus ſcriptores.* III. *Eſdras numerum Pſalmorum determinavit, eorumque volumen in Canonem dedicavit.* IV. *Probatur argumentis.* V. *Quæritur cur ordo Pſalmorum a temporum ordine diſcrepet.* VI. *Probatur Libri Pſalmorum γνησιότης & antiquitas.* VII. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VIII. *Secundum argumentum.* IX. *Tertium argumentum.* X. *Diſputatur de Pſalterio Salomonis a Johanne Ludovico de La Cerda edito.*

Diſputatur de Auctore libri Pſalmorum. Variæ opiniones proponuntur.

I. *Sciamus errare eos, qui omnes Pſalmos David arbitrantur, & non eorum quorum nominibus inſcripti ſunt.* Verba ſunt Hieronymi ad Cyprianum ſcribentis, & in ejus gratiam Pſalmum octogeſimum nonum explanantis; quem Pſalmum cum ſequentibus decem a Moſe ſcriptum eſſe docet. Clariora etiam hæc ex ejusdem Epiſtola ad Sophronium: *Pſalmos omnes eorum teſtamur Auctorum, qui ponuntur in titulis, David ſcilicet, Aſaph, & Idithun, filiorum Core, Eman Ezrahitæ, Moyſi, & Salomonis, & reliquorum quos Eſdras primo volumine comprehendit.* Eamdem tuetur doctrinam Auctor Synopſeos, quæ Athanaſio tribuitur; eamdem & Hilarius. Par eſt ſententia R. Davidis Kimchi, & magnæ Rabbinorum partis. Contradicit vero Theodoretus, aliique complu-

Hilar. Prol. in Pſalm.

res,

res, qua veteres, qua nuperi: iisque unicum Pſalmorum omnium auctorem, Davidem agnoſcunt. Philaſtrius etiam inter Hæreticos locat, qui ſecus ſenſerit. At titubat Auguſtinus, nunc totum Pſalterii opus uni Davidi adſcribens, velut in libris de civitate Dei; nunc novem ſolum Davidis proprios eſſe ſtatuens, reliquos quatuor Cantorum, quos ipſe ad id ſelegerat: velut in diſſertatione ad titulum primi Pſalmi. Variæ utrimque afferuntur rationes, quarum præcipua pars in ſequentibus excutietur.

Philaſtr. Hær. 126. Auguſt. de civit. Dei, l. 17. c. 14.

Plures variis temporibus fuiſſe videntur Libri hujus Scriptores.

II. Certum eſt jam inde a veruſtimis temporibus, ipſo etiam Noachico Diluvio antiquioribus, homines Dei præconia, victorias ſuas, & ſi quæ ſibi proſpera eveniſſent, hymnis, pſalmis, choris ac tripudiis, tympanis etiam, tubis, citharis, alioque muſico choragio celebrare fuiſſe ſolitos. Certum quoque carminum illorum compoſitionem viros aliquos ingenio ac eruditione præſtantes in ſe recepiſſe; id quod de Moſe non ſemel, ac de ipſius ſorore Maria legimus. Certum etiam hoc hominum genus divino ſæpe afflatum numine multa prædixiſſe. Talis Moſes, talis & David, & Jeremias, & Ezechiel, & Aggæus, & Zacharias. Inde eſt, quod apud profanas gentes a priſca ætate muſicam exercebant futurorum vaticinatores, & muſica Deo homines conjungere credebatur. Itaque vocabulo eodem Romanis dicebantur Vates, & qui funderent carmina, & qui futura prædicerent. Certum præterea carmina hujusmodi apud Ebræos, eaque potiſſimum quæ eſſent ſacra, crebra recitatione ita fuiſſe pervulgata, ut ea ſibi plurimi deſcriberent; curæque præſertim Levitis fuiſſe, uti exemplaria eorum, quæ Dei celebrarent laudes, in Templi tabulariis ſervarentur inter ſacra Volumina, quæ in Templo fuiſſe recondita & cuſtodita non uno loco Joſephus aſſeverat. Hinc deprompta Cantica pleraque, quæ in Libris ſanctis vel deſcripta ſunt, vel memorata. Hinc certa quædam pro tempore ſelecta a Levitis, quæ Symphoniaci in Templo cantarent. Singulis porro Hymnis auctorum nomina crediderim fuiſſe adſcripta, eorumque nominum partem aliquam temporum lapſu & hominum oblivione, aut librariorum oſcitantia intercidiſſe. Atque hinc porro evenit, ut Pſalmi aliquot ſint ἀνεπίγραφοι & ἀδέσποτοι (*inſcriptione, & auctoris nomine carentes.*) Cum autem penum hunc Pſalmorum locupletare ſatageret, quisquis poetica erat arte inſtructus, valde eum creviſſe probabile eſt; quem deinde in immenſum auxerunt David & Salomon, collato illuc magno carminum numero; ne videlicet tantis impenſis fundata ab eis domus Dei, tot ditata donariis, hac quoque parte liberalitatem eorum ac munificentiam deſideraret. Ipſe potiſſimum David in veterum Hymnis recognoſcendis ac digerendis, ſuis adjungendis, choris Symphoniacorum inſtruendis, melodiæ ac concentuum temporibus determinandis, cantoribus ipſis deligendis, omnique apparatu muſico comparando, egregiam operam navavit. Quod & a Salomone deinde factum eſt. Non parum etiam ſacram hanc apothecam a ſequenti ætate canticis differtam reor, quoad Templum a Chaldæis direptum & igne abſumtum eſt. Quo incendio maximam quoque congeſtarum cantionum partem conflagraſſe dubium non eſt. Poſtquam ventum eſt Babylonem, cum Deum pro ea quæ ſuppetebat facultate laudare vellent Ebræi, tum vero collectas exiſtimo paucas tot Pſalmorum reliquias, vel ex memoria, vel ex aliquorum, ſi forte, privatorum hominum codicillis. Atque hæc carmina illuſtri aliqua pietatis ſignificatione, aut artificii ſpecimine inſignia, aut ad ea, quæ eſſent ex uſu populi, poſtulanda a Deo, videntur præ aliis fuiſſe accommodata; ut quæ ex cantu frequenti inhæſiſſent memoriæ, aut digna fuiſſent habita a quibusdam, quæ in literas referrentur. Facit ad noſtram ſententiam inſigne hoc Pilaſtrii dictum: *Qui interpretati ſunt ſtudioſiſſime, hoc dixerunt, quod ſæpe exiſtente captivitate in Judæorum populo a Gentilibus propter idololatriam, (quia cum illis colebant Judæi & idola) inque his etiam Scripturæ divinæ inquirebantur & comburebantur a gentibus. Si quis autem abſcondiſſet de Pſalmis aliquid exiſtente pace, poſtmodum requirebantur a paucis ſanctis eadem divinæ Scripturæ: cumque invenirentur, accipientes poſtea qui erant illo tempore Sapientes, (quia non erant Propheta jam, ſed Sacerdotes timore detenti) juxta quod accipiebant a quibusdam, ita componebant & textum Pſalmorum, & ita ordine exponi jubebant.* Quamvis autem ad quinque ſupra mille carmina lucubraſſe Salomonem in ſacris Codicibus proditum ſit; attamen

Joſeph. Antiq. l. 7. c. 1. & l. 5. c. 1.

Phil. Hær. 126.

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men aut nulla eorum, aut perexigua pars ſervata eſt: ſive quod vulgi ſuperarent captum, ut ex Cantico Canticorum exiſtimare licet, ſive quod ad uſum chororum minime eſſent concinnati, ſive quod tam clari in iis non apparerent neque tam expreſſi pietatis ſenſus, quam in illis Davidis, quem *egregium Pſalten Iſrael* fuiſſe ſanctæ Literæ teſtantur. Ad hos præterea Hymnos, qui ex Templi excidio, ſic tanquam reliquiæ e naufragio tabulæ, emerſerunt, alii acceſſerunt, qui in vinculis Babylonicis, ad calamitates Iſraëliticæ gentis coram Deo deplorandas, a piis viris compoſiti ſunt: qualis ille eſt qui numero habetur centeſimus triceſimus ſextus, & quem titulus indicat eſſe Jeremiæ: *Super flumina Babylonis, illic ſedimus & flevimus, cum recordaremur Sion.* Nam quamvis ſubjunxerit Pſaltes: *Quomodo cantabimus canticum Domini in terra aliena?* non id tamen ita accipiendum eſt, quaſi in Babylonia Deo hymnos canere nefas ducerent Iſraelitæ, nec omnino per tot annos cecinerint ullos; ſed quod eo apparatu ac ſplendore id ipſis facere non liceret, quod olim Hieroſolymæ fieri ſolitum erat: nec ad juſſum Chaldæorum, auresque profanæ gentis demulcendas ſacras Deo cantiones recitare ac diſperdere ſuſtinerent. Sexageſimus quartus in fronte gerit hoc lemma: *Canticum Jeremiæ & Ezechielis populo transmigrationis, cum inciperet exire.* Mala etiam apud Chaldæos tolerata queritur Pſalmus ſeptuageſimus: *In te, Domine, ſperavi, non confundar in æternum: in juſtitia tua libera me & eripe me.* Sic & ſeptuageſimus tertius: *Ut quid Deus repulisti in finem? iratus eſt furor tuus ſuper oves paſcuæ tuæ.* Talis eſt & ſeptuageſimus octavus: *Deus, venerunt gentes in hæreditatem tuam, polluerunt Templum ſanctum tuum, poſuerunt Jeruſalem in pomorum cuſtodiam.* Ejusdem etiam generis eſt octogeſimus ſeptimus: *Domine, Deus ſalutis meæ, in die clamavi & nocte coram te*, quem a Joachimo editum tradunt aliqui, dum Babylone in cuſtodia attineretur: & octogeſimus octavus: *Miſericordias Domini in æternum cantabo*, quem ab eodem in libertatem reſtituto compoſitum ferunt. Talis & centeſimus primus: *Domine exaudi orationem meam, & clamor meus ad te veniat.* Adjectos eſſe & alios poſt ſolutam Captivitatem Pſalmos minime dubium eſt. Hujusmodi eſt centeſimus viceſimus quintus: *In convertendo Dominus captivitatem Sion, facti ſumus ſicut conſolati:* & centeſimus triceſimus ſeptimus: *Confiteor tibi, Domine, in toto corde meo, quoniam audiſti verba oris mei:* & centeſimus quadrageſimus ſeptimus: *Lauda anima mea Dominum; laudabo Dominum in vita mea, pſallam Deo meo quamdiu fuero.* Quid quod & totos quadraginta poſtremos, ab eo videlicet, cui titulus eſt: *Reverſionis Aggæi & Zachariæ*, in gratiam reditus Iſraelitarum e Babylonico exilio in patriam ſcriptos nonnulli arbitrati ſunt. Intolerabilis vero fuit Pauli Samoſetani, vecordis & impuri Hæretici ſupinitas, cum Pſalmos novitatis arguere auſus eſt, & poſt Chriſtum elaboratos aſſeverare. Quem errorem vix perſuaderi poſſem amplexos eſſe nonnullos de grege Anabaptiſtarum, uti factum ab iis eſſe fertur, niſi ab illorum impudentia, pari inſcitia & ſtupore conjuncta, omnia expectanda eſſe ſcirem. At opinionis hujus ineptiam & fatuitatem declarabit hæc a nobis inſtituta diſſertatio.

2. Reg. 23, 1.

III. Exemtis Babylonico ſervitio Iſraelitis, & in integrum reſtitutis, poſt inſtauratum Templi cultum, ſuadet nobis ratio Pſalmos quoque in Templo cantari ſolitos collegiſſe Eſdram, & ex Synagogæ magnæ auctoritate recognoviſſe, numerumque eorum ad centum quinquaginta determinaſſe; ſepoſitis fortaſſe aliquot, vel quorum incerta erat auctoritas, vel quos ad præſentem rerum ſtatum minus congruere cenſebat; eos in unum redegiſſe volumen, & in Canonem ſacrorum Librorum dedicaſſe; neque illuc poſtea ullos acceſſiſſe Pſalmos; quod fuiſſe creditum video aliquibus, qui ſeptuageſimum quartum, ſeptuageſimum octavum, & ſeptuageſimum nonum Antiochi temporibus adſcribunt. Nam totidem, quot nunc extant, interpretati ſunt ſeptuaginta Senes Antiocho vetuſtiores, uti priſcis traditionibus, teſte Hilario, ferebatur.

Eſdras numerum Pſalmorum determinavit, eorumque volumen in Canonem dedicavit.

Hilar. Prol. Explan. in Pſalm.

IV. Opinionis, quam hic proponimus, præcipua capita ſacræ ipſius Scripturæ teſtimoniis confirmantur. Quæ quoniam fere ſunt in propatulo, & obvia unicuique, ſupervacaneum foret ea colligere. Reliqua vero probantur ex ipſis Pſalmorum lemmatis, quibus eorum Auctores indicantur; aut ex

Probatur argumentis.

diſertis Pſalmorum verbis, rebusque illic aperte narratis, unde ipſorum ætas deprehenditur. Tales ii ſunt, quorum capita proxime attulimus: eos ſi quis perlegat accurate, rerum, quarum gratia ſcripti ſunt, a Davidicis temporibus longe diſſitarum clariſſima cernet monumenta. Centeſimum triceſimum ſextum adducam in exemplum. Qui enim Davidis ævo accommodari ea poſſunt: *Super flumina Babylonis, illic ſedimus & flevimus, cum recordaremur Sion:* ac ſequentia etiam, quæ palam edocent, & qui loquantur, captivi nempe; & cujates, Hieroſolymis nempe & Sione profecti; & a quibus capti, nempe a Babyloniis; & quo deducti, nempe Babylonem. Quæ ſi quis ad Davidis ætatem referre nitatur, idem Ararim in Parthia, Tigrim in Germania reperire poſſit. Par de centeſimo viceſimo quinto, atque aliis porro, quos ſupra indicavimus, eſto judicium. Auguſtinus qui in libris de civitate Dei totum Pſalmorum opus uni Davidi acceptum refert, hæc eum prophetice vaticinatum fuiſſe ait; quemadmodum Joſiæ regis non futurum duntaxat ortum & regnum, ſed nomen quoque Propheta quidam trecentis ante eventum annis prænuntiavit. Sed quorſum ad propheticas vaticinationes & miracula recurremus, cum nulla nos eo cogat neceſſitas? Exiſtimet Lector æquus, utra præferenda ſit ſententia, vel quæ rationibus pugnet, vel quæ excogitatis miraculis ſe tueri cogatur. Sed & ex Pſalmorum plurimorum lemmatis, ut dixi, de eorum quoque ætate fieri arbitrium poteſt. Velut ex illo, quod centeſimo triceſimo ſexto præfixum eſt: *Pſalmus David, Jeremiæ:* apud Septuaginta, τῷ Δαβὶδ, Ἱερεμίᾳ, manifeſtum eſt Pſalmum hunc Davidi adſcribi non poſſe, & Jeremiæ temporibus compoſitum fuiſſe. Verum quæſiverit aliquis, qui hæc Babylone concini potuerint a Jeremia, quem illuc cum aliis captivis deportatum non fuiſſe conſtat. Equidem a Jeremia ad captivos transmiſſum opinor, quam calamitati eorum deplorandæ lucubraverat. Pſalmo ſequenti hoc lemma præſcribunt editiones Septuaginta Interpretum: ψαλμὸς τῷ Δαβὶδ, ἐγγαῖος καὶ ζαχαρίᾳ. Per genitivum caſum plane videntur Pſalmi Auctores ſignificari. Quid hoc eſt igitur, τῷ Δαβὶδ; Ebraica habent, לדוד; Vulgata, *Ipſi David.* Sic alibi, לאסף, τῷ Ἀσὰφ: & לבני קרח; Septuaginta, τοῖς υἱοῖς Κορέ; Vulgata, *Filiis Core.* Exiſtimat Synopſeos Auctor, quicunque Pſalmi inſcripti ſunt, τῷ Δαβὶδ, hoc eſt, *Ipſi David*, ab aliis lucubratos, Davidis perſonæ fuiſſe aptatos. Sententiam hanc refellit Auguſtinus Soſpitatoris ipſius oraculo, qui Pſalmum centeſimum nonum Davidi tribuit, cum inſcriptus ſit, *Ipſi David.* Cenſuerunt vetuſtiores Magiſtri, quicunque Pſalmus præfixum haberet hoc lemma, לדוד, Davidem auctorem habuiſſe: verum hanc quoque opinionem rejicit Aben Ezra, & a Davide ſcriptum, aut Davidi adſcriptum ſtatuit: quibus addi velim, aut ex ejus formula & exemplo lucubratum eſſe. Id ſi ſit, quod veri ſane perquam ſimile eſt, jam liquet cur Pſalmus centeſimus triceſimus ſextus ita inſcriptus ſit: τῷ Δαβὶδ, Ἱερεμίᾳ; nimirum ut a Jeremia ſcriptus ſignificetur ad Pſalmorum Davidis exemplum; ac ſi diceres, Pſalmus Davidicus Jeremiæ. Ita *Syracoſio verſu* ludere ſe dicebat Virgilius, cum ad exemplum Theocriti Eclogas ſcriberet: ita & *Aſcræum carmen* ſe per oppida Romana canere, cum ad Heſiodi imitationem Georgica componeret: ita & *Cea nænia* munera retractare ſe ajebat Horatius, cum Simoniden Ceum imitaretur. Pſalmum centeſimum undecimum Aggæo & Zachariæ tribuit Vulgata Editio; nec non & centeſimum quadrageſimum quintum. Hunc & ſequentes duos iisdem adſcribunt Interpretes Septuaginta. Pſalmo ſexageſimo quarto hunc præfigit titulum Vulgata Editio: *Pſalmus David. Canticum Jeremiæ & Ezechielis populo transmigrationis, cum inciperent exire.* Hunc & quædam Septuaginta Interpretum editiones præferunt. Pſalmi ſeptuageſimi lemma hoc eſt: *Pſalmus David, filiorum Jonadab & priorum captivorum;* quod & apud Septuaginta Interpretes reperitur, & ad Joachinum regem Juda Babylonem a Nabuchodonoſore deportatum ſine dubio refertur. Ebræi Salomonem ſeptuageſimi ſecundi Pſalmi auctorem eſſe ferunt, quidam Pſalmorum trium, plurium etiam alii; Origenes Pſalmorum graduum. Pſalmi octogeſimi noni titulus hic eſt: *Oratio Moyſi hominis Dei*, quem & Septuaginta Senum interpretatio & Ebraica exemplaria exhibent; & Pſalmum ipſum Ebræi magno conſenſu volunt a Moſe fuiſſe cantatum, cum Deum placare vellet, Iſraelitis iratum

Auguſt. de civ. Dei, l. 17. c. 14.

Auguſt. de civ. Dei, l. 17. c. 14. Matth. 22. 42. & ſeq.

Virgil. Ecl. 6. & Georg. l. 2.

Hor. Carm. l. 2. Od. 1.

Orig. l. 3. περὶ ἀρχῶν.

iratum propter excitatam inter eos ab exploratoribus Terræ ſanctæ ſeditionem. Accedit ad hanc ſententiam Hieronymus in Epiſtola ad Cyprianum. Moſi itidem ſequentes decem Pſalmos adſcribunt Ebræi; adſcribunt & Hilarius, & Hieronymus; cum tamen de nonageſimo octavo Pſalmo verum id eſſe non poſſit, ut pote in quo ſit Samuelis mentio. Niſi Moſes ille fortaſſe unus fuerit ex cantoribus Davidis, ut viſum eſt Aben Ezræ: cui ne aſſentiar acit additum illud elogium, *Hominis Dei*, quod & in ſacris Literis alias Moſi tribui ſolet, & virum pietate inſignem notat. Nam quod reſpondent Hilarius, Hieronymus, & Auguſtinus, prophetice id a Moſe ſcriptum; ſalvo ſanctorum Patrum honore, ſine cauſſa mihi videtur dictum. Promtius enim & tolerabilius eſt, Pſalmum illum contra Ebræorum auctoritatem adjudicare Moſi, quam nulla urgente neceſſitate miracula & divinos vaticiniorum afflatus comminiſci. Pſalmum nonageſimum ſecundum, Adami canticum appellant Ebræi, & ab Adamo decantatum ſomniant matutinis primi ſabbathi horis, cum ſerotinis diei antecedentis eſſet creatus. Auctor R. David Kimchi. Adde reliquos adſcriptos Idithuni, filiis Core, Aſapho, Emani Ezrahitæ, & Ethani Eſrahitæ, quem ἐπὶ τῆς μετοικεσίας βαβυλῶνος (*temporibus Babylonicæ migrationis*) vixiſſe quidam ſuſpicati ſunt, ſed falſo, ut docent Interpretes, quos ne longior ſim, adiri jubeo. Valde etiam falleretur, ſi quis crederet hunc eſſe Ethanem Leviten, Caſaiæ filium, quem ex inſtituto ac juſſu Davidis muſicam artem tractaſſe Paralipomena aſſeverant: hic enim Levites fuit; ille de tribu Judæ. Huc facit inſigne Thalmudis & Maſoræ teſtimonium, quo Pſalmi omnes ab Adamo, Melchiſedecho, Abrahamo, Moſe, Emane, Idithuno, Aſapho, & tribus Core filiis, Aſere, Elcana, & Abiaſapho, Moſis conſanguineis & æqualibus dicuntur elaborati; a Davide vero in unum volumen collecti. Kimchio ad eamdem ſententiam præluxerunt Thalmudiſtæ. Is autem addit a Davide ipſo in quinque libros diviſum eſſet Pſalterium, ὥστε εἶναι τὸν ἕνα πεντάτευχον: *adeo ut ſit alter Pentateuchus*: inquit Epiphanius. Pſalmi vero ἀνεπιγράφοι (*ſine inſcriptione*) cui tribuendi ſint, non levem eſſe inter Rabbinos controverſiam teſtatur Aben Ezra. Hæc cum ita ſint, liquidum eſt optima me ratione dixiſſe, Davidis nimirum, Pſalmos omnes, ſed cantorum complurium.

Hilar. Prol. in Pſalm. Hier. Epiſt. ad Cypr.

Auguſt. de Civ. Dei, l. 17. c. 14.

1. Par. 15, 17, 19.

Thalmud. bab. bathr. c. 1.

Epiph. de pond. & meaſ.

V. Quod ad ordinem Pſalmorum attinet, qui a ſerie temporum palam diſcrepat, exiſtimaſſe quosdam refert Philaſtrius, eo ordine diſpoſitos fuiſſe Pſalmos a Sapientibus poſt Captivitatem, quo a ſanctis viris reperta ſunt; fortuito nempe, & tumultuario, cum Ethnici antea, tum rerum potirentur, conquiſitos eos cremaſſent, & funditus abolere tentaſſent. Mihi vero ea ineeſſit ſuſpicio, hoc ordine fuiſſe ab Eſdra a Synagoga magna digeſtos, quo in templo canebantur, prout nempe vel anniverſariæ feſtivitates, vel ſacrorum ratio poſtulabat. Inde eſt quod collocatæ ab Eſdra in ordinandis Pſalmis operæ Ebræi non meminerunt: quippe Pſalmos neque ipſe, neque Synagoga magna digeſſit, ſed quem in iis ſervari ſolere comperit ordinem, eumdem retinuit. At cum ait Auctor Synopſeos Eſdram in ordinem Pſalmos diſpoſuiſſe, eum intellige, quem uſus Templi, non temporum ſeries deſiderabat. Inde eſt etiam quod nullas numerorum notas his Pſalmis Ebræi veteres præfigebant; & quod priſcæ traditiones ferunt, auctore Hilario, incompoſitos eos, nec pro temporum diverſitate digeſtos, Esdram in unum volumen retuliſſe. Quod autem ex iisdem traditionibus ſubjungit Hilarius, Septuaginta Senes in numerum & ordinem Pſalmos redegiſſe, ſingulos quosque iis numeris adjungentes, quorum efficientia & vis argumento ſuo reſponderet, parum ſolidum eſt, quod cum pace & reverentia ſanctiſſimi viri dictum velim. Nihilo credibilius eſt quod ſubnectit, priores quinquaginta Pſalmos iis convenire, qui a vitiis ſele ad meliorem frugem recipiunt; ſequentes quinquaginta iis, qui jam aliquos fecerunt in pietate progreſſus; iis denique reliquos, qui ad ſummum virtutis apicem evaſere. Variis itidem virtutis ac pietatis gradibus vulgatam ac celebrem Pſalmorum in quinque partes diviſionem fuſa diſſertatione accommodat Gregorius Nyſſenus, & ad animorum emendationem, non ordinem temporum reſpexiſſe vult, qui Pſalmos ita digeſſerunt. At hæc quantumvis pie cogitata, vel ſola eorum lectio aperte refellit. Sed nec inter claſſium ſingularum Pſalmos ullam temporum rationem habitam videmus;

Quæritur cur ordo Pſalmorum a temporum ordine diſcrepet.

Philaſtr. Hær. 126.

Hilar. Prol. in Pſalm.

Greg. Nyſſ. l. 1. in Pſal. c. 5. & l. 2. c. 11.

videmus; quod facere potuiſſet Eſdras, etiam ſi varios pietatis gradus ſpectaſſet. Cæterum partitionem illam Pſalterii in partes quinque, quam ab Ebræis uſurpari ajunt Hilarius & Hieronymus, & quæ in eorum Libris hodieque adnotatur, Machabaicis temporibus haudquaquam vetuſtiorem reor.

Hilar. Prol. in Pſalm. Hier. Epiſt. ad Sop. r. & ad Cypr.

VI. Quod attinet ad Libri hujus γνησιότητα & antiquitatem, ea juxta principia noſtra facile ſtatuitur: genuinum quippe ab omnibus proxime & continuata ſerie ſequentibus ætatibus eſſe habitum probatur primum capite viceſimo ſecundo libri ſecundi Samuelis, quo totus Pſalmus decimus ſeptimus repræſentatur, & Davidi Auctori tribuitur. Tum capite ſequenti egregium ſe ipſe Iſraelis Pſalten appellat, quod non temere ab eo jactari docet Saulis hiſtoria. Pſalmum item quartum ſupra centeſimum, & deinde nonageſimum quintum capite decimo ſexto libri Paralipomenon prioris repetitos, ac in unum conjunctos reperias; quemadmodum Origenes obſervavit in Prologo Tomorum in Canticum Canticorum, & in Epiſtola ad Africanum. Poſterioris vero libri Paralipomenon ſeptimo capite, extat Canticorum Davidis aperti ſſima mentio: *Sacerdotes autem ſtabant in officiis ſuis, & Levitæ in organis carminum Domini, quæ fecit David Rex ad laudandum Dominum: Quoniam in æternum miſericordia ejus, hymnos David canentes per manus ſuas* Pſalmum indicat centeſimum quintum, cujus hoc eſt exordium: *Confitemini Domino quoniam bonus, quoniam in ſeculum miſericordia ejus:* quod & capite quinto, atque item viceſimo libri ejusdem, & capite tertio libri prioris Eſdræ, & decimo tertio libri Judith, & triceſimo tertio Jeremiæ, & tertio Danielis exhibetur. Cantica quoque Davidis viceſimo tertio capite libri ſecundi Paralipomenon memorantur: ejus vero organa atque ſermones, hoc eſt hymni, viceſimo nono capite. Notabilis imprimis ille locus libri prioris Eſdræ, quem mox attigi: *Fundato igitur a cæmentariis Templo Domini ſteterunt Sacerdotes in ornatu ſuo cum tubis, & Levitæ filii Aſaph in cymbalis, ut laudarent Deum per manus David regis Iſrael, & concinebant in hymnis, & confeſſione Domino; Quoniam bonus, quoniam in æternum miſericordia ejus.* Notabilis & ille e libro Eccleſiaſtici: *David de omni corde ſuo laudavit Dominum, & flere fecit cantores contra altare, & in ſono eorum dulces fecit modos.* Nec non & iſta e ſecundo Machabæorum: *Inferebantur autem inde-ſcriptionibus & commentariis Nehemiæ hæc eadem, & ut conſtruens Bibliothecam congregavit de regionibus libros, & Prophetarum, & David:* quibus Davidici hymni haud dubie ſignificantur. Toti etiam Pſalterii verſiculi in poſteriorum Prophetarum, aliorumque ſacrorum Scriptorum libris, tacito Auctoris nomine occurrunt. Initium Pſalmi primi retulit his verbis Jeremias: *Benedictus vir qui confidit in Domino, & erit Dominus fiducia ejus. Et erit quaſi lignum quod tranſplantatur ſuper aquas quod ad humorem mittit radices ſuas, & non timebit cum venerit æſtus. Et erit folium ejus viride, & in tempore ſiccitatis non erit ſolicitum, nec aliquando deſinet facere fructum.* Iſtud Iſaiæ: *Quoniam non infernus confitebitur tibi, neque mors laudabit te;* germanum eſt illius e Pſalmo ſexto: *Quoniam non eſt in morte qui memor ſit tui; in inferno autem quis confitebitur tibi?* Ex his decimi ſeptimi Pſalmi: *Et comminuam eos ut pulverem ante faciem venti: ut lutum platearum delebo eos,* manifeſto manavit illud libri ſecundi Samuelis: *Delebo eos ut pulverem terræ; quaſi lutum platearum comminuam eos atque confringam.* Eſt in libro Proverbiorum: *Initium viæ bonæ facere juſtitiam; accepta eſt autem apud Deum magis quam immolare hoſtias:* cui conſimile eſt hoc Eccleſiaſtæ: *Multo enim melior eſt obedientia, quam ſtultorum victima:* hæc ſuppeditavit Pſalmus quinquageſimus. Unde illa Iſaiæ: *Paravit Dominus brachium ſanctum ſuum in oculis omnium gentium, & videbunt omnes fines terræ ſalutare Dei noſtri?* nempe ex illis Pſalmi nonageſimi ſeptimi: *Salvavit ſibi dextera ejus & brachium ſanctum ejus. Viderunt omnes termini terræ ſalutare Dei noſtri.* Unde & iſta tranſtulit Jeremias: *Tu autem Domine in æternum permanebis, ſolium tuum in generationem & generationem?* ex his nimirum centeſimi primi Pſalmi: *Tu autem, Domine, in æternum permanes, & memoriale tuum in generationem & generationem.* Ait Iſaias: *Ecce omnes quaſi veſtimentum conterentur:* deinde; *Cœli ſicut fumus liqueſcent, & terra ſicut veſtimentum atteretur:* quippe ſcriptum legerat in centeſimo primo Pſalmo: *Initio*

2. Sam. 22, 1. Jerem. 17, 7. Iſa. 38, 18. Pſalm. 6, 6. Pſal. 17, 43. 2. Sam. 22, 43. Prov. 16, 5. Eccl. 4, 17. Pſalm. 50, 18. & ſeqq. Iſa. 52, 10. Pſal. 97, 1-3. Thr. 5, 19. Pſal. 101, 13. Iſa. 50, 9. & 51. 6. Pſal. 101, 25. & ſeqq.

1. Reg. 16, 18. 2. Par. 7, 6. 2. Par. 5, 13. & 20, 21. 1. Eſdr. 3, 11. Judith. 13, 21 Jer. 33, 11. Dan. 3. 89. 2. Par. 23, 18. 2. Par. 29, 26 1. Eſdr. 3, 10. 11. Eccli 47, 11.

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Initio tu, Domine, terram fundaſti, & opera manuum tuarum ſunt cæli. Ipſi peribunt, tu autem permanes, & omnes ſicut veſtimentum veteraſcent, & ſicut operiorium mutabis eos,
Eccli 14,18. *& mutabuntur.* Id & in librum Eccleſiaſtici translatum eſt: *Omnis caro ſicut fœnum*
Amoſ. 9, 2. *veteraſcet.* Ait Amos: *Si deſcenderint usque ad infernum, inde manus mea educet eos: & ſi aſcenderint usque in cœlum, inde detrahaм*
Pſal. 139, 8. *eos*: jam ante id cecinerat Pſaltes: *Si aſcendero in cœlum, tu illic es: ſi diſtendero in in-*
Pſal. 142, 4. *fernum, ades.* Comma hoc Pſalmi centeſimi quadrageſimi ſecundi: *Collocavit me in obſcuris, ſicut mortuos ſæculi*, ſic expreſſit
Thren. 3, 6. Jeremias in Threnis: *In tenebroſis collocavit me, quaſi mortuos ſempiternos.* Plura hujusmodi adnotarunt Interpretes: ſed hæc viro veritatis amanti, neque nimis pertinaci ſatis ſane ſint. Longe vero clarioribus teſtimoniis libro huic fidem conciliant Novi Teſta-
Matt. 13, 35. menti Scriptores. Quid his Matthæi diſertius: *Ut impleretur quod dictum erat per Prophetam dicentem: Aperiam in Parabolis os meum, eructabo abſcondita a conſtitutione*
Pſal. 77, 2. *mundi*: quæ Pſalmo ſeptuageſimo ſeptimo
Matt. 27, 35. deprompta ſunt? Quid & illis: *Ut impleretur quod dictum eſt per Prophetam dicentem: Diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem*: quæ haben-
Pſal. 21, 19. tur Pſalmo ſupra viceſimum primo? Verum omni penitus ambage præciſa ſic ipſe
Matth. 22, alibi: *Quomodo ergo David in ſpiritu vo-*
43. 44. *cat eum Dominum, dicens: Dixit Dominus Domino meo: Sede adextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum?*
Marc. 12, 36. quæ apud Marcum & Lucam iisdem verbis
Luc. 20, 42. Luc. 24, 44 referuntur. Alio loco apud Lucam ſic Chriſtus: *Neceſſe eſt impleri omnia quæ ſcripta ſunt in Lege Moyſi, & Prophetis, & Pſalmis de me.* Item Petrus Actorum primo.
Act. 1, 20. *Scriptum eſt enim in libro Pſalmorum: Fiat commoratio eorum deſerta, & non ſit qui inhabitet in ea, & epiſcopatum ejus accipiat alter.* Capite vero ſequenti quatuor e Pſalmo
Act. 2, 25. & ſeqq. decimo quinto commatia recitat; duo e
Act. 4, 25. Pſalmo ſecundo, capite quarto; unum in-
Act. 13, 33. didem capite decimo tertio. Davidis quoque ſuffragio Paulus ſe tuetur Epiſtolæ ad
Rom. 11, 9. Romanos capite undecimo & Epiſtolæ ad
Ebr. 3, 7. & 4, 12. Ebræos capite tertio; ejusdem vero ſententiam capite ſequenti uſurpat.

Jam ſi Ethnicorum ambiamus ſuffragia, hinc etiam nobis aliquid opis proveniet. Philopatridos Auctor, qui Luciano tribuitur, reſpexit ad verba iſthæc e Pſalmo centeſimo tertio: *Extendens cœlum ſicut pellem*, cum dixit: Pſal. 103, 3.
κατεχόμενος πάλαι παρ' ἡμῖν, ὅπερ ἔοικε τοῖς ὑπὲρ τὸν οὐρανὸν, ὡς ὄφεσιν ἐξάπλωσιν. *Eadem habe documentis quibus ad religionem Chriſtianam a me eruditus, ſiquidem vitam æternam concupiſcis: ſi cœlum nunquam pellem expandit.* Ex eodem Pſalmo, in quo omnem ſtyli ſui *ἀρχαιότητα καὶ ὄγκον* (*grandiloquentiam & ſublimitatem*) Propheta explicavit, nonnulla tranſtulit Numenius, quæ ab Euſebio adnotata Euſ. Præp. l. 11, & 13.
ſunt. Translata ſunt e Pſalmis in Orphica, quædam alia, quæ nec Euſebii diligentiam effugerunt. E celebri Pſalmi quinquageſimi Pſal. 50, 18. & ſeqq.
effato; ſupra a nobis commemorato, Charondæ Thuriorum legislatoris petitum illud reor, quod refert Porphyrius: *θεοὶ δ' οὐ χαίρουσι* Porphyr.
τῶν πονηρῶν θυσίαις τε καὶ δωρεαῖς: ἀλλὰ τοῖς τῶν περὶ ἀμψ.
ἀγαθῶν ἐκ δικαίων δικαίως τε καὶ καλῶς ἐκπορίζουσιν. ἀποχ. l. 2.
Dii non gaudent improborum ſacrificiis & impenſis, ſed juſtis & rectis bonorum virorum inſtitutis. Commati huic e Pſalmo quinquageſimo ſexto: *Filii homi-* Pſal. 56, 5.
num, dentes eorum arma & ſagittæ, & lingua eorum gladius acutus, gemina eſt ſententia iſta Solonis, qui linguam hominis nequam gladio eſſe acutiorem ſcifcit, & inter ejus effata fertur imprimis.

VII. His ſatis, ni fallor, comprobatis, *Refellantur argumenta Adverſariorum.*
ſupereſt ut aliqua diluamus pro more noſtro argumenta, quæ adverſus propoſitas opiniones vel objecta jam ſunt, vel objici certe poſſunt. Primum inde petitur, quod uni *Primum argumentum.*
Davidi Pſalmorum opus inſcribi ſolet, ac proinde ab uno Davide auctore profectum eſſe dicendum eſt. Id probant auctoritate Chriſti ipſius, qui cum ait apud Lucam: Luc. 20, 42.
Ipſe David dicit in libro Pſalmorum: Dixit Dominus Domino meo, ſede a dextris meis, totum Pſalterium Davidi videtur tribuere. Cui argumento ſic occurritur, Davidis nomine Librum inſcribi, qui ad plures pertinet; vel quod præcipuam Libri partem ipſe condiderit, quemadmodum Ciceronianarum Epiſtolarum volumen, etſi aliorum plurimorum Epiſtolis conſtat, uni tamen Ciceroni, cujus eſt major Epiſtolarum pars, tribuitur; vel quod in priscorum hymnorum delectu, novorum adjectione, totoque muſico inſtrumento adornando, Davidis ita

enituerit cura & induſtria, uti de ejus nomine tota Pſalmorum congeries appellata ſit. Qua reſponſione eo libentius utimur, quod eidem retundendo argumento ab Auctore Synopſeos adhibetur. Quod autem ſcribit alio loco, amicos Ezechiæ regis, ex ter mille Davidis Pſalmis, centum & quinquaginta ſelegiſſe, reliquos vero occuluiſſe, id ita accipio, tria illa Pſalmorum millia non a Davide lucubrata fuiſſe univerſa, ſed ab aliis ſcripta, ipſum in ordinem, ſuis etiam additis, diſpoſuiſſe. Quanquam & id mihi parum videtur veriſimile: cum certum ſit Pſalmos plerosque illuc deinde fuiſſe adjectos, qui nunc ſuperſunt, ut demonſtravimus; unde conficitur totidem priori numero detrahendos fuiſſe, ut ſemper numerus idem centum & quinquaginta conſtaret: quod vix ſane credibile eſt. Adde Hilarium in Prologo, non Pſalmos Davidis, ſed librum Pſalmorum appellandum decernere, atque ita ab Hieronymo & Auguſtino appellari.

Hier. Epiſt. ad Sophr. Auguſt. de civ. Dei, l. 17. c. 14.

VIII. Minime fugit Anabaptiſtas id argumentum, Pſalmorum librum hac ratione oppugnare ſolitos, quod Davidis ſibi nomen non præſcriberet: quod argumentum quam parum adverſus nos valeat, perſpicuum eſt; qui Librum uti Davidi adſcriptum non eſſe fatemur, ita adſcribi non debuiſſe pertendimus; quippe qui non eum ſolum, ſed alios plerosque auctores habeat. Quod autem addunt, unicum Pſalmum decimum ſeptimum vere eſſe Davidis; quippe qui ipſi tribuatur libro ſecundo Regum, capite viceſimo ſecundo, nos id non admittimus: nec enim minus vere Davidis eſt centeſimus nonus, quem Davidis eſſe Chriſtus ipſe docet; & alii quos eidem lemmata in codicibus Ebraicis, Græcis, & Latinis præfixa aſſignant.

Secundum argumentum.

Matt. 22, 43. 44.

IX. Conflatur tertium argumentum ex hac clauſula in qua deſinit Pſalmus ſeptuageſimus primus: *Defecerunt laudes David filii Jeſſe:* unde effici videtur ſuperiores Pſalmos eſſe Davidis, ſequentes vero aliorum. Hoc telo libri Pſalmorum dignitatem impugnabat Johannes Bodinus, ex perſona Salomonis Judæi, in tetro & exitiali opere de abditis rerum ſublimium arcanis. Cui argumento ſimile cudi poteſt ex his verbis, quæ capite viceſimo tertio libri ſecundi Regum Pſalmum Davidis decimum ſeptimum capite præcedenti deſcriptum excipiunt: *Hæc autem ſunt verba David noviſſima:* unde non abſque ſimilitudine veri aliqua concludi poteſt, non plures quam ſeptemdecim Pſalmos Davidem lucubraſſe. Prius argumentum ſic diſcutimus, poſtremum quidem Pſalmum ſeptuageſimum primum a Davide fuiſſe compoſitum, cum regnum Salomoni filio jam jam moriturus transſcriberet; at extra ordinem in Pſalmorum ſerie fuiſſe collocatum. Poſterius vero ſic excipitur, vel ex clauſula Pſalmi illius ſeptuageſimi primi apparere non in decimo ſeptimo Davidem loquendi vel canendi finem feciſſe; neque vero adnotationem illam, *Hæc autem ſunt verba David noviſſima*, ad antecedentia, verum ad ſequentia pertinere.

Tertium argumentum.

Bodin. de arcan. l. 5.

Diſputatur de Pſalterio Salomonis a Johanne Ludovico de la Cerda edito.

X. De Pſalmorum collectione agentibus nobis, minime prætermittendum eſt Salomonis Pſalterium, ex Auguſtanæ Bibliothecæ vetuſtiſſimis membranis ab Andrea Schotto deſcriptum, a Johanne Ludovico de La Cerda e Græco ſermone Latine redditum, & cum ejusdem Scholiis editum. Conſtat illud Pſalmis octodecim, Græce ſcriptis, ita tamen ut Ebraiſmum & Septuaginta Senum ſtylum referant. Salomonis nomen præfixum gerunt, his verbis: ψαλμὸς τῷ σολομῶν. *(Pſalmus Salomonicus.)* Quid de his ſtatuat Cerdanus incertus hæret, atque eo demum inclinat, ut vel Salomonis, vel viri ſacrarum literarum peritiſſimi, ex Salomonis perſona diſſerentis, fœtum eſſe ſtatuat. Ego vero Salomonis eſſe præciſe nego: nec enim tam auguſtum ſacræ antiquitatis monumentum, tamdiu, tantisque in tenebris jacuiſſe poſſe puto, ut aut Judæorum recentiorum ac veterum diligentiam effugeret, aut priſcorum Eccleſiæ Patrum, aut piorum hominum, aut doctorum denique, tam ſedula cura ſcrutantium quæcunque ad ſacra ſtudia promovenda pertinerent. Nam quis putet tam venerandas ſacrorum Codicum reliquias nulla aura afflaviſſe Origenem, aut Pamphilium, aut Euſebium, aut Hieronymum, qui tanto ſtudio priſca ſanctorum Voluminum exemplaria & interpretationes undique comparaverant? Tutius utique credi poteſt, Helleniſtæ alicujus opus eſſe, hominis in Librorum ſacrorum lectione detriti, plurimaque cum ex Davidicis Pſalmis, tum ex Iſaia, & Ezechiele, & aliunde etiam ad

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ad id opus mutuati. Ejusmodi enim figmentis ſæpe induſtriam ſuam exercuiſſe Helleniſtas eruditi ſciunt. Tempus aſſignare promtum non eſt : aliquanto tamen poſt Chriſti tempora ſcriptum reor ; alioquin ad notitiam ſanctorum Patrum perveniſſet. Salomonis autem perſonam Auctor aſſumſit, quod Pſalmos complures a Salomone ſcriptos intercidiſſe ſciret : non ut Lectoribus faceret fucum, & ab incautis pro genuina Salomonis lucubratione haberi vellet, ſed ut ſe ad imitationem Salomonis componeret, & ea ex illius perſona proferret, quæ ipſe proferre potuiſſet. Id indicat lemma iſtud, ψαλμὸς τῷ σολομῶν. *(Pſalmus Salomonicus.)* Non enim hic titulus, ut dixi, Salomonis hunc eſſe Pſalmum oſtendit, cui præfixus eſt, ſed Salomoni eſſe adſcriptum, ejusque perſonæ accommodatum. Quod autem a Judæo proficiſci hoc opus potuiſſe negat Cerdanus, quia quæ de Chriſto vaticinatur, religionem Chriſtianam adverſus Judæos firmant, de nihilo eſt ; nam & ei quem expectant Meſſiæ eadem Judæi tribuunt, & in Prophetarum libris ſimilia reperiuntur. Quod de octodecim illis Pſalmis a me dictum eſt, idem de eo Pſalmo dicendum arbitror, quem extra centum & quinquaginta Canonicorum numerum exhibent editiones Septuaginta interpretum, & Horologia Græcorum, quemque Synopſeos Auctor commemoravit, aliis de eo altum ſilentibus.

DE LIBRO PROVERBIORUM.

I. *Diſputatur de Auctore libri Proverbiorum. Variæ opiniones proponuntur.* II. *Compoſitio Libri hujus, unius eſſe videtur Salomonis, compilatio multorum poſterioris ævi, ordo & conſtructio Esdræ.* III. *Probatur eorum γνησιότης & antiquitas.* IV. *Refelluntur argumenta Adverſariorum. Primum argumentum.* V. *Secundum argumentum.* VI. *Tertium argumentum.*

Diſputatur de Auctore libri Proverbiorum. Variæ opiniones proponuntur.

I. HActenus per nubila fere & caliginem ſanctorum Codicum Auctores internovimus : ſic tamen ut etiam agnoverimus : Nunc vel perplexarum diſquiſitionum tricas eluctati, vel primævæ & obſcuræ veruſtatis prætergreſſi tenebras, in luce deinceps paulo majori verſabimur, nobiſque Scriptores ſacri ſe ipſi apertius cognoſcendos dabunt. Libri quidem Proverbiorum auctorem ſe in fronte operis profitetur Salomon : *Parabolæ*, inquit, *Salomonis, filii David, regis Iſrael.* Tum ab his verbis initium ducit viceſimum quintum caput : *Hæ quoque Parabolæ Salomonis, quas tranſtulerunt viri Ezechiæ, regis Judæ :* quæ ſic intelligo, ſequentes Parabolas eſſe quoque Salomonis, itidem ut ſuperiores ; verum a viris Ezechiæ fuiſſe collectas & deſcriptas ; non & præcedentes, quod exiſtimavit Interpres Arabs. Id enim ſonat Ebraica dictio & ita intellexerunt Interpretes Septuaginta, & Thargum, & R. Levi ben Gerſon. Deinde quorſum notationem hujusmodi in iſtū locum inſarſiſſent, cum præfigi debuiſſet decimo capiti, quod Parabolarum initium eſt, ſi ad omnes æque Parabolas pertinuiſſet ? Viri Ezechiæ, hoc eſt miniſtri, ii videntur fuiſſe Eliacim filius Helciæ, Sobna ſcriba, Johae filius Aſaph, a commentariis, & ipſe etiam fortaſſe Iſaias Propheta ; quem R. Moſes Kimchi, aliorum Judæorum opinionem ſecutus, non Proverbia ſolum, ſed & Eccleſiaſten, & Canticum Canticorum ſcripſiſſe affirmat. Triceſimi deinde capitis hoc exordium eſt : *Verba Congregantis filii Vomentis :* cum ita reddi debeat : *Verba Agur filii Jake : Prophetiam dixit vir ad Ithiel, ad Ithiel & Uchal.* Unde liquet aliam quoque eſſe hanc Proverbiorum mantiſſam, ab Agure γνησιολόγῳ collectam. Nomen ipſius in Septuaginta interpretum editione præfixum non eſt iis verbis, quæ illi adſcribuntur : at genuinum tamen eſt, cum in Ebraico exemplari, & in Vulgata, & in Thargum, & in Syro Interprete occurrat. Hunc fuiſſe ſapientem aliquem inter Ebræos Magiſtrum tempore Salomonis cenſet Aben Ezra, quod nulla probabili ratione nititur. Salomonem ipſum fuiſſe affirmant R. Nathan in Avoth, & R. Levi ben Gerſon. Perperam utique, nam de ſe ait Agur : *Stultiſſimus ſum virorum, & ſapientia hominum non eſt mecum : non didici ſapientiam, & non novi ſcientiam ſanctorum.* Quæ nullo pacto convenire poſſunt Salomoni de ſe hæc prædicanti in Eccleſiaſte : *Ecce magnus effectus ſum, & præceſſi omnes ſapientia, qui fuerunt ante me in Jeruſalem ; & mens mea contemplata eſt multa ſapienter, & didici.* Crediderim potius ſequiori eum ævo vixiſſe ſub regibus Judæ, & ex magna Salomonicarum Parabolarum

Prov. 30, 2, 3

Eccl. 1, 16.

rabolarum congerie collegiſſe aliquot, & pro captu digeſſiſſe; præfixo nomine ſuo ac elogio, quo quam abjecte de ſe, contemtimque ſentiret, declarare voluit. Sequuntur Lamuelis regis præcepta, quæ ab ultimi capitis initio exordiuntur; &, ut conjicio, in nono verſu deſinunt: nam cum reliqua capitis pars in mulieris fortis laudes excurrat, & in priori referat Lamuel, quicunque tandem ille ſit, quæ a matre acceperat, veriſimile non eſt mulierem illam, fortem quoque ipſam ac prudentem, ut vel ex his præceptis exiſtimari poteſt, mulieris prudentis præconia celebraſſe; quod perinde fuiſſet, ut ſi ſe ipſa laudibus exornaſſet. Præterea poſterior illa pars capitis a priore disjuncta in editione Septuaginta Interpretum reperitur. Denique Ebraicorum elementorum ordinem primæ ſingulorum verſuum literæ ſequuntur; & ut docet Auctor Commentariorum in Threnos Jeremiæ, qui tribuuntur Hieronymo, tetrametris jambicis concluduntur, cum nihil tale in ſuperioribus occurrat. Quis ſit ille Lamuel, multum diſputant Interpretes. Quidam Ezechiam eſſe putant, a matre Abia Zachariæ filia eruditum: R. Nathan in Avoth, aliique plures, Salomonem: quibus ut aſſentiar efficiunt iſta his conſimilia e quarto capite Proverbiorum: *Nam & ego filius fui patris mei tenellus, & unigenitus coram matre mea; & docebat me atque dicebat; Suſcipiat verba cor tuum, cuſtodi præcepta mea & vives.* Quid mirum autem, ſi ex aſſiduo cum Davide victu tantum ſapientiæ Bethſabea hauſerit? Fieri autem potuit ut Lamuelis nomine Salomon a matre appellaretur, quemadmodum Moſem Ebræi tradunt a parentibus & propinquis diverſa nomina habuiſſe. Verumtamen, ne quid diſſimulem, ex vitiatis & male acceptis lemmatis hujus verbis, nomen Lamuelis prodiiſſe non vana prorſus ſuſpicione conjici poſſe puto. Sic enim Septuaginta Interpretes: *λόγοι ἐρρήθησαν ὑπὸ θεοῦ. βασιλέως χρηματισμὸς, ὃν ἐπαίδευσεν ἡ μήτηρ αὐτοῦ. Sermones mei a Deo dicti ſunt. Reſponſum Regis, quem erudivit mater ſua.* Neque verſu quarto ſequenti Lamuelis exhibent nomen. Alii Interpretes, Syrus, Aquila, Theodotion, & Symmachus, in eodem referendo multum diſcrepant. Laudes porro illas mulieris fortis ſubjeciſſe Salomonem ipſum reor maternis præceptis, quaſi minerval & honorarium, propter doctrinam ab ea ſibi traditam. Quod autem ex viceſimo tertio verſu viceſimi quarti capitis, ubi hæc occurrunt verba: *Hæc quoque ſapientibus*, conjectant quidam, ſequentes Parabolas a ſapientibus aliquibus Ebræorum Magiſtris poſt Salomonem fuiſſe excogitatas & editas, ac ſi ſenſus ſit: Hæc quoque ſunt ſapientum; id mihi non probatur. Pluris eſt apud me Interpretatio Septuaginta Senum, quæ eſt hujusmodi: *ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγνῶναι πρόσωπον ἐν κρίσει οὐ καλόν.* Ubi τὸ *πρόσωπον* adventitium videtur, & extrinſecus intruſum: cum ita ad Ebraici exemplaris fidem omnino legendum ſit: *ταῦτα δὲ λέγω ὑμῖν τοῖς σοφοῖς ἐπιγνῶναι πρόσωπον ἐν κρίσει οὐ καλόν. Hæc autem dico vobis ſapientibus: cognoſcere perſonam in judicio non eſt bonum.* Sic legerunt Aquila, Theodotion, & Symmachus. Firmatur hæc Septuaginta Senum interpretatio pari allocutione, quæ apud eosdem extat paulo ſuperius: *τάδε λέγει ὁ ἀνὴρ τοῖς πεποιθόσι θεῷ. Hæc dicit vir iis qui Deo confidunt.* Eamdem ſequuntur & Chaldæus Interpres, & Syrus, & Arabs, & Vulgatus.

Prov. 4. 3. 4.

II. Utcunque ſe reſhabet, manifeſtum eſt hanc Parabolarum collectionem non ſimul ac ſemel fuiſſe compilatam, ſed variis temporibus, partim ante Ezechiam, partim Ezechiæ temporibus, partim & Aguris illius. Sic enim exiſtimo, cum ter mille Parabolas ſcripſiſſet Salomon, integram earum collectionem ante captivitatem Babylonicam in Templi tabulariis, & in doctorum piorumve hominum muſæis fuiſſe ſervatam: plurimos quoque ex ingenti hoc numero aliqua in ſuos usus excerpſiſſe, quædam etiam memoriæ commendaſſe. Crematis deinde in clade Hieroſolymitana codicibus, quibus deſcriptæ continebantur univerſæ Salomonis Parabolæ, cum Scripturarum ſacrarum diſperſas deinde reliquias Esdras in patriam redux colligere inſtituiſſet, ex ingenti Parabolarum numero aliquot tantum particulas, vel fortuito, vel ſtudioſorum aliquorum, ſanctorumve virorum diligentia, vel quod verius eſt certo Dei nutu flammis exemtas nactus eſt. Ac priora quidem viginti quatuor capita crediderim operis totius fuiſſe exordium; quale in ipſo Salomonis exemplari habebatur. Suadet id rerum ordo & contextus. Tu modo poſtremos viceſimi quarti capitis verſus excipias

Compoſitio Libri hujus unius aſſerebatur Salomonis, compilatio multorum poſteriorum ævo, ordo & conſtructio Esdræ.

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excipias, qui cum reliquis capitibus ſede ſua moti varias trajectionibus laborant. Reliqua ex ſuperſtitibus, quæ reperiri ab Esdra potuerunt, compilationibus illuc adjecta ſunt. Igitur totius Proverbiorum libri unus Salomon auctor vere dicendus eſt: & priora quidem viginti tria capita, cum viginti duobus primis verſibus capitis viceſimi quarti, nulla ſui parte multata ſunt; ſed talia extare videntur, qualia a Salomone deſcripta fuerunt. Reliquorum ſeptem capitum compilatio, cum poſtrema viceſimi quarti parte, ex multorum ſcriniis petita eſt, & Parabolis hinc inde ex toto Salomonis opere excerptis conſtat. Partium illarum collocatio, & in Librum hunc quem habemus conſtructio, Esdræ eſt, vel Synagogæ magnæ potius, cujus auctoritate Esdras ſacrorum Librorum recenſum egit. De ſola illa parte quæ Aguris eſt, oboriri poteſt ſuſpicio: ſed & hanc quoque Salomonis eſſe minime dubitabit, quisquis reputabit cum animo ſuo, ad tanti Regis & tanto cultu ac veneratione inter Ebræos habiti effata non paſſuros fuiſſe gentis illius Magiſtros obſcuri hominis ſententias adjungi. Scio ſuſpicatos eſſe nonnullos, non omnes illas ſententias repertorem habuiſſe Salomonem, ſed ex vetuſtiorum Scriptorum libris ab eo fuiſſe deſcriptas; quod nulla cauſſa dictum eſt: nec enim video quamobrem ſapientiſſimo & eruditiſſimo Regi, ac divinis dotibus inſtructiſſimo, Parabolarum aliquot inventionem invideamus. Jam vero ad Septuaginta Senum interpretationem quod ſpectat, in qua ultimorum ſeptem capitum, cum viceſimi quarti parte poſtrema, ordo miris modis perturbatus eſt & confuſus, factum id reor propter disjunctionem verſuum & ſententiarum, quæ ita diſcretæ ſunt ab invicem, ut altera alterius opem minime poſcat. Hinc eveniſſe puto, ut earum alio alioque ordine pro libitu ſuo diſponendarum licentiam ſibi Helleniſta aliquis ſumſerit, in poſtremis præſertim capitibus; quorum diſpoſitionem Salomonis non eſſe cum vulgo notum eſſet, idem licere ſibi credidit, quod in his alii jam ſarcinatores attentaverant. Ex aliquo igitur hujus generis codice, atque ita ab Helleniſtis perverſo propagata eſſe arbitror, quæ ſuperſunt, Septuaginta Interpretum exemplaria; quamvis ipſos in primigenia ſua ſcriptione Ebraicorum codicum ordinem affectatos eſſe non dubitem.

III. Bene vero eſt quod ex hac Parabolarum adjectione opinioni noſtræ accedit robur, verusque Libri auctor deprehenditur. Nam cum ſic ordiatur viceſimum quintum caput: *Hæ quoque Parabolæ Salomonis, quas tranſtulerunt viri Ezechiæ regis Juda*, quod & in Ebraico exemplari legitur, & in Septuaginta Senum interpretatione, omnino hinc efficitur, & ſuperiores Parabolas fuiſſe Ezechiæ antiquiores, & a Salomone eſſe profectas; & eas quæ ſequuntur ad initium usque triceſimi capitis, Ezechia haudquaquam eſſe recentiores. Operis præterea ætatem indicat comma iſtud e libro Eccleſiaſtis, quem poſt Parabolas a Salomone compoſitum eſſe Rabbini conſentiunt: *Cumque eſſet ſapientiſſimus Eccleſiaſtes, docuit populum, & enarravit quæ fecerat, & inveſtigans compoſuit Parabolas multas.* Quibus conſonat & iſtud e tertio Regum: *Locutus eſt quoque Salomon tria millia Parabolas.* Atque id ad hunc tantummodo, quem habemus, Parabolarum librum referendum eſſe vult Hieronymus in Quæſtionibus Ebraicis: *Locutus eſt*, inquit, *Salomon tria millia Parabolarum. In Proverbiis enim verſus nongenti & quindecim continentur, in quibus etiam continentur tria millia Parabolæ.* Aliter Joſepho viſum eſt, qui Parabolarum libros ter mille a Salomone ſcriptos ait; atque eos in Hieroſolymitano deinde excidio flammis periiſſe Rabbini docent. Plane Scripturæ ipſi repugnat Joſephus, quæ non ter mille Parabolarum libros, ſed Parabolas ter mille a Salomone conſcriptas eſſe docet: neque tamen Hieronymo aſſentior, qui eo quem habemus Proverbiorum libro ter mille Parabolas putat contineri. Rationem ducat attentus Lector, & arbitrium faciat. Credi ſatius eſt, quod dixi, magnum Parabolarum numerum temporis injuria periiſſe. Ex hoc præterea Libro in alios poſterioris ævi Codices ſacros ſententias aliquot & Parabolas videmus fuiſſe traductas. Velut illa, quæ habetur Proverbiorum decimo ſeptimo capite: *In facie prudentis lucet ſapientia: oculi ſtultorum in finibus terræ*, in Eccleſiaſtis librum non ſemel translata eſt. Translata & illuc eſt iſta e viceſimo ſexto capite: *Qui fodit foveam, incidet in eam.* Hæc quæ jacet in primo Proverbiorum capite: *Pedes eorum ad malum currunt, & feſtinant ut effundant ſanguinem*, tota apud Iſaiam reperitur. In Eccleſiaſticum vero tot indidem

Probatur ejus auctoritas & antiquitas.

Eccl. 12, 9.

3. Reg. 4, 32

Joſeph. Antiq. l. 8. c. 2.

3. Reg. 4, 33

Prov. 17, 24 Eccl. 2, 14 & 8, 1.

Prov. 26, 27. Eccl. 10, 8.

Prov. 1, 16.

Iſa. 59, 7.

sententias deprompsit Sirachides, ut singula adnotare, hominis sit tempori suo non satis parcentis. Talis ea est e decimo Proverbiorum capite: *Qui annuit oculo, dabit dolorem: & stultus labiis verberabitur:* & ista e capite duodecimo: *Melior est pauper & sufficiens sibi, quam gloriosus & indigens pane:* & paulo post: *Qui operatur terram suam, satiabitur panibus:* necnon & illa e decimo septimo capite: *Servus sapiens dominabitur filus stultis:* & illa e capite decimo octavo: *Qui prius respondet quam audiat, stultum se esse demonstrat & confusione dignum:* & hæc e capite vicesimo primo: *Melius est habitare in terra deserta, quam cum muliere rixosa & iracunda:* & hæc quoque e vicesimo secundo capite: *Melius est nomen bonum, quam divitiæ multæ:* nec multo post; *Qui pronus est ad misericordiam, benedicitur; de panibus enim suis dedit pauperi:* & ista quoque e sequenti capite: *Noli subtrahere a puero disciplinam: si enim percusseris eum virga, non morietur:* & hæc denique e vicesimo septimo capite: *Oculi omnium insatiabiles.* Reliquas prætermitto.

Prov.10,10. Eccl.27,25. Prov. 12,9. Eccl.10, 30. Prov.12,11. Eccl.20, 30. Prov.17, 2. Eccl.10, 28. Prov.18,13. Eccl. 11, 8. Prov.21,19. Eccl. 25,22. Prov.22, 1. Eccl. 7, 2. Prov.22, 9. Eccl. 31,28. Prov.23,13. Eccl. 30, 1. Prov.27,20. Eccl. 14, 10. Prov.27,10. Prov.30, 21. 22.

Transeamus ad Ethnicos Scriptores, in quibus nec pauciora, nec obscuriora deprehenduntur ex libro Proverbiorum arcessita testimonia. Hinc expressit illud Theognis, quod extat decimo tertio capite; *Qui cum sapientibus graditur, sapiens erit:* & hoc Sophocles e capite decimo nono: *Divitiæ addunt amicos plurimos;* & istud etiam capite vicesimo quarto: *Time Dominum, fili mi, & regem.* Euripideum illud de Pace: γάνται δ' ἐχθρὰ, τέρπεται δ' ἐπτανδία, ubi videtur postulare sensus, ut legatur, τέρπεται δὲ παιδί· *Luctibus inimica est; hilaritate autem gaudet:* illud, inquam, simile hujus est e Proverbiorum duodecimo capite: *Qui pacis ineunt consilium, sequitur eos gaudium.* Meretricem foveam esse profundam dixerat Salomon: hinc Anaxilaus de Phryne: ἡ δὲ Φρύνη τὴν Χάρυβδιν οὐχὶ πόῤῥω τι ποιεῖ· *Phryne autem Charybdin non procul præstat.* Eusebius assumtum esse in septimum Platonis librum de legibus demonstrat illud: *Memoria justi cum Laudibus & nomen impiorum putrescet;* quod legitur capite decimo libri Proverbiorum: in tertium vero de republica illud: *Mendicitatem & divitias ne dederis mihi;* quod habetur tricesimo capite, quodque Alexis Comicus & Horatius in carmina sua transtulerunt. Quod qui aliena rapiunt, semper in egestate futuros

Prov.13,20. Prov.19,4. Prov.14,21. Prov.22,20. Prov.23,27. Euf. Præp. l.12. Prov. 10, 7. Prov. 30, 8. Hor. Carm. l. 2. Od. 10.

pronuntiasset Salomon in Proverbiis, hinc Menander raptores sæpe cum dedecore repulsum & multatum iri ait. Quod invidiam putredinem ossium appellasset, hinc φθόνον σηπεδόνα τῶν ὀστέων, *invidiam quæ putredinem & labem inducit*, dixit Menander. Timeri idem jubet servi imperium, quod & capite Proverbiorum tricesimo jusserat Salomon. Quod de antiquitate Sapientiæ capite octavo prædicat, id apud Eusebium repetit Aristobulus, qui Ptolemæi Philometoris temporibus floruit. Istud ejusdem effatum: *Qui accipit mutuum, servus est fœnerantis*, a Græcis & Latinis usurpatum est. Usurpatum & istud: *Mulierem fortem quis inveniet?* & id quodque: *Quæsivit lanam & linum*, in vetusto mulieris fortis elogio laudi datum videmus. Sed neque hic omittendum, quod legitur in libro Juchasin, Aristotelem librorum Salomonis, opera Alexandri, compotem factum, multa ex iis decerpsisse, suosque exornasse.

Prov.12,24. Prov.14,30. Prov.30,22. Euf.Præp. l.13. Prov. 22, 7 Prov. 31, 10. 13. Musæ Lap. l.2.Mem.27.

IV. Facit ad dignitatem & existimationem Libri hujus, quod fere nullis impiorum hominum argumentis est oppugnatus. Unis, quod equidem sciam, Rabbinis, qui credita sibi esse jactant eloquia Dei, in dubium vocatus est, ac fere e sacrorum Librorum censu expunctus: & fecissent, si non aliqua in eo essent nacti, quæ ad Legis commendationem opportuna esse judicarunt. Id in Thalmude, tractatu Sabbathi, secundo capite, diserte scriptum extat. Verum quod inde conflari potest argumentum, indidem dissolvitur: nam quod id facere cogitarunt, nec fecerunt tamen, indicio est nefariam ipsorum voluntatem vi veritatis fuisse oppressam, & utrimque pensitatis rationibus Libri tandem γνησιότητα & sanctitatem eos agnovisse.

Refelluntur argumenta Adversariorum. Primum argumentum.

V. Temperare mihi non possum, quin hic Disputatoris Theologo-Politici veternum excutiam, qui Proverbia hæc collecta fuisse putat tempore secundi Templi, vel certe Josiæ regis; hoc argumento, quod capite vicesimo quarto dicatur: *Hæc etiam sunt Salomonis Proverbia, quæ transtulerunt viri Ezechiæ, regis Juda.* Quia quædam Salomonis Proverbia ab Ezechiæ regis viris sunt collecta, hinc concludit acutus ille Philosophus collecta ea esse secundi Templi, vel Josiæ certe regis ævo. Cui pro responsione bonam mentem precamur.

Secundum argumentum.

VI. Notabile porro illud est, apud vetu-

Tertium argumentum.

stos

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ſtos Eccleſiæ Patres eodem vel σοφίας vel πανσοφίης σοφίας, vel πανσοφίης nomine affici, & librum illum Proverbiorum, & Eccleſiaſten, & Canticum quoque Canticorum nec non & librum Sapientiæ, & Sirachidæ Eccleſiaſticum, ut erudite nuper demonſtravit doctiſſimus Joannes Baptiſta Cotelerius, in Notis ad Epiſtolas Clementis. Thalmudiſtæ quidem libros Proverbiorum, & Eccleſiaſtis appellant, שנים ספרי חכמה, *duos libros ſapientiæ*: quod & Maimonides expreſſit in Jad Chazacah, libro de fundamentis Legis: unde videtur effici incertas eſſe & ancipites Librorum illorum circumſcriptiones, qui uno eodemque ſignantur titulo; & minorem eorum eſſe dignitatem, quibus promiſcua eſt & communis inſcriptio cum Sapientia & Eccleſiaſtico, quorum controverſa fuit & dubia auctoritas. Quibus tantum abeſt, ut Libri hujus, ac Eccleſiaſtis, & Cantici elevetur fides, ut inde potius accreſcat, eosque Salomonis eſſe pateat. Sic enim exiſtimo, & veriſimillimum eſt, omnibus Salomonis ſcriptionibus Sapientiæ nomen fuiſſe præfixum, quod Salomon ipſe Sapiens cognomine appellaretur. Porro & Eccleſiaſticus fœtus eſſe Salomonis a multis creditus eſt, & vere ex ipſius doctrina ac ſcriptis proveniſſe infra a me demonſtrabitur.

Thalm. in Bab. bathr. Maim. de fund. Leg. c. 6. §. 12.

DE LIBRO ECCLESIASTIS.

I. *Diſputatur de Auctore libri Eccleſiaſtis. Varia opiniones proponuntur. Salomoni adſcribitur.* II. *Probatur ejus γνησιότης & antiquitas.* III. *Refelluntur argumenta Adverſariorum. Primum argumentum.* IV. *Secundum argumentum.* V. *Tertium argumentum.* VI. *Quartum argumentum.* VII. *Quintum argumentum.*

Diſputatur de Auctore libri Eccleſiaſtis. Varia opiniones proponuntur. Salomoni adſcribitur. Grot. in Eccl. 1. & 12. 11. Eccl. 1, 16.

I. A Vulgata doctorum hominum, recentium ac veterum, ſententia, qui librum Eccleſiaſtis Salomoni tribuunt, receſſit Grotius, & eum Zorobabeli adſcripſit. Thalmudiſtæ vero capite primo Babæ bathræ, ab Ezechia lucubratum volunt, quem de ſe putant locutum his verbis, quæ Librum inchoant: *Verba Eccleſiaſtæ, filii David, regis Jeruſalem*: cum Zorobabelem ex perſona Salomonis hæc pronuntiaſſe Grotius pertendat. Verum ut id Ezechiæ accommodari poſſe demus, eane itidem ipſi poterunt nos venire: *Locutus ſum in corde meo dicens: Ecce magnus effectus ſum, & præceſſi omnes ſapientia, qui fuerunt ante me in Jeruſalem?* Eccl. 1, 9. 10. Num Salomonem Ezechias ſapientia præceſſit? Quomodocunque ſalvant iſta, aut ad ſententiam ſuam flectant; qui ex inſigni iſta ſe clauſula expedient: *Cumque ſapientiſſimus eſſet Eccleſiaſtes, docuit populum & enarravit quæ fecerat, & inveſtigans compoſuit Parabolas multas: quæſivit verba utilia, & conſcripſit ſermones rectiſſimos ac veritate plenos?* Quibus hæc adde: *Cuncta tentavi in ſapientia: dixi, Sapiens efficiar:* & hæc quoque: *Et appoſui cor meum, ut ſcirem ſapientiam:* Eccl. 7, 24. Eccl. 8, 16. nec non & iſta: *Inveni amariorem morte mulierem, quæ laqueus venatorum eſt, & ſagena cor ejus; vincula ſunt manus illius;* & iſta etiam: *Magnificavi opera mea, ædificavi mihi domos, & plantavi vineas, feci hortos & pomaria, & conſevi ea cuncti generis arboribus, & extruxi mihi piſcinas aquarum, ut irrigarem ſylvam lignorum germinantium; poſſedi ſervos & ancillas, multamque familiam habui, armenta quoque & magnos ovium greges ultra omnes qui fuerunt ante me in Jeruſalem; coacervavi mihi argentum & aurum, & ſubſtantias regum & provinciarum: feci mihi cantores, & cantatrices, & delicias filiorum hominum, ſcyphos & urceos ad vina fundenda, & ſupergreſſus ſum opibus omnes qui ante me fuerunt in Jeruſalem; ſapientia quoque perſeveravit mecum.* Eccl. 7, 27. Quæ in Salomonem ita quadrant, ut expreſſius notari non potuerit: nam toties iterata illa ſapientiæ ab eo affectatæ laus, unius illius propria eſt, & velut χαρακτηριστικὸν ἴδιωμα (*nota peculiaris & propria, qua ab aliis diſcernitur.*) Teſtis Deus ipſe, cujus hæc verba ſunt ad Salomonem: *Ecce feci tibi ſecundum ſermones tuos, & dedi tibi cor ſapiens & intelligens, in tantum ut nullus ante te ſimilis tui fuerit, nec poſt te ſurrecturus ſit. Sed & hæc quæ non poſtulaſti, dedi tibi, divitias ſcilicet & gloriam, ut nemo fuerit ſimilis tui in regibus, cunctis retro diebus.* 3. Reg. 3, 12. 13. Ergo in Libro eodem hoc ornatur elogio: *Et præcedebat ſapientia Salomonis ſapientiam omnium Orientalium & Ægyptiorum, & erat ſapientior cunctis hominibus.* 3. Reg. 4, 30. 31. Libros ſcripſit & Parabolas Salomon, uti ſcripſiſſe dicitur in Eccleſiaſte. Damnoſas quoque mulierum illecebras, quas ibidem criminatur, expertus eſt: *Cumque jam eſſet ſenex, depravatum eſt cor ejus per mulieres, ut ſequere-* 3. Reg. 11, 4.

tur Deos alienos. Quæ notæ ad Ezechiam haudquaquam aptari poſſunt: Multo etiam validius ex his confutatur R. Moſis Kimchi ſententia, qui Judæos aliquot affectatus, confectionem Libri hujus Iſaiæ adſcripſit.

Probatur ejus juniores & antiquitas.

II. Sed & ſequentibus proxime ſeculis cognitus hic Liber & uſurpatus eſt. Nam pronuntiati iſtius e primo capite: *Generatio præterit, & generatio advenit*, germanum illud eſt Sirachidæ: *Generatio alia finitur, & alia naſcitur.* Sententia hæc Eccleſiaſtis: *Non eſt enim homo juſtus in terra, qui faciat bonum & non peccet*, Salomoni tribuitur in libro Regum. Multa ex eodem libro Eccleſiaſtis ad Ethnicos manaſſe a Grotio obſervatum eſt. Nam Sirachida antiquior Homerus cum dixit: σὺν τε δύ' ἐρχομένω, *Duo ſimul euntes*, annon reſpexiſſe videtur ad illud Eccleſiaſtis: *Melius eſt ergo duos eſſe quam unum?* Theognis cum dixit:

Eccl. 1, 4. Eccl. 14, 19. Eccl. 7, 21. 3. Reg. 8, 46. Hom. Iliad. x. Eccl. 4, 9.

ἄρχὴν μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον.
φύντα δ' ὅπως ὤκιστα πύλας ἀΐδαο περῆσαι.
Optimum hominibus omnino non naſci,
Natum vero quam citiſſime portas Orci penetrare.

referre eum voluiſſe dicas hæc Eccleſiaſtis: *Et laudavi magis mortuos quam viventes, & feliciorem utroque judicavi qui nec dum natus eſt:* atque item iſta: *Melior eſt dies mortis die nativitatis:* quod effatum Euripides quoque uſurpavit. Qui cum ſcriberet:

Eccl. 4, 2. Eccl. 7, 2.

ὦ λαμπρὸς αἰθὴρ, ἡμέρας ἀγνὸν φάος
ὡς ἡδὺ λεύσσειν.
O lucidum æthera! diei purum lumen
Cernere quam ſuave eſt!

& rurſum: ἡδὺ γὰρ τὸ φῶς βλέπειν, *Suave enim eſt lucem cernere:* nonne ipſis fere verbis rependit illud Eccleſiaſtis: *Dulce lumen, & delectabile eſt videre Solem?* Horatianum denique iſtud:

Eccl. 11, 7.

Quid ſit futurum cras, fuge quærere; & Quem ſors dierum cumque dabit, lucro Appone:

Hor. Carm. l. 1. Od. 9.

& rurſum hoc:

Tu ne quæſieris ſcire, nefas, quem mihi, quem tibi Finem Dii dederint, Leuconoe:

Hor. Carm. l. 1. Od. 11.

numquid ex hoc expreſſum dicas: *Quid neceſſe eſt homini majora ſe quærere, cum ignoret quid conducat ſibi in vita ſua, numero dierum peregrinationis ſuæ, & tempore quod velut umbra præterit? aut quis ei poterit indicare quid poſt eum futurum ſub ſole ſit?* Tum ad iſtud etiam capitis ſequentis: *Laudavi igitur lætitiam, quod non eſſet homini bonum ſub Sole, niſi quod comederet, & biberet, atque gauderet; & hoc ſolum ſecum auferret de labore ſuo in diebus vitæ ſuæ, quos dedit ei Deus ſub Sole:* alluſiſſe videtur eadem Ode Horatius:

Eccl. 7, 11. Eccl. 8, 15.

Sapias, vina liques, & ſpatio brevi
Spem longam reſeces: dum loquimur, fugerit invida
Ætas: carpe diem quam minimum credula poſtero.

Quibus & iſta ejusdem conſonant:

Hor. Carm. l. 3. Od. 29.

Ille potens ſui,
Lætusque deget, cui licet in diem
Dixiſſe, vixi; cras vel atra
Nube polum, pater, occupato,
Vel ſole puro.

Refellitur argumentum Adverſariorum. Primum argumentum.

III. At graviſſimis argumentis Libri hujus oppugnatur dignitas & γνησιότης, quorum validiſſimum cuditur ex allatis proxime verbis, quibus ad vitam belluarum ritu transigendam incitantur homines, & ad fruendas voluptates, quæ ex guſtu, aliisque corporeis ſenſibus percipiuntur: quaſi ſit unicus ille vitæ fructus, neque aliud laborum ſuorum ac virtutis præmium homo ſperare poſſit. Quod non ſemel hoc Libro iteratum reperias. Sed & hæc graviora: *Idcirco unus interitus eſt hominis & jumentorum, & æqua eſt utriusque conditio: ſicut moritur homo, ſic & illa moriuntur: ſimiliter ſpirant omnia, & nihil habet homo jumento amplius. Cuncta ſubjacent vanitati, & omnia pergunt ad unum locum: de terra facta ſunt, & in terram pariter revertuntur. Quis novit ſi ſpiritus filiorum Adam aſcendat ſurſum; & ſi ſpiritus jumentorum deſcendat deorſum? & deprehendi nihil eſſe melius quam lætari hominem in opere ſuo, & hanc eſſe partem illius. Quis enim eum adducet, ut poſt ſe futura cognoſcat?* Similia ſunt iſthæc: *Viventes enim ſciunt ſe eſſe morituros; mortui vero nihil noverunt amplius, nec habent ultra mercedem, quia oblivioni tradita eſt memoria eorum:* & iſta quoque: *Quodcunque facere poteſt manus tua, inſtanter operare; quia nec opus, nec ratio, nec ſapientia, nec ſcientia erunt apud Inferos, quo tu properas.* Quæ ſunt ejusmodi, ut priſci Ebræorum Rabbini non tantum in Thalmudici libri ברכות capite tertio, auſi ſint dicere Eccleſiaſten manus contaminare, ſed de eo etiam repudiando penitus & abjiciendo

Eccl. 3, 19. & ſeq. Eccl. 9, 5. Eccl. 9, 10.

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ciendo aliquando deliberaverint; quemadmodum est in Thalmudico tractatu Sabbathi, secundo capite, & apud Maimoniden in More Nevochim, & Aben Ezram; nec alia re absterriti sint, quam quod initium Libri & finis Legi consentiant. Factum id ab iis narrat quoque Hieronymus. At Philastrius scribit, quamobrem Librum rejicerent. Neque desunt hac ætate homines in sacris Voluminibus non tam vitiorum suorum medelam, quam impietatis patrocinium quærere soliti, qui his quæ mox adduximus verbis errores suos tueantur. Enimvero parum attente sunt in Libri hujus lectione versati: in quem si altius penetrassent, non ex sua sententia proferre ea Salomonem reperissent. Is enim est Ecclesiastæ scopus propositus, ut de finibus bonorum & malorum differat. Varias itaque statim ab initio profert opiniones, easque ad examen se suum revocasse, ac tandem repudiasse ait: & in ea demum acquievit, quæ Deum timendum ac mandata ejus observanda esse tradit. Nam postquam prioribus quatuor capitibus argumentum id in varias excusit partes; tandem ita concludit: *Custodi pedem tuum ingrediens domum Dei, & appropinqua ut audias: multo enim melior est obedientia, quam stultorum victima, qui nesciunt quid faciunt mali. Ne temere quid loquaris, neque cor tuum sit velox ad proferendum sermonem coram Deo. Deus enim in cœlo, & tu super terram; idcirco sint pauci sermones tui. Multas curas sequentur somnia, & in multis sermonibus invenietur stultitia. Si quid voviſti Deo, ne moreris reddere: displicet enim ei infidelis & stulta promissio, sed quodcunque voveris, redde. Ne dederis os tuum, ut peccare facias carnem tuam, neque dicas coram Angelo, Non est providentia: ne forte iratus Deus contra sermones tuos, dissipet cuncta opera manuum tuarum. Ubi multa sunt somnia, plurima sunt vanitates, & sermones innumeri: tu vero Deum time.* Quibus impiorum hominum susurros, & vanas adversus Deum, Deique providentiam disputationes aperte præcidit; Dei vero timorem ac reverentiam, tum & devoti Deo ac simplicis animi obsequium commendat. Septimo deinde capite sic differit: *Lustravi universa animo meo, ut scirem, & considerarem, & quærerem sapientiam & rationem; & ut cognoscerem impietatem stulti, & errorem imprudentium. Ecce hoc inveni, dixit Ecclesiastes, unum & alterum, ut invenirem rationem, quam adhuc quærit anima mea, & non inveni. Solummodo hoc inveni, quod fecerit Deus hominem rectum, & ipse se infinitis miscuerit quæstionibus. Quis talis ut sapiens est, & quis cognovit solutionem verbi?* Tum sequenti capite: *Et apposui cor meum ut scirem sapientiam, & intelligerem distentionem quæ versatur in terra. Et intellexi quod omnium operum Dei nullam possit homo invenire rationem, eorum quæ fiunt sub Sole. Omnia hæc tractavi in corde meo, ut curiose intelligerem. Sunt justi atque sapientes, & opera eorum in manu Dei; & tamen nescit homo utrum amore an odio dignus sit, sed omnia in futurum servantur incerta.* Idem alibi: *Quomodo ignoras quæ sit via spiritus, & qua ratione compingantur ossa in ventre prægnantis, sic nescis opera Dei, qui fabricator est omnium.* Ex his agnoscitur de rerum caussis & finibus diu multumque animo suo disputasse Salomonem; quæcunque autem mente agitaverat, exposuisse hoc Libro; quorum omnium ea tandem est conclusio, inanes esse ac frivolas, damnosas etiam ac exitiales hujusmodi disquisitiones; non aliter vero sedatum iri motus illos animi ac fluctuationes, quam si nos supremo Dei arbitrio permittamus. Ex eo etiam quod repugnantia quædam attulerit hoc Libro, demonstratur varias ipsum de finibus rerum sententias proponere voluisse. Velut cum ait: *Melior est canis vivus leone mortuo:* supra tamen dixerat: *Et laudavi magis mortuos quam viventes, & feliciorem utroque judicavi qui nec dum natus est:* & alio loco: *Melior est dies mortis die nativitatis.* Scripsit quinto capite: *Hoc itaque visum est mihi bonum, ut comedat quis & bibat, & fruatur lætitia ex labore suo, quo laboravit ipse sub Sole:* contra vero septimo capite: *Melius est ire ad domum luctus, quam ad domum convivii.* Scripsit alibi: *Lætare, juvenis, in adolescentia tua:* tum statim subjicit: *Adolescentia & voluptas vana sunt.* Quæ si omnia ex sua ipsius sententia Salomon definivisset, inconstantiæ ac levitatis merito argueretur. De exitu vero animæ, ejusque immortalitate ac futura vita quid opinatus sit, diserte ipse declarat his verbis: *Scito quod*

Hier. in fine Comm. in Eccl. c. 12. Philastr. Hær. 130.

Eccl. 4, 17. & 5, 1. & seq.

Eccl. 7, 26. & seq.

Eccl. 8, 17 & 9. 1. 2.

Eccl. 11, 5.

Eccl. 9, 4.

Eccl. 4, 2.

Eccl. 7, 2.

Eccl. 5, 17.

Eccl. 7, 3.

Eccl. 11, 9. 10.

Eccl. 11, 9. Eccl. 12, 7. *quod pro omnibus his adducet te Deus in judicium:* & iſtis quoque: *Antequam revertatur pulvis in terram ſuam unde erat, & ſpiritus redeat ad Deum qui dedit illum:* & his denique, in quibus totius diſputationis finem facit, & unde ipſius certo debet Eccl. 12, 13. ſpectari opinio: *Deum time, & mandata ejus obſerva; hoc eſt enim omnis homo: & cuncta quæ fiunt, adducet Deus in judicium pro omni errato, ſive bonum, ſive malum illud ſit.* Quæ quo majoris eſſent momenti in animis legentium, doctiſſimos viros a ſe conſultos eſſe, & ex eorum ſententia Librum a ſe con- Eccl. 12, 11. ſcriptum ait: *Verba ſapientum*, inquit, *ſicut ſtimuli, & quaſi clavi in altum defixi, quæ per magiſtrorum conſilium data ſunt a paſtore uno.* Conſuli jubeo ſuper hoc argumento Greg. M. Dial. 4. c. 4. Gregorium magnum, cujus hæc tantum aſferam, cætera ſtudio Lectoris relinquam: *Hic liber idcirco Concionator dicitur, quia Salomon in eo quaſi tumultuantis turbæ ſuſcepit ſenſum, ut ea per inquiſitionem dicat, quæ fortaſſe per tentationem imperita mens ſentiat. Nam quot ſententias quaſi per inquiſitionem movet, quaſi tot in ſe perſonas diverſorum ſuſcipit. Sed Concionator verax, velut extenſa manu omnium tumultus ſedat, eosque ad unam ſententiam revocat, cum in ejusdem Libri termino ait: Finem loquendi omnes pariter audiamus: Deum time, & mandata ejus obſerva: hoc eſt enim omnis homo.*

Secundum argumentum.

IV. Dixi ſuperius Librum hunc a Thalmudiſtis Ezechiæ acceptum ferri: cujus opinionis rationes cum quærerem, hæ mihi ad animum occurrebant: quod Regum quarto 4. Reg. 18, 5. de Ezechia hæc legantur: *In Domino Deo Iſrael ſperavit: itaque poſt eum non fuit ſimilis ei de cunctis regibus Juda, ſed neque in his qui ante eum fuerunt:* & iſta ſecundo Paralipomenon: 2. Par. 32, 27. & ſeq. *Fuit autem Ezechias dives & inclytus valde, & theſauros ſibi plurimos congregavit argenti, & auri, & lapidis pretioſi, aromatum, & armorum univerſi generis, & vaſorum magni pretii; apothecas quoque frumenti, vini, & olei, & præſepia omnium jumentorum, caulasque pecorum, & urbes ædificavit ſibi; habebat quippe greges ovium & armentorum innumerabiles, eo quod dediſſet ei Dominus ſubſtantiam multam nimis:* & hæc 2. Par. 30, 26. libro eodem, de feſto Azymorum ab Ezechia celebrato: *Factaque eſt grandis celebritas in Jeruſalem, qualis in diebus Salomonis, filii David, regis Iſrael, in ea urbe non fuerat.* Eccleſiaſtes dicitur filius David; ita & Ezechias hoc ipſo Paralipomenon libro: *Fecitque quod erat placitum in conſpectu Domini, juxta* 2. Par. 29, 2. *omnia quæ fecerat David pater ejus.* קהלת denique appellatus eſt, ſive ἐκκλησιαστὴς hoc eſt Canticonator; vel συναγωγεύς, hoc eſt, Qui congregat: quippe Ezechias, *Adduxit Sacerdotes atque Levitas, & congregavit eos in plateam orientalem*, & ad eos hæc verba fecit, quæ viceſimo nono capite libri ſecundi Paralipomenon referuntur: præterea *Perre-* 2. Par. 29, 4. & ſeq. *xerunt curſores ex ejus imperio, & principum ejus, in univerſum Iſrael & Judam, juxta id quod Rex juſſerat, prædicantes: Filii Iſrael revertimini ad Dominum*, aliaque ſubjungentes, quæ cum iſtis ſequenti Libri ejusdem capite recitantur. At cum a decem Tribubus, mandata regis Judæ ſpernentibus deriderentur curſores iſti, Regi ipſi a quo mittebantur, & cujus verbis populum alloquebantur, Concionatoris nomen per ridiculum & cavillum imponere potuerunt. His conjecturis, quantum ſuſpicione aſſequi poſſum, niti potuit Thalmudiſtarum opinio. Verum ut Librum hunc extorquerent Salomoni, Ezechiæ vero tribuerent, præter argumenta quibus Ezechiæ opus eſſe poſſe probant, alia afferenda erant, quibus Salomonis eſſe non poſſe probarent: quod non faciunt. Nos vero initio diſputationis hujus oſtendimus, iis ſignatum eſſe & expreſſum notis Libri hujus ſcriptorem, quæ uni Salomoni conveniunt. Quod ſi in cauſſæ ſuæ patrocinium Thalmudiſtæ afferant præfixam viceſimo quinto capiti Proverbiorum clauſulam, ſupra a me adnotatam, qua ſubnexæ Parabolæ a viris Ezechiæ collectæ eſſe & deſcriptæ dicuntur; nos reſpondebimus hac clauſula viris Ezechiæ, non Ezechiæ ipſi adſcribi Parabolarum quarundam collectionem, non compoſitionem: etiamſi vero earundem compoſitionem concederemus Ezechiæ, non recte inde colligi libri Eccleſiaſtis lucubrationem huic quoque eſſe tribuendam. Adde recentiores Rabbinos a Thalmudiſtis hac in parte diſcedere; quippe qui a Salomone adoleſcente ſcriptum doceant Canticum Canticorum, Proverbia ab eo jam ætate maturo; Eccleſiaſten vero ab eodem ſene, cum ipſum anteactæ vitæ, & ſcelerum muliebribus illecebris admiſſorum pæniteret. Unde prodiiſſe videtur

videtur tritum inter illos adagium, quod legitur in Jalkut; Hominem dum adolescens est, cantilenas fundıtare; dum vir, parabolas; senem factum, sermones de vanitate rerum. Rationes cur libros illos Rabini adscriberent Salomoni, optimas habuerunt; cur diversis eorum confectionem ætatibus definirent, longe futilissimas; quod, inquiunt, Cantico nomen duntaxat suum intexuerit, in Proverbiorum fronte se Regem Israel; Regem vero in Jerusalem initio Ecclesiastis se appellaverit; quæ Rabinicum salem sapiunt. Dixissent Cantici argumentum, stilum, ac compositionem, juvenilis animi studiis convenire; in Proverbiis virilem quamdam & constanti ætate dignam gravitatem apparere; in Ecclesiaste, hominis longo rerum usu subacti, ac humanæ vitæ rerumque mortalium vanitatem experti & edocti, & pristinarum noxarum pœnitudine tacti, & senilem prudentiam adepti sensus esse expressos; nos quidem facile consentientes haberent.

Tertium argumentum.

V. Quæ rationes ad Ecclesiasten Ezechiæ adjudicandum valent, eæ ad oppugnandam Grotii sententiam, quo Zorobabelem operis hujus constituit artificem, invalidæ sunt: cum enim eum ex Salomonis persona a Zorobabele scriptum doceat, minime in Zorobabele reperire necesse est, quæ de se Libri Auctor prædicat. Superest igitur ut argumenta perpendamus, quibus in eam sententiam Grotius adductus est. Cum autem duo veniant probanda, alterum Salomonis non esse scriptionem hanc; alterum esse Zorobabelis, (nec enim probare satis esset opus esse Zorobabelis; nam si paris momenti argumentis probatur opus esse posse Salomonis, pluris esse debet postrema hæc sententia, ut quæ non modo tot interpretum consensu, sed ratione etiam nitatur; cum credibilius sit, ut pote usitatius, Librum a se elaboratum nomine suo auctorem inscripsisse, quam alienum ei falso præfixisse) Zorobabelis esse Grotius mera conjectura probavit, putare se dicens *Pastorem*, qui *Verba sapientium per magistrorum consilium* collegisse se ait undecimo commate postremi capitis, eum esse Zorobabelem; filium vero ipsius Abiudem, quem versu sequenti alloquitur. Quæ cur ad Zorobabelem potius referat quam ad Salathielem, aut Eliacimum, aut alium quemcunque de posteris eorum, causam prorsus nullam video. Cur autem Salomoni Librum eripieret, hoc habuit argumentum, quod in eo multa occurrant vocabula, quæ non alibi quam in Daniele, Esdra, & Chaldæis Interpretibus reperiuntur. Ego vero hanc peregrinarum vocum copiam a Salomone ipso provenire potuisse reor; nam cum Librum scripserit jam senex, ut Ebræi tradunt, & verisimile est, eo jam tempore mulierum extranearum, Ægyptiarum, Moabitidum, Ammonitidum, Idumæarum, Sidoniarum, & Hethæarum ingentem numerum Hierosolymam traduxerat, seleque ita illis permiserat, ut quæ pristinos illos ritus & avitam inquinarunt religionem, mirum non sit patriam quoque ipsius loquelam corrupisse; ad quam rem quantum mulebris sexus valeat, quotidiana experientia compertum est. Ut omittam per mihi levem videri causam, quamobrem sacrorum Scriptorum patria aut ætas vocentur in dubium, cum novæ aliquæ & inusitatæ dictiones in iis occurrunt. Ac si nobis omnes puri & sinceri Ebraismi voces cognitæ sint, quas ex sola sanctæ Scripturæ lectione perspectas habere possumus; ac non sæpe pro peregrinis habeamus, quæ vernaculæ fuerunt ac gentilitiæ. Vidit hoc pro solertia sua Maimonidis filius, & confessus est. *Constat*, inquit, *nos hodie linguæ nostræ* (Ebræam notat) *non usque adeo peritos esse; & modos ac rationes uniuscujusque linguæ esse varias ac multiplices.* Quot enim inter Ebræos vocabula fuisse putandum est, assiduo usu contrita, ac penitus domestica, quæ a sacris Scriptoribus nusquam adhibita sunt, quod eorum adhibendorum nulla se dederit occasio? Quod si ex illis unus aliquis voces ab aliis neglectas usurpaverit, ac eas deinde in Chaldaicis, si forte, aut Arabicis nanciscamur scriptionibus, meritone ideireo aut Chaldæum, aut Arabem dicemus Scriptorem, qui vulgo Judæus fuerit habitus, aut recentiorem, qui antiquus? num potius est ut dicamus voces illas cum Chaldæis aut Arabibus Judæos habuisse communes, quorum inter loquelas magnam affinitatem fuisse certum est? Ergo ut de Scriptoris ætate aut patria certius ex loquela arbitrium fieri possit, non voculæ sufficiunt aliquot, sed stilus, locutiones, & alienarum dictionum numerus, spectanda sunt. Atque hoc non de Ecclesiastis

Maimon. in More nev. Part. 2. c. 67.

solum

ſolum libro, ſed de reliquis etiam Voluminibus ſacris dictum velim.

Quartum argumentum. Eccl. 8, 2.

VI. Ad noſtram opinionem labefactandam uſurpari quoque poteſt iſtud e capite Eccleſiaſtæ octavo: *Ego os Regis obſervo*, quod de ſe Salomon profiteri non potuit, qui Rex fuit, nec ullum ipſe Regem obſervandum habuit. Adhiberi hic poſſet Hieronymi expoſitio, non alium Regem quam Deum ipſum ſignificari cenſentis. Verum omnino legendum *obſerva*; ſic enim Interpretes Septuaginta: τόμα βασιλέως φύλαξον. *Os Regis obſerva.* Ita & Thargum, & Syrus, & Arabs; & hunc ſubeſſe ſenſum admonet ipſe Hieronymus. Quod autem Ebraica habent אני, de nihilo eſt: nec enim id ſibi vult, *Ego obſervo*, alioqui legendum foret, שמר אני, in Benoni; cum legatur שמר אני, in Imperativo: *Ego obſerva*, hoc eſt, *Ego tibi præcipio, ut obſerves*; nam accentus διαστολὴ indicat ſejungendum eſſe אני a ſequentibus.

Quintum argumentum. Luth. ſerm. Convіv. de libr. Vet. & Novi Teſt.

VII. Minime vero hic ſeria reſponſione refellere dignum eſt, quod de Eccleſiaſte dixit Lutherus: *Eccleſiaſtes liber non eſt plenus; multa habet abrupta; neque ocreis, neque calcaribus indutus; hoc eſt nullam habet perfectam ſententiam: equitat in arundine longa ſicuti & ego, dum eram in monaſterio.* Quisquis enim animum attentum, Spiritus ſancti gratia, luce, & afflatu implorato, ad eum legendum appulerit, nihil in eo ſalebroſum, nihil abruptum, nihil inane aut imperfectum, ſed plena omnia & integra reperiet.

DE CANTICO CANTICORUM.

I. *Diſputatur de Auctore Cantici Canticorum. Variæ opiniones proponuntur. Salomoni adſcribitur, ejusque probatur γνησιότης & antiquitas.* II. *Refelluntur argumenta Adverſariorum. Primum argumentum.* III. *Secundum argumentum.* IV. *Tertium argumentum.* V. *Quartum argumentum.*

Diſputatur de Auctore Cantici Canticorum. Variæ opiniones proponuntur. Salomoni adſcribitur

I. Auctor Cantici Canticorum, qui Salomon eſſe tam certis deprehenditur argumentis, & tanto ſcriptorum omnium conſenſu agnoſcitur, in dubium tamen a nonnullis vocatus eſt. Thalmudiſtæ Ezechiæ, ipſiusque familiaribus adſcribunt, ut eſt in Baba bathra: quorum auctoritatem ſecutum conjicio R. Moſem Kimchi, aliosque, qui ab Iſaia Propheta ex Canticis Salomonis excerptum illud fuiſſe ſuſpicati ſunt, ut pote qui inter Ezechiæ familiares cenſeri poſſit. At Rabbini recentioris ævi a Salomone ſcriptum eſſe ſtatuunt, cum juvenili floreret ætate, quæ ætas amoribus magis dedita eſt; uti Proverbia, cum grandior eſſet natu; Eccleſiaſten, cum jam conſenuiſſet, ſicut a me paulo ſuperius dictum eſt. Titulus quidem operis, cum in Ebraico exemplari, tum in Septuaginta Senum interpretatione, Salomonem auctorem indicat. Loquens inducitur Salomon cum Sulamitide, Sponſus cum Sponſa: quæ a Salomonis nomine Sulamitis nomen habet. Salomonem ipſum hæc ſcripſiſſe facile creditur, quem carminum, non quinque millia, ut ſcribunt Irenæus, & Synopſeos Auctor, & Hieronymus, & ut habent quædam Vulgatæ Interpretationis editiones, ſed quinque ſupra mille compoſuiſſe docent libri Regum; & quem *in cantilenis, & proverbiis, & comparationibus, & interpretationibus miratas eſſe terras* Sirachides tradit. Reliquis autem abſumtis, vel in Hieroſolymitana clade & Babylonico exilio, vel aliis quibuscunque temporibus, hoc ab interitu ſervatum fuit; ſive ſingulari Dei nutu, quod hoc egregio dramate ſuus erga Iſraeliticam gentem, vel erga humanam animam, vel Chriſti ergo Eccleſiam amor exprimeretur; ſive propter eximiam operis elegantiam, quæ talis eſt, nihil ut in eo genere ſimile Theocritus, aut Catullus elaborarint. Nam ſi quasdam ſimilitudines ac translationes excipias paulo audaciores, ut eſt uſus gentium illarum, conſuetudini noſtræ minus congruens, tot porro veneres, tot lepores, motus tam molles ac ἐμφατικὰς (*vim affectuum exprimentes*) tam expreſſas, tam decoras imagines rerum, tam aptam & convenientem colloquentibus perſonis Sponſi ac Sponſæ, & juvenum ac virginum choris orationem invenies, ut merito ab Ebræis nobiliſſimum & eximium Canticum, & Canticorum Canticum appelletur. Quamobrem prudenter ab illis factum reor, cum viris ſolum jam ævo maturis Libelli hujus lectionem permiſerunt; ne in laſciviam prona ſponte ſua adoleſcentium ætas, ad arcanos ſenſus minime penetrans, illecebris ad amoris delicias invitaretur. Partim autem ex hac cauſſa,

ejusque probatur γνησιότης & antiquitas.

Iren. l. 4. c. 45. Hieron. Quæſt. Ebr. in 3. Reg. 3. Reg. 4, 32. Eccli. 47, 18.

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cauſſa, partim ex operis brevitate eveniſſe puto, ut inſequentium ætatum Scriptoribus ſacris vix ulla operis hujus veſtigia appareant: ſed ex iis quæ diximus ſatis perſpicitur ipſius antiquitas, & ex eo præterea quod in priſcum Canonem receptum eſt, & quod interpretatione ſua cum reliquis Voluminibus ſanctis id complexi ſunt Senes Septuaginta. Atque id ad inſtituti operis rationem ſatis ſuperque eſt.

Refelluntur argumenta Adverſariorum. Primum argumentum.

II. Cæterum ita offendit nonnullos amatorium hoc ſcriptionis genus, ſecretiora nuptiarum arcana, lenesque amantium ſub noctem ſuſurros aperte revelans, ut a Deo auctore profectum, & divino afflatu conſcriptum plane negarent. Fuerunt in ea ſententia priſci quidam Hæretici, quos Theodoretus & Philaſtrius commemorant: fuerunt deinde & Anabaptiſtæ, nec ab ea receſſit Caſtalio. Verum ut Chriſtianos Interpretes præteream, qui latentia illic myſteria pie & ſagaciter fuerunt ſcrutati, ita de eo ſenſit Rabinorum omnium doctiſſimus & ſapientiſſimus Moſes ben Maimon, & Moſe hoc antiquior Chaldæus Paraphraſtes, ut amatorii illius διαλεκτῶ *(colloqui)* ſpecie, Dei erga dilectum ſibi ac fidelem populum amorem ſignificari affirmarint. Igitur Ebræi Philoſophiam Ethicis, Phyſicis, ac Theologicis diſciplinis contineri ſciſcunt: quas cum poſteris Salomon tradere vellet, multis expoſuiſſe libris, quorum plerique diuturnitate perierunt; ac Ethica quidem, libris Proverbiorum & Eccleſiaſtis, aliisque per Parabolas digeſtis; Phyſica vero, libris ad Hiſtoriam plantarum & animalium pertinentibus; Theologica denique Cantico Canticorum. Id ipſis videtur perſuaſiſſe tertius liber Regum, quo inter lucubrationes Salomonis משלים, שירים, & Diſputationes de rebus phyſicis commemorantur. Perſuaſit fortaſſe & ipſe Salomon, cum in libro Proverbiorum ſapientiam ſe *deſcripſiſſe tripliciter* ait. At Chriſtiani Interpretes Canticum Canticorum ad Theologiam uno conſenſu referentes, & Proverbiorum librum ad Ethicen; Eccleſiaſten ad Phyſicen pertinere volunt. Multa in id argumentum diſſerit Origenes; & Logicen præterea, quæ cum reliquis conſerta, connexaque eſt, a Salomone quoque libris iisdem traditam fuiſſe demonſtrat: atque hinc Græcos Philoſophos doctrinam ſuam quatuor in partes diſcreviſſe; laudem inde ac gloriam, ſic tanquam ex proprio invento, quærentes, quod Salomoni inventori totum debebatur. Hunc locum transtulerunt Theodoretus & Hieronymus.

Theodor. Præf. Expl. in Cantic. Philaſtr. Hær. 131.

3. Reg. 4, 32. 33.

Prov. 22, 20.

Orig. Comm. in Cantic.

Theodor. Explan. in Cantic. Hieron. in Eccl. 1, 1.

III. Quamvis autem Dei nomen in hoc Cantico nusquam extet, quod cauſantur aliqui, ſub Sponſi tamen perſona latere Deum ipſum dicimus; atque hic Salomonis nomen, Pacifici nimirum, & amato ſibi populo pacem optantis & conciliantis, uſurpare: nec magis Libri hujus auctoritati officere id poſſe, quam libro Eſther, qualem habent Ebræi, in quo etſi nulla de Deo mentio eſt, opus tamen ſancti Spiritus eſſe creditur.

Secundum argumentum.

IV. Cur autem Ezechiæ familiaribus id adſcripſerint Thalmudiſtæ, nullam aliam poſſum comminiſci cauſſam, quam quia libri Proverbiorum pars quædam ab ipſis collecta eſt, ut ſupra diximus; & Ezechiæ ipſi libri Eccleſiaſtis compoſitionem iidem Thalmudiſtæ cenſuerunt eſſe adſcribendam. Verum nemo non videt, a Proverbiis & Eccleſiaſte ad Canticum quam ſit ἀκολουθον τόπημα. *(inconſequens propoſitio.)* Sin ſuſpicetur aliquis, inde fortaſſe opinatos eſſe Thalmudiſtas, non Salomonis opus eſſe Canticum, ſed Salomoni affictum, & ex ejus perſona compoſitum, quod in Libri titulo nomini Salomonis, non ה aut של, quæ notæ ſunt genitivi, ſed ל, quæ ſervit dativo, præfigatur: ſciat ille traditum eſſe a Grammaticorum filiis, articulum ל, non dativum ſolum, ſed genitivum etiam & accuſativum aliquando notare. Ita capite primo libri primi Regum לידוד vertunt Septuaginta τῦ κυρίυ; & primo Malachiæ capite, ליעקב, vertunt iidem τῦ Ἰακώβ. Sciat is quoque Pſalmos qui initio præfixum habent לדוד, a priſcis ipſis Rabbinis Davidi auctori adſcribi, ut obſervavi ſupra. Itaque hoc loco Cantici, Vulgata editio habet, *Salomonis*. Ita & Thargum, & Syrus, & Arabs.

1. Reg. 1. 3. Mal. 1, 2.

Tertium argumentum.

V. Hic ipſe titulus, qui clarum auctoris dat indicium, opere ipſo recentior, & aſcititius credi poteſt, quod pleraque vetuſtiorum ſcripta lemmatis itidem inſignita ſint, multo poſtquam eſt Auctorum manibus exierunt. Verum is extat in Septuaginta Senum interpretatione: eumdem agnovit Origenes: neque de eo aliter exiſtimandum eſt ac de Pſalmorum titulis, unde ipſorum Auctores certo cognoſcuntur.

Quartum argumentum.

Orig. Comm. in Cantic.

DE LIBRO SAPIENTIÆ.

I. *Disputatur de Auctore libri Sapientiæ Salomoni adscribitur:* II. *Ex cujus libris excerptum fuisse verisimile est, & a Philone Seniore Græce redditum.* III. *Probatur ejus γνησιότης & antiquitas.* IV. *Refelluntur argumenta Adversariorum. Primum argumentum.* V. *Secundum argumentum.*

Disputatur de Auctore libri Sapientiæ. Salomoni adscribitur.

I. FŒtum quoque Salomonis esse librum Sapientiæ multa persuadent: primum ipse titulus, qui in Græca interpretatione, & Syriaca, & Arabica, Salomonis nomen præfert, deinde magna Christianorum scriptorum pars, & Rabbini aliquot, qui Salomonem auctorem appellant: atque hæc præterea e capite nono Libri hujus, quæ rem omnino evincunt: *Tu elegisti me regem populo tuo,* Sap. 9, 7. 8. *& judicem filiorum tuorum & filiarum, & dixisti me ædificare Templum in monte sancto tuo, & in civitate habitationis tuæ altare, similitudinem tabernaculi sancti tui, quod præparasti ab initio.* Et alio loco: *Disponam populos, & nationes mihi erunt subditæ: time-* Sap. 8, 14. 15. *bunt me audientes reges horrendi.* Tum: *Puer autem eram ingeniosus, & sortitus sum ani-* Sap. 8, 19. *mam bonam.* Deinde: *Adii Dominum, &* Sap. 8, 21. & 9, 1-4. *deprecatus sum illum..... Deus patrum meorum..... da mihi sedium tuarum assistricem sapientiam.* Et alibi: *Disponam populum tuum juste, & ero dignus sedium patris mei.* Quæ Salomoni, nec ulli præterea, omnia conveniunt. Ad hæc pleraque habet iste Liber, quorum consimilia in Libro Proverbiorum reperias: præcipue vero de Sapientia eadem utrobique disputantur. Unde patet falsam esse Gregentii (vel Palladii potius, quem Gregentii Scholasticum fuisse, ab eoque Alexandria adductum Disputationem ejus excepisse, & literis mandasse, ex ipsius libri lectione cognoscitur) sententiam, qui in sua adversus Herbanum velitatione Isaiæ librum hunc tribuit. Nisi dicere malimus memoria lapsum esse.

Ex cujus libris excerptum fuisse verisimile est, & a Philone Seniore Græce redditum.

II. Quamvis autem nunc Græce duntaxat scriptum extet primigenium operis hujus exemplar, nihilominus sententiæ huic quam proponimus sua constat fides; ex Ebraico siquidem archetypo, vel conversum esse, vel collectum, pluribus indiciis deprehenditur: nam & in eo Ebraismi occurrunt, & carmine adstrictum fuisse, perinde ut reliquos Salomonis libros, & Jobum, & Psalmos, nonnulli e Veteribus memoriæ prodiderunt. Nunc autem cum prosa oratione scriptum Græce habeamus, hinc efficitur ea lingua, unde produt, versibus fuisse comprehensum. Nulla vero lingua, præter Ebraicam, assignari alia potest. Testificatur quidem R. Moses ben Nachman se librum hunc Chaldaice scriptum vidisse: verum e Græco conversum puto ab aliquo ordinis Rabbinorum, sodalibus suis gratificante, cum eos insigni hoc Salomonis opere carere nollet, quod ספר חכמתא רבתא דשלמה, *Librum sapientiæ magnæ Salomonis* appellare solent. Nec a Salomone ipso Chaldaica lingua exaratum fuisse ausus est aperte asseverare R. Azarias: Sed cum verba ipsa Nachmanidæ adduceret in testimonium in libro Imre binah, conjectat Chaldaice a Salomone esse scriptum, in gratiam regis alicujus ad Orientem positi אם לא שנית, *si non fit conversus.* Itaque diiquirenti mihi scriptionis illius originem, id ad animum mihi verisimillimum occurrit, unam hanc fuisse ex plurimis sententiarum compilationibus ac eclogis, quas ex magno ethicorum ac gnomicorum Salomonis librorum numero prodiisse diximus; a viro pio ac studioso excerptam, & Græco deinde sermone liberius explicatam. Minime quidem reperitur in Canone, quod collectiones illæ, etsi e genuinis Salomonis scriptionibus provenerant, totæque Salomonicis segminibus contextæ erant & consutæ, non tamen ut meræ Salomonis scriptiones habebantur; ut pote quas privati homines pro arbitrio suo & captu digessissent. Ut ergo hominum illorum haudquaquam par erat auctoritas, ita nec eadem fuit collectionum existimatio. Aliquarum etiam ignorari potuerunt Concinnatores, propterea que ut dubiæ & incertæ fidei repudiari. Meminerimus præterea persuasum esse Judæis, admissos ab Esdra & Synagoga magna in Canonem hos tantum libros, qui compositi essent per hujusmodi afflatum, quem Spiritum sanctum appellabant: cujus generis habitus ab illis non est liber Sapientiæ. Sic supra laudatus R. Azarias. Quid si dicamus post obsignatum a Synagoga magna & clausum Canonem, repertas esse fortassis aliquas ex Salomonicis compilationibus quas dixi, ac idcirco ab eo exclusas, & inter

R. Mos. ben Nachm. Prol. Comm. in Pentat.

R. Azar. Imr. bin. c. 57.

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& inter apocryphos libros rejectas; unde tamen emerſerint nonnullæ ſequenti ævo, & auctoritatem apud Helleniſtas, ac locum tandem in Canone ſint adeptæ? Videtur iſta quidem, quæ Sapientia inſcribitur, celebrari cœpiſſe, poſtquam Græce expoſita eſt a Philone Seniore. Eſt enim apud Hieronymum, nonnullos Scriptorum veterum Librum hunc adſcripſiſſe Philoni Judæo. Philonem Seniorem intellige, qui Judæorum Regum hiſtoriam ſcripſit: nam qui ad Philonem alterum Chriſto recentiorem referunt, non ſatis attenderunt plurimum diſcrepare ſtilum utriusque, & pleraque ex eo Libro deprompſiſſe Scriptores alios Philone hoc vetuſtiores, neque inter ejus ſcripta recenſeri, quorum indicem Euſebius & Hieronymus concinnarunt. De priſco Philone ſatis multa diximus ſupra, cum exoticorum Auctorum, qui Moſis meminiſſent, ſeriem pertexeremus. Nunc itaque animadvertendum ſupereſt, hanc Scriptorum veterum opinionem, quæ Philoni Seniori librum Sapientiæ tribuit, ita proponi ab Hieronymo: Liber Sapientiæ *apud Ebræos nusquam eſt; quin & ipſe ſtilus Græcam eloquentiam redolet; & nonnulli Scriptorum veterum hunc eſſe Judæi Philonis affirmant.* Apud Ebræos nusquam eſſe ait: quia ipſius jam ævo Ebraicum exemplar, unde fuerat exceptus, interciderat: Græcam redolere eloquentiam: quia in eo Græce repræſentando non caſtigatum ac preſſum, ſed liberum ac fuſum ſtilum Philo adhibuerat. Certe ex Helleniſtarum grege fuit Philo iſte: Helleniſtas autem fere omnes Ebraicæ loquelæ mediocrem conſtat habuiſſe notitiam, ac prope nullam. Hujus gregis fuerunt Philo Alexandrinus, Platonis imitator, & Joſephus, qui ſuis ſcriptionibus Ebraicæ linguæ rudes ſe prodiderunt. Igitur ad aſſequenda verba, & introſpiciendos ſenſus libri Sapientiæ, interprete uſum puto Philonem Seniorem, & res ſibi rudius expoſitas fuſius deinde ac ſubtilius retuliſſe. Scripſit nuper quidam Philonem hunc Seniorem eſſe commentitium; nullam ejus extare apud Joſephum, Euſebium, aliosque veteres Scriptores mentionem; meminiſſe eos tantum Philonis illius qui vixit ſub Cajo, & Philonis Byblii; atque hunc eſſe quem citat Joſephus. Ex his intelligas non omnium eſſe hoc genus litterarum attingere: num primum Philonis Senioris diſerte meminit Joſephus; is & Senior, non Byblius ab eo appellatur. Philonis teſtimonio non ſemel utitur Alexander Polyhiſtor, qui vixit L. Sullæ temporibus, & ab Euſebio in teſtimonium adducitur. Philo autem uterque, & Byblius, & qui Caji æqualis fuit, poſt Sullam extitere. Neutri convenire poteſt, quod ait Hieronymus, adſcriptum ei eſſe librum Sapientiæ a nonnullis antiquis Scriptoribus. Judæus autem ab Hieronymo dicitur eſſe Philo. Byblius vero Joſepho fuit recentior, quippe qui floruerit ævo Trajani & Hadriani. Denique non hi tres ſolum Philones, Senior, Alexandrinus, & Byblius, ſed alii prætera complures a Veteribus commemorantur.

Hier. Præf. in l. Salom.

Euſ. Præp. Ev. l. 9. c. 20. & 24.

Hier. Præf. in Salom.

III. Cæterum cum triplici modo ſpectari poſſit iſte Liber, vel qualis in ipſis Salomonis libris, vel qualis in compilatione librorum illorum, vel qualis in Græca compilationis hujus interpretatione habitus eſt; ex ſingulis arceſſitas nanciſcimur ſententias apud poſterioris ævi Scriptores ſacros. Velut ex Salomonicis ſcriptis illud Iſaiæ: *Quia hæc dicit Dominus Eunuchis; Qui cuſtodierint Sabbatha mea, & elegerint, quæ ego volui, & tenuerint fœdus meum, dabo eis in domo mea, & in muris meis locum, & nomen melius a filiis & filiabus: nomen ſempiternum dabo eis, quod non peribit:* quæ manifeſte ex iſtis libri Sapientiæ verbis derivata ſunt: *Spado qui non operatus eſt per manus iniquitatem, nec cogitavit adverſus Deum nequiſſima, dabitur enim illi fidei donum electum, & ſors in Templo Dei acceptiſſima.* Hoc quoque Iſaiæ: *Venite, ſumamus vinum, & impleamur ebrietate:* prodiit haud dubie ex illis Sapientiæ: *Venite ergo, & fruamur bonis quæ ſunt, & utamur creatura tanquam in juventute celeriter, vino pretioſo & unguentis nos impleamus.* Item iſtud Iſaiæ: *Quis adjuvit ſpiritum Domini? aut quis conſiliarius ejus fuit, & oſtendit illi?* Germanum eſt illius e libro Sapientiæ: *Quis enim hominum poterit ſcire conſilium Dei? aut quis poterit cogitare quid velit Deus?* Non aliter idolorum fabricationem & cultum derident, Iſaias capite quadrageſimo quarto & Jeremias capite decimo, ac derifa ea viderant iis locis libri Sapientiæ, qui ſunt capitibus decimo tertio & decimo quarto. Scriptum eſt in libro Tobiæ: *Magnus es, Domine, in æternum,*

Probatur ejus vetuſtas & antiquitas.

Iſa. 56, 4.

Sap. 3, 14.

Iſa. 56, 12.

Sap. 2, 6.

Iſa. 40, 13.

Sap. 9, 13.

Iſa. 44, 18. & ſeq. Jer. 10, 3. Sap. 13, 10. & ſeq. & 14, 11.

Tob. 13, 1. 2.

Joſeph. l. 1. contr. Ap.

& in omnia ſecula regnum tuum : quoniam tu flagellas & ſalvas ; deducis ad inferos & reducis : ſumtum hoc eſt ex iſtis libri Sa-
Sap. 16, 13. pientiæ : *Tu es enim, Domine, qui vitæ & mortis habes poteſtatem, & deducis ad portas mortis & reducis.* At verba hæc Ec-
Eccli. 17, 1. cleſiaſtici : *Deus creavit de terra hominem, & ſecundum imaginem ſuam fecit illum :* habebantur in συλλογῇ *(collectione)* ex Salomonicis ſcriptionibus excerpta ; quæ
Sap. 2, 23. ita in libro Sapientiæ concepta ſunt : *Deus creavit hominem inexterminabilem, & ad imaginem ſimilitudinis ſuæ fecit illum.* Quoniam autem ex omni ſacrorum Scriptorum numero, uni omnino Machabaicorum auctores Philonem Seniorem ætate ſubſecuti ſunt, iique in argumento hiſtorico verſati oppido paucas, ac propemodum nullas ex γνωμικοῖς operibus ſententias arceſſere, ac libris ſuis infarcire neceſſe habuerunt : inde fit ut ad Novi Teſtamenti Scriptores nobis decurren-
Matth. 13, 43. dum ſit. Matthæo ergo ſententiam hanc: *Tunc juſti fulgebunt ſicut Sol in regno patris eorum*, ſubminiſtravit iſtud comma libri Sa-
Sap. 3, 7. pientiæ: *Fulgebunt juſti, & tanquam ſcintillæ*
1. Cor. 6, 2. *in arundineto diſcurrent.* Iſtud vero ; *An neſcitis quoniam ſancti de hoc mundo judicabunt?* mutuatus eſt Paulus ex eodem Libro, in quo legitur : *Judicabunt juſti nationes.* Et
Sap. 3, 8. Ebr. 11, 5. hoc etiam Pauli : *Fide Enoch translatus eſt, ne videret mortem, & non invenichatur, quia tranſtulit illum Deus : ante translationem enim*
Sap. 4, 10. *teſtimonium habuit placuiſſe Deo*, ex illo ortum eſt : *Placens Deo factus eſt dilectus, & vivens inter peccatores translatus eſt.* Et iſtud
Eph. 6, 17. Epiſtolæ ad Epheſios : *In omnibus ſumentes ſcutum fidei, in quo poſſitis omnia tela nequiſſimi ignea extinguere, & galeam ſalutis aſſumite, & gladium ſpiritus, quod eſt verbum*
Sap. 5, 19. *Dei*, detortum eſt ex illis : *Induet pro thorace juſtitiam, & accipiet pro galea judicium certum ; ſumet ſcutum inexpugnabile, aquitatem ; acuet autem duram iram in lanceam.*
Sap. 7, 26. Sed & illud Sapientiæ : *Candor eſt enim lucis æternæ, & ſpeculum ſine macula Dei majeſtatis, & imago bonitatis illius*, quæ de Sapientia ipſa pronuntiavit Salomon, ita retu-
2. Cor. 4, 4. lit Paulus : *Ut non fulgeat illis illuminatio Evangelii gloriæ Chriſti, qui eſt imago Dei :*
Col. 1, 15. & alibi : *Qui eſt imago Dei inviſibilis, primogenitus omnis creaturæ* : rurſum : *Qui cum*
Ebr. 1, 3. *ſplendor gloriæ, & figura ſubſtantiæ ejus.* Iſtorum etiam Pauli : *Inviſibilia enim ipſius & creatura mundi per ea quæ facta ſunt, intelRom. 1, 20. lecta conſpiciuntur, ſempiterna quoque ejus virtus & divinitas, ita ut ſint inexcuſabiles*, hæc eſt origo : *Vani autem ſunt omnes homines,* Sap. 13, 1. *in quibus non ſubeſt ſcientia Dei, & de his quæ videntur bona, non potuerunt intelligere eum qui eſt, neque operibus attendentes agnoverunt quis eſſet artifex.* Denique iſta clauſula libri Sapientiæ : *Sed & figulus mollem* Sap. 15, 7. *terram premens laborioſe fingit ad uſus noſtros unumquodque vas, & de eodem luto fingit quæ munda ſunt in unum vaſa, & ſimiliter quæ his ſunt contraria : horum autem vaſorum quis ſit uſus, judex eſt figulus* ; hanc Paulo ſuppeditavit : *An non habet poteſtatem figu-* Rom. 9, 21. *lus luti ex eadem maſſa facere aliud quidem vas in honorem, aliud vero in contumeliam?* His adde Catholicam Barnabæ Epiſtolam, quæ hæc affert e libro Sapientiæ : *Væ animæ* Sap. 2, 12. *iniquorum, qui dicunt inter ſe : Circumveniamus juſtum, quia inſuavis eſt nobis.* Adde & priorem Clementis ad Corinthios Epiſtolam, cujus hæc verba ſunt e libro Sapientiæ Sap. 11, 22. depromta : τίς ἐρεῖ αὐτῷ, τί ἐποίησας ; ἢ τίς ἀντιστήσεται τῷ κράτει τῆς ἰσχύος αὐτοῦ ; *Quis dicet ipſi, Quid feciſti ? aut quis reſiſtet robori potentiæ ejus ?* Adi & Conſtitutiones ejusdem Conſt. Cl. l. Clementis nomine inſcriptas, quæ hæc indi- 6. c. 30. dem petita uſurpant : δικαίων ψυχαὶ ἐν χειρὶ θεοῦ. *Juſtorum animæ in manu Dei.* Merito ergo de libro Sapientiæ ſic diſſerit Auguſtinus: Sap. 3, 1. *Ubi & illud teſtimonium ponit de libro Sapien-* Auguſt. l. 2. de Præd. *tiæ ; Raptus eſt, ne malitia immutaret intel-* Sanct. c. 14. *lectum ejus. Quod a me quoque poſitum fratres iſtos ita reſpuiſſe dixiſtis tanquam non de libro Canonico adhibitum, quaſi & excepta hujus Libri atteſtatione res ipſa non clara ſit, quam volumus hinc doceri. ..... Quæ cum ita ſint, non debuit repudiari ſententia libri Sapientiæ, qui meruit in Eccleſia Chriſti de gradu Lectorum Eccleſiæ Chriſti tam longa annoſitate recitari, & ab omnibus Chriſtianis, ab Epiſcopis, usque ad externos Laicos fideles, pœnitentes, catechumenos, cum veneratione divinæ auctoritatis audiri.* Hæc retulimus ad confirmandam Libri hujus dignitatem adverſus ætatis hujus Heterodoxos, qui eam convellere magno conatu adorti ſunt.

IV. Horum argumenta a multis ſæpe obtrita, iisque præſertim qui controverſias de religione quæſtiones ventilandas ſuſceperunt, ea *Refelluntur argumenta Adverſariorum. Primum*

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argumentum. ea quam de libri Sapientiæ Scriptione, collectione, interpretatione, & ætate propoſuimus ſententia diſcutit ipſa per ſe & retundit. Nam primum afferuntur nonnulla Veterum teſtimonia, qui a Salomone librum Sapientiæ ſcriptum fuiſſe negant; ac merito quidem, ſi Liber ille ſignificetur, qui ſupereſt ad hanc diem; nam etſi doctrina ipſa ac ſententiæ ſunt Salomonis, ordo certe, contextus ac compoſitio ſunt alterius.

Secundum argumentum. V. Plura etiam proferuntur Patrum teſtimonia, qui a Canone librum Sapientiæ ſegregant. In Eſdræ quidem Canone propter cauſſas a me expoſitas locum non habuit. At defectum hunc ſarſit demum Eccleſia Chriſti.

DE ECCLESIASTICO.

I. *Diſputatur de Auctore libri Eccleſiaſtici. Ex ethicarum Salomonis ſcriptionum compilationibus excerptum fuiſſe veriſimile eſt.* II. *Jeſu filio Sirach operis concinnatio, Joſepho Uzielidæ ipſius nepoti interpretatio adſcribitur.* III. *Diſputatur cur Latina interpretatio laxior, & multis lacinis auctior ſit Græca.* IV. *Diſputatur an Jeſus filius Sirach idem ſit qui ben-Sira.* V. *Diſputatur de Ebraicis Eccleſiaſtici editionibus.* VI. *Probantur ejus γνησιότης & antiquitas.* VII. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VIII. *Secundum argumentum.*

Diſputatur de Auctore libri Eccleſiaſtici. Ex ethicarum Salomonis ſcriptionum compilationibus excerptum fuiſſe veriſimile eſt.

LEX ethicarum Salomonis ſcriptionum compilationibus deceptus eſſe videtur Eccleſiaſticus liber. Id oſtendunt ſententiæ quamplurimæ e Proverbiis Salomonis detractæ, ex Eccleſiaſte etiam, & ex libro Sapientiæ. Illuc translatas aliquot e Proverbiis collegit Druſius in Obſervationibus ſuis. Aliæ his multæ adjici poſſunt. Velut illa: *Servo ſenſato liberi ſervient:* manifeſto prodiit ex iſta Proverbiorum: *Servus ſapiens dominabitur filiis ſtultorum.* Et iſta: *Melior eſt qui operatur & abundat in omnibus, quam qui gloriatur & eget pane:* ad hanc expreſſa eſt: *Melior eſt pauper & ſufficiens ſibi, quam glorioſus & indigens pane.* Hæc quoque: *Priusquam audias, ne reſpondeas verbum:* ex iſta nata eſt: *Qui prius reſpondet quam audiat, ſtultum ſe eſſe demonſtrat, & confuſione dignum.* Gravis hæc & pia Eccleſiaſtici ſententia: *Initium ſapientiæ timor Domini, δοτοκλεῖ (ipſis verbis)* in Proverbiis reperitur: etſi ex Jobi & Pſalmorum libris primum profluxit. Effatum quoque hoc: *Arenam, & ſalem, & maſſam ferri facilius eſſe ferre, quam hominem imprudentem, & fatuum, & impium:* & illud: *Commorari leoni & draconi placebit, quam habitare cum muliere nequam:* atque id etiam: *Qui diligit filium ſuum, aſſiduat illi flagella:* totidem pene concepta verbis extant in Proverbiis. Utrobique exdem Sapientiæ laudes, idem Sapientiæ ſtudium: (quorum conſimilia etiam habes in libro Sapientiæ) paria utrobique mulieris probæ præconia. Is comparationis inſtituendæ modus: *Duo genera abundant in peccatis, & tertium adducit iram & perditionem:* rurſum alibi: *Duas gentes odit anima mea, tertia autem non eſt gens quam oderim,* crebro in Proverbiis uſurpatur. Plura colliget, cui vacabit, nam obvia ſunt. Sed & illud Eccleſiaſtici: *Omnes aquæ in terram revertentur:* germanum eſt illius ex Eccleſiaſte: *Ad locum unde exeunt flumina, revertuntur ut iterum fluant.* Hæc vero: *In igne probatur aurum & argentum, homines vero receptibiles in camino humiliationis:* ſimilia ſunt illorum ſapientiæ: *Tanquam aurum in fornace probavit illos, & quaſi holocauſti hoſtiam accepit illos.* Item illud: *Inveſtiga ſapientiam, & manifeſtabitur tibi, & continens factus ne derelinquas eam:* conſentit his Sapientiæ: *Et ut ſcivi quoniam aliter non poſſem eſſe continens, niſi Deus det, & hoc ipſum erat Sapientiæ, ſcire cujus eſſet hoc donum, adii Dominum.* Hoc denique: *Non tradent filii mulieris adulteræ radices, & rami ejus non dabunt fructum:* geminum eſt iſtius e Sapientia: *Spuria vitulamina non dabunt radices altas, nec ſtabile firmamentum collocabunt.* Conjicere quoque licet Salomonis opus hoc eſſe, ex eo quod affirmat Epiphanius, verſibus ſcriptum fuiſſe; perinde ut alios libros Salomonis, Proverbia, Eccleſiaſten, & Canticum. Inde adeo *ἐνιαύσιος τῶν ἐπαμέτρων, Salomonis aſſecla*, appellatur Jeſus Libri hujus ſcriptor ab Athanaſio, ſeu quisquis eſt auctor Synopſeos; non quod ejus ſolum in condendis Parabolis modum rationemque tenuerit, ſed etiam quod totas ipſius deſcripſerit Parabolas ac ſententias, & carminibus conſtrinxerit. Qua ratione contigiſſe opinor, ut veterum Patrum plerique

Druſ. Obſ. l. 1. c. 18.

Eccli. 10, 28

Prov. 17, 2.

Eccli. 3, 10. 30.

Prov. 12, 9.

Eccli. 11, 8.

Prov. 18, 13.

Eccli. 1, 16.

Prov. 1, 7.

Job. 28, 28.

Pſalm. 110, 10.

Eccli. 11, 8. & 25, 23. & 30, 1.

Prov. 27, 3. & 21, 19. & 17, 24. & 25, 13.

Eccli. 23, 21 Eccli. 50, 27

Prov. 30, 15. & ſeqq.

Eccli. 40, 11.

Eccl. 1, 7.

Eccli. 2, 5.

Sap. 3, 6.

Eccli. 6, 28.

Sap. 8, 21.

Eccli. 23, 35

Sap. 4, 3.

Epiph. de pond. & menſ.

auctorem libri hujus Salomonem prædicent, & nomine Salomonis in eorum scriptionibus non raro citetur, & inter Salomonis volumina in Ecclesia Latina haberi solitus sit. Cum enim hæc legimus in vicesima secunda Origenis Homilia in Librum Numerorum: *In Libro, qui apud nos quidem inter Salomonis volumina haberi solet, & Ecclesiasticus dici; apud Græcos vero, Sapientia Jesu filii Sirach appellatur*, manifestum est Origenem, qui inter Græcos Alexandriæ natus fuit, de se ita locutum non fuisse, quasi Græcus non esset; proindeque id esse Rufini interpretis additamentum, qui per summam intemperantiam & perfidiam has interpretationes elaboravit, ut alibi dictum est a me. Vult ergo Rufinus Ecclesiasticum, quem Græci Sapientiam Jesu filii Sirach appellant, apud suos, Latinos nimirum, inter Salomonis volumina referri solere.

Jesu filio Sirach Operis concinnatio. Josephus Uzielida ipsius nepos interpretatio adscribitur. Eccli. 50, 27

II. Cæterum operis concinnator fuit Jesus filius Sirach Hierosolymitanus, qui ad Salomonis sententias adjecit & suas, ac aliorum fortasse sacrorum Scriptorum nonnullas quoque adtexuit. Id ostendunt hæc verba e quinquagesimo Libri capite: *Doctrinam sapientiæ & disciplinæ scripsit in codice isto Jesus filius Sirach Jerosolymita:* & iste e Prologo: *Avus meus Jesus, postquam se amplius dedit ad diligentiam lectionis Legis, & Prophetarum, & aliorum librorum, qui nobis a parentibus nostris traditi sunt, voluit & ipse scribere aliquid horum, quæ ad doctrinam & sapientiam pertinent.* Apertissima vero isthæc ex alio Prologo ἀνεπιγράφῳ (*inscriptionem non habente*) Libri hujus, qui ex Athanasiana Synopsi depromtus est: ὁ ὢν πάππος αὐτοῦ Ἰησοῦς, καθὼς καὶ αὐτὸς μαρτυρεῖ, φιλόπονός τε γέγονεν ἀνὴρ καὶ φρονιμώτατος· ὃς ἐ μόνον τὰ ἑτέρων τῶν πρὸ αὐτοῦ συντεθέν ἀναγνοὺς ἀπεθέγματα συνήγαγεν, ἀλλὰ καὶ αὐτὸς διά τινα ἀνεφθέγξατο πολλὰς συνέσεως καὶ σοφίας γέμοντα· *Jesus ergo avus ejus, quemadmodum & ipse testatur, vir fuit laboriosus & sapientissimus, qui non aliorum duntaxat prudentium virorum, qui ipsum præcesserunt, sententias collegit, sed & quædam ex proprio ingenio effatus est, multæ prudentiæ & sapientiæ plena.* Quæ de postremis præcipue capitibus dicta sunt, in quibus prædicantur laudes sanctorum virorum, quorum plerique Salomone recentiores fuere; ac ea proinde non ex alieno, sed ex proprio penu Sirachides depromsisse credendus est. Atque hæc Ebraice descripta Græco sermone retulit Jesu istius nepos, cujus interpretatio ad hanc pervenit ætatem: Ebraico vero exemplari quid factum sit post viderimus. Porro controversum esse inter eruditos video, an ipse Libri Auctor, Interpretis avus, is fuerit, qui Jesus filius Sirach dictus est; an Interpres ipse potius Auctoris nepos. Quæ etsi levis est momenti quæstio, dicam tamen hoc nomine appellatum ipsum Libri Auctorem mihi videri; ita ut cum Sapientia filii Sirach, & Ecclesiasticus Jesu Sirachidæ citatur, avum non nepotem significari putem. Id persuadet recepta communi Scriptorum usu consuetudo, qui ex Auctorum, non ex Interpretum nomine libros appellare solent. Indicat hoc ipsum locus ex quinquagesimo capite mox adductus: qui sive ab Auctore ipso avo scriptus est, sive a nepote Interprete additus, ad eum omnino videtur pertinere, qui Librum ipsum lucubravit, quem Jesum Interpretis avum fuisse constat. Probat id quoque capitis quinquagesimi initium: *Oratio Jesu filii Sirach;* ea quippe oratio, ejusdem videtur esse, cujus & reliquum opus, Jesu nempe avi. Sunt qui existiment Jesum quoque appellatum fuisse nepotem Interpretem: nam cum tralatitio apud plerasque gentes, ac Ebræos etiam more, nepotes nomine avos referre consueverint, & Jesus itidem dici potuit, & pater ipsius Sirach; adeo ut Sirachides uterque extiterit. Verum, cum non alium esse existimem Libri hujus auctorem Jesum filium Sirach, ac ben-Siram, cujus Proverbia Ebraice scripta extant, uti mox ostendam, sequenda nobis est ejus auctoritas, qui Ben-Siram Scholiis Ebraicis illustravit, quique Uzielem Ben-Siræ filium, Josephum nepotem fuisse docet. Itaque Josephus ille idem fuerit, qui Sirachidæ Parabolas Græce reddidit, & cujus interpretatione fruimur. Ad eam cudendam anno ætatis suæ octavo & tricesimo in Ægypto se comparavit hic Josephus, cum Ægyptum regeret Ptolemæus Evergetes; non prior ille Philadelphi successor, ut perperam existimavit R. David Ganz; sed alter, Physcon cognomento dictus, Philometoris frater. Ac proinde circiter Ptolomæi Epiphanis ætatem vixisse liquet avum Interpretis Jesum Sirachiden, non multo post Simonis, Oniæ filii, summi Judæorum Pontificis, obitum.

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obitum. Cur vero Syrus Interpres Libri hujus auctorem appellet Jesum filium Simeonis Asiro, & nomen Simeonis illuc intruserit, non aliam reperire possum caussam, quam quod Simeonem Oniæ filium, & Sirachum patrem Jesu, quorum præconia extant in eodem capite, perperam confuderit. Simonis enim & Simeonis nomina sæpe permiscentur.

Disputatur cur Latina interpretatio laxior, & multis locis aucta ab Auctore sit Græca.

III. Quærere dignum est, quid sit cur Latinus Interpres tantum sibi permiserit, ut totas sententias inferciret huc illuc, & Auctorem Græcum sæpe deserens foras ipse tam licenter prodiret. Meliori usum exemplari vulgaris est omnium responsio. At recurrit quæstio, unde orta hæc exemplarium varietas. Mihi factum id videtur a viro aliquo pio & erudito, qui Librum describens utilia pleraque & bonæ frugis plena passim asperserit, prout rerum quas habebat in manibus argumenta postulare censuit: Jesu Sirachidæ invitatus exemplo, quem Salomonis effata colligentem, multa de suo largitum esse, & Salomonicis adjecisse sciebat.

Disputatur an Jesus filius Siracb idem sit qui Ben-Sira.

IV. Disputatur inter viros doctos, an Jesus iste filius Sirach idem sit qui Ben-Sira. Veri id quidem simile est, & ita censent Rabbini plerique: quippe afferuntur in Thalmude, & in Maimonidæ, aliorumque Magistrorum libris, effata pleraque Ben-Siræ, quæ in Siriachidæ Ecclesiastico extant: & magna pars sententiarum Ebraicarum, quæ sub Ben-Siræ nomine editæ sunt, in Ecclesiastico reperitur. Nomina præterea conveniunt, & ut Sirachides scripsit Ecclesiasticum, hoc est Eclogas Proverbiorum, ita & Ben-Siræ Proverbio circumferuntur. Nec sententiam hanc elevat quod opponunt quidam, disconvenire nomina; illum quippe בן סירח, ὁ τοῦ σιραχ, hunc vero בן סירא appellari; illum existimari nepotem Jesu, qui fuit Josedeci filius; hunc verum filium Jeremiæ, ut est in Lekute, sive Collectaneis R. Josi Levi: denique quia in libro Ben-Siræ *sunt fascinationes, vel illusiones, ex faciei concussione*, ipsius lectionem decreto Thalmudis ejusdem interdici. Nam quod ad nominis discrepantiam pertinet; permutari facile ejusdem instrumenti literas Grammatici sciunt. Utriusque vero ignorabilis prosapia est; falsa etiam & inepta, quæ Sirachidæ affingitur. Quomodo enim nepos Jesu Josedecidæ esse potuit, quod vult Isidorus, qui totis trecentis annis eo recentior fuit? Suspecta vero, & valde dubia, quæ tribuitur Ben-Siræ, cum Jeremiæ per matrem nepos fuisse dicitur; nam si id ita esset, major ejus foret utique apud sequentes Scriptores celebritas & fides. Porro vitiatum in multis fuisse Ben-Siræ librum, etiam ante Thalmudis compositionem existimo, multaque in eum inferta, quæ Thalmudistis Magistris probari non potuerint. R. David Ganz in צמח דוד hoc Thalmudis interdictum sic exponit, ut vetitum usum libri Ben-Siræ velit, non quod pernicioſas res & malas, sed quod excellentes & sublimes contineat, quarum lubrica est & periculosa inquisitio. Sententiam Davidis istius adjuvat ipsum Thalmud, quod in Baba Cama, capite Hachobel, librum Ben-Siræ in Hagiographorum classem conjicit. Hagiographa intellige, non ea quæ proprie & κατ' ἐξοχὴν כתובים appellabant Ebræi, & Spiritus sancti afflatu scripta esse docebant; sed interioris generis, eorum nempe quæ per רוח הקדש dictata erant; cujusmodi creditos fuisse diximus libros Tobiæ & Judith.

Sententia igitur nostra hæc est: cum scriptionem suam Ebraice excudisset Sirachides, utpote Hierosolymita, idque ut videtur Hierosolymis, ea deinde usos esse Hierosolymitas Judæos, & qui in Syriæ partibus degebant, ac multis descriptis exemplaribus ad posteros propagasse: verum tractu temporis multa a Scribis & Rabbinis, multa a Librariis mutata, detracta, adjecta esse, quod in libro ἀναγνώστῳ *(in Canonem non recepto)* id sibi licere censerent; tandemque in eum quem habemus ordinem per literarum seriem, memoriæ fortasse caussa, esse digestum. Nec enim assentior Paulo Fagio, qui factum id a Ben-Sira ipso asseverat. In Palæstinam cum subinde venisset Hieronymus, exemplaria illic vulgata, ac jam adulterata nactum esse reor. Vitiata quoque venerunt in manus Thalmudistarum. At cum Græcam Libri ejusdem interpretationem in Ægypto elaborasset Josephus Uzielides, Sirachidæ, sive Ben-Siræ nepos, & Helleniſtis communicasset, credibile est argumenti gravitate & dignitate operis permotos, id inter sacros Libros reposuisse. Quod demum Ecclesiæ Christi ab iis traditum cum reliquis Codicibus sanctis, ambiguæ fuit aliquandiu auctoritatis,

Lud. 1. 6. Orig. c. 2.

Fag. in Ep. Præf. Ben-Sir.

R. David Ganz. Genn. David.

ctoritatis, cum hinc admitteretur in Canonem ab Helleniſtis, inde a Judæis ſecluderetur; quoad Eccleſiæ demum Chriſtianæ conſenſu ac decretis auctoritatem adeptum eſt. Itaque valde diſpar exemplaris & interpretationis ſors fuit, cum hæc conſecrata ſit ab Helleniſtis, illud inter apocrypha rejectum. Unde evenit, ut in ea attentare quicquam nefas duxerint Helleniſtæ, nihilque prorſus mutaverint: cum id Judæi interpolaverint ad libitum & recoxerint. Inde nata hæc quæ nunc eſt Eccleſiaſticum inter & Proverbia Ben-Siræ diſcrepantia.

Diſputatur de Ebraicis Eccleſiaſtici editionibus.

V. Dixi Ebraico primum ſermone compoſitum fuiſſe librum hunc. Id utique clare teſtatur Prologus. Teſtatur & phraſis, quæ Ebraiſmum in multis olet, nonnunquam etiam mere Ebraica eſt: Puta illud e decimo capite, ἡμέρας ἀριθμῶ, *dies numeri*, Eccl. 10, 2. hoc eſt, *dies paucos*, purum putum Ebraicum eſt, ימי מספר, & iſtud indidem, διαθήκην αἰῶνος, *teſtamentum ſeculi*, Eccl. 10, 10. hoc eſt, διαθήκην αἰώνιον, *teſtamentum æternum*, mere Ebraicum eſt, ברית עולם. Item hoc e decimo nono capite: ἀπὸ προσώπου λόγου, *a facie verbi*; & ἀπὸ προσώπου βρέφους, *a facie infantis*; hoc eſt, *propter verbum*, *propter infantem*: Ebraice ſcriptum erat, מפני דבר, & מפני עולל. Id vero e quadrageſimo quinto capite, *cujus memoria in benedictione eſt*, nunc quoque uſitatiſſimum eſt in Rabbinicis ſcriptionibus זכרונו לברכה. Quæ libri originem Ebraicam indicant. Ebraica lingua ſcriptum vidiſſe ſe Hieronymus aſſeverat. Munſterus quoque, ſacrarum literarum apprime peritus, accepiſſe ſe narrat, Judæos Conſtantinopolitanos Eccleſiaſticum Ebraico ſermone conceptum, itidem ut librum Tobiæ typis vulgaſſe. Paulus Fagius, in iisdem ſtudiis ſubactus, ex viris fide dignis audiviſſe ſe ait, Eccleſiaſticum Ebraicum in Bibliotheca quadam extare. Verum merito dubitari poteſt, ipſumne hoc ſit Jeſu Sirachidæ archetypum Ebraicum, an Ebraica interpretatio e Græco profecta. Mihi probabile videtur, quod dixi, Ebraicum Sirachidæ exemplar, ſed jam vitiatum, in manus Hieronymi & Thalmudiſtarum veniſſe, novasque ſubinde labes paſſum ad ſequentis ævi Rabbinos ſub Ben-Siræ nomine fuiſſe transmiſſum. At de exemplaribus Ebraicis Munſtero & Fagio memoratis alia mihi ſuſpicio eſt: facile quippe crediderim ex Græco fuiſſe converſa, quod in libro Tobiæ factum dixi; apprime ſiquidem nota illis erant Proverbia Ben-Siræ. Antiquiſſimum eorum exemplar, Conſtantinopoli impreſſum, penes Munſterum fuiſſe docet nos Buxtorfius in Bibliotheca Rabbinica. Eadem vero Iſnæ edidit Paulus Fagius. Cum ergo operis hujus & Eccleſiaſtici diſcrimen probe cognoſcerent, minime putandum eſt tallos in eo deluſosque eſſe, ſed potius re attente explorata caute ea diſtinxiſſe. Sed hæc propoſita tantum a me ſunt, non definita.

Buxtorf. in Bibl. Rabb. in סירא בן

Probatur ejus genuinitas & antiquitas.

VI. Cæterum Libro huic a ſacris ſequentium temporum Scriptoribus ſuus honos habitus eſt, ex eoque depromtæ occurrunt non paucæ in Novo Teſtamento ſententiæ. Cujusmodi illa eſt Johannis: *Si quis diligit me, ſermonem meum ſervabit*: quæ germana eſt iſtius ex Eccleſiaſtico: *Qui diligunt Dominum, conſervabunt viam illius.* Confer illud ejusdem: *Si dives fueris non eris immunis a delicto*, cum hoc Pauli ad Timotheum: *Qui volunt divites fieri, incidunt in tentationem, & in laqueum Diaboli*, ſimilia eſſe dices. Item hoc Lucæ: *Dicam animæ meæ; Anima, habes multa bona poſita in annos plurimos: requieſce, comede, bibe, epulare. Dixit autem illi Deus, ſtulte, hac nocte animam tuam repetunt; quæ autem paraſti, cujus erunt?* nonne interpretatio eſt horum Eccleſiaſtici: *Eſt qui locupletur parce agendo, & hæc eſt pars mercedis illius, in eo quod dicit, Inveni requiem mihi, & nunc manducabo de bonis meis ſolus; & neſcit quod tempus præteriet, & mors appropinquet, & relinquat omnia aliis, & morietur.* Cum dixit Matthæus: *Si vis ad vitam ingredi, ſerva mandata*: nonne iſtud Eccleſiaſtici videtur expreſſiſſe: *Si volueris mandata ſervare, conſervabunt te?* Cum dixit Lucas: *Ego vobis dico, facite vobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant vos in æterna tabernacula*: numquid videtur reſpexiſſe clauſulam hanc Eccleſiaſtici: *Conclude eleemoſynam in corde pauperis, & hæc pro te exorabit ab omni malo*: Prodiit etiam iſtud Pauli ad Romanos: *Annon habet poteſtatem figulus luti, ex eadem maſſa facere, aliud quidem vas in honorem, aliud vero in contumeliam?* ex illo Sirachidæ: *Quaſi lutum figuli in manu ipſius, plaſmare illud & diſponere; ſic homo in manus illius qui ſe fecit.*

Joh. 14, 23. Eccl. 2, 18. Eccl. 11, 10. 1. Tim. 6, 9. Luc. 12, 19. Eccl. 11, 18. 19. Matth. 19. 17 Eccl. 11, 16. Luc. 16, 9. Eccl. 29, 11. Rom. 9, 21. Eccl. 33, 13.

Quod

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Quod si aliorum Scriptorum conquiramus teſtimonia, ex iis quoque Libri hujus vetuſtatem arguemus: verba quippe hæc Barnabæ ex Epiſtola Catholica: μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν· hæc ipſa ſunt Sirachidæ: *Non ſit porrecta manus tua ad accipiendum, & ad dandum collecta.* Extant hæc eadem in Clementis Apoſtolicis Conſtitutionibus, in quibus alia plurima reperire licet indidem depromta, & nonnulla quoque in opere Joſephi contra Apionem, & in Ignatianis Epiſtolis.

Eccl. 4. 36.

Cl. Conſt. Apoſt. l. 7. c. 11.

Refelluntur argumenta Adverſariorum. Primum argumentum.

VII. Jam vero expedita eſt argumentorum, quæ ex contraria parte opponi poſſunt, & parata ſolutio: iſtius puta, quod Hieronymi ſubminiſtrabit auctoritas, Salomonem Libri hujus auctorem eſſe præciſe negantis, cum in Præfatione in libros Salomonis, tum præcipue in Commentariis ad nonum caput Danielis. Nempe ad Libri concinnatorem reſpexit, qui Sirachides fuit, ac etiam auctor dici potuit; perinde ut Stobæum Eclogarum ſuarum auctorem merito dicimus, & ut domus opifex cenſetur is, non qui materiam cædit, aut cæmenta tundit, ſed qui hæc aliunde ſubminiſtrata ordine collocat, & ſuis quæque locis ad condendam domum diſponit; ita ſententias a Salomone fere excogitatas, ſic tanquam cæmenta ac materiam collegit Jeſus Sirachi filius, & in ejus quo utimur operis fabricationem digeſſit. Qua de cauſſa, opinor, idem Hieronymus Eccleſiaſten interpretans, cum Eccleſiaſtici teſtimonio uteretur, Salomonem teſtem citare ſe profeſſus eſt.

Secundum argumentum.

VIII. Ad id autem quod legitur in Prologo ἀνεπιγράφῳ, (*titulo carente*) qui, ut dixi, ex Athanaſiana Synopſi deſcriptus eſt, Jeſum Sirachiden, cujus nomen hic Eccleſiaſtici titulus præfert: σοφία Ἰησοῦ υἱοῦ σιρὰχ. *Sapientia Jeſu filii Sirach*, nepotem ipſum eſſe; reſpondere poſſumus Prologo huic *eatenus eſſe credendum, quatenus verum dicit*, quod jam olim reſpondit Johannes Druſius. Pari reſponſione excipiemus Epiphanium, cujus hæc ſunt verba: ὁ τοῦ Ἰησοῦ τοῦ υἱοῦ σιρὰχ, ὃς ἐστὶ καὶ τῷ Ἰησοῦ, τῷ κατὰ τὴν σοφίαν ἐγκωμιαστῇ γράψαντος, ὃν ὁ Σύμπας λαὸς Ἰησοῦς ἑρμηνεύει· ὀνόματι ἴδιῳ φησὶ· *Qui eſt Jeſu filii Sirach, nepotis Jeſu, qui Sapientiam ſcripſit Ebraice, quam nepos ejus Jeſus interpretatus Græce conſcripſit*; & Damaſce-

Druſ. in Eccl. Prol. Epiph. de pond. & menſ.

Joh. Dam.

num, qui nec aliter videtur ſenſiſſe. Idem nos olim, re minus explorata ſcripſimus alibi; ut noſtra etiam noſmet vineta cædamus; nunc vero Scholiaſtæ Ebraici libri Ben-Siræ auctoritatem ſequimur, qui nepotem Sirachidæ Joſephum appellat. Synopſeos autem Auctori, aliisque, cauſſa fuiſſe videtur ambigua Libri inſcriptio, cur Interpretem nepotem avo cognominem fuiſſe putarent: cum enim legiſſent in Libri lemmate: σοφία Ἰησοῦ υἱοῦ σιρὰχ πρόλογος, uti nunc quoque habet Vulgatæ editionis titulus: *In Eccleſiaſticum Jeſu filii Sirach Prologus*, id ita acceperunt, quaſi ſenſus eſſet, *Jeſus filii Sirach Prologus in Eccleſiaſticum*: cum potius id ſibi velit, *Prologus in Eccleſiaſticum Jeſu filii Sirach*, atque ita interpungenda Græca ſint, σοφία Ἰησοῦ υἱοῦ σιρὰχ, tum adjecta τιτλῳ ſubjici debeat, πρόλογος. Cæterum & Auctor Synopſeos, & Epiphanius, & fere quicunque nepoti, Jeſu Sirachidæ nomen fuiſſe cenſent, avo tamen Libri lucubrationem ultro concedunt. Addit Prologi hujus ἀνεπιγράφῳ *(titulo carentis)* Scriptor, mortuo Jeſu avo, cum ad ſummam Libri perfectionem aliqua etiamnum curatura deſideraretur, id nepotem præſtitiſſe: quod eatenus ab eo factum concedo, quatenus id interpretis fides pati potuit, uti ex vulgato altero Interpretis ipſius Prologo intelligitur. Ex opinione autem falſo præcepta, Sirachidem eſſe nepotem, non avum, ſequi neceſſe fuit hanc alteram nepotis eſſe Orationem toti operi ſubjectam, ut quam Jeſu filio Sirach titulus adſcribat.

Adv. orth. fid. l. 4. c. 18.

DE PROPHETIA ISAIÆ.

I. *Diſputatur de Auctore Prophetiæ, quæ Iſaiæ nomen præfixum gerit. Iſaiæ ipſi adſcribitur.* II. *Probatur ejus γνησιότης & antiquitas.* III. *Refelluntur argumenta Adverſariorum. Primum argumentum.* IV. *Secundum argumentum.* V. *Tertium argumentum.*

Diſputatur de Auctore Prophetiæ, quæ Iſaiæ nomen præfixum gerit. Iſaiæ ipſi adſcribitur.

I. PRophetiæ, quæ Iſaiæ ſibi nomen præſcribit, Auctorem eſſe Iſaiam ipſum prima fronte Liber indicat: *Viſio Iſaiæ, filii Amos, quam vidit ſuper Judæam & Jeruſalem, in diebus Oziæ, Joathan, Achaz, & Ezechiæ, regum Juda.* Vero, inquies, Prophetiam ipſam edidit Iſaias, at deſcripſit alter & Librum lucubravit. Fruſtra; ſe enim Libri

Iſa. 30. 8.

ſcriptorem indicat aliis teſtimoniis compluribus, in quibus cum ſuum, patrisque ſui appoſuiſſet nomen, multa de ſe narravit, partim ex tertia perſona, partim ex prima: præcipue vero iſto, quo vaticinii hujus ſcriptorem ſe liquido profitetur: *Nunc ergo ingreſſus ſcribe ei ſuper buxum, & in libro diligenter exara illud, & erit in die noviſſimo in teſtimonium uſq; in æternum.* Amoſi ſe filium eſſe declarat, non ejus qui inter duodecim Prophetas cenſetur, & עמוס nomen habet, ſed alterius, qui אמוץ appellatus eſt. Id agnovit Hieronymus in primum caput Iſaiæ, & in Proœmio Commentariorum in Amos; agnovit & Auguſtinus libro decimo octavo de civitate Dei: *Iſaias filius Amos, ſive Propheta ſive quod magis perhibetur, alterius qui non Propheta eodem nomine vocabatur*; agnovit & Cyrillus: *Ἄτερος ἦν ἐκεῖνος ὁ Ἡσαΐου πατήρ. Alter erat Amos Iſaiæ pater*, nempe a Propheta; agnovit & Procopius: *Λέγεται δὲ μὴ τὸν ἕνα τῶν δώδεκα τῷ Ἡσαΐᾳ τὸν πατέρα τυγχάνειν. διὸς γὰρ ἁπλῶς λέγεται, καὶ ἐρρωμένως, λόγος σκληρός· ὁ δὲ τῷ Ἡσαΐᾳ, διασύρεται, καὶ σημαίνει τελείωσιν, καὶ δύναμιν, καὶ ἰσχύν. Ajunt Iſaiæ patrem non eſſe unum e Duodecim. Is enim Amos tenuiter pronuntiatur, & exponitur, Sermo durus. At pater Iſaiæ aſpiratur, & ſignificat perfectionem, & potentiam, & robur.* In qua falſa ratione quod verum erat probare conatus eſt Procopius. Nam ע, nomini Amoſi unius e Duodecim præfixa, validiſſima eſt Ebraicarum omnium aſpirationum; tenuiſſima vero eſt א, quæ præfixa eſt nomini patris Iſaiæ. Cæterum hæc eo notantur a me, ut appareat Clementis Alexandrini error, qui hæc ſcripſit: *προφητεύει δὲ ἐπ' ὀζίου ἅμωτος καὶ Ἡσαΐας ὁ υἱὸς αὐτοῦ. Sub Ozia autem vaticinantur Amos, & filius ejus Iſaias:* & Pſeudo-Epiphanii, qui in libro de vitis Prophetarum eamdem ſententiam prodidit. Unde natam opinor Rabbinorum quorumdam opinionem, quos exiſtimaſſe ait R. David Ganz, Amoſum Iſaiæ patrem Prophetam fuiſſe. Idem incauto homini perſuadere iſta poſſunt, quæ habentur apud Iſaiam Hieronymianæ editionis: Ezechias *miſit Eliacim ad Iſaiam, filium Amos Prophetæ.* Item: *Intravit ad eum Iſaias, filius Amos Prophetæ.* Ubi Hieronymus: *Hic quia ipſe de ſe Eſaias ſcribebat hiſtoriam, non ſe appellavit Prophetam ſed filium Prophetæ.* Quod miror exciduſſe viro vetuſtis interpretationes explorare ſolito; nam utrobique Ebraïca habent: ישעיהו אמוץ בן הנביא Septuaginta: *πρὸς Ἡσαΐαν υἱὸν Ἀμὼς τὸν προφήτην*, & capite ſequenti: *Ἡσαΐας υἱὸς Ἀμὼς ὁ προφήτης* Vulgata: *Ad Iſaiam, filium Amos, Prophetam.* Item: *Iſaias, filius Amos, Propheta.* Similiter Cyrillus & Procopius, Iſaiæ interpretes. Fuit Iſaias de tribu Juda, vir apprime nobilis, & ſi R. Iſaaco Abrabanieli fides eſt, regia ſtirpe ortus; utpote Amoſo, Azariæ regis fratre natus. Diſertus & elegans, quod ipſius Liber indicat. Sed regibus Juda quatuor, Ozia, Joathane, Achazo, & Ezechia vaticinatum ſe declarat: & quid ſub unoquoque ſeorſum ſit vaticinatus, adnotat ſuis locis. Floruit Hieroſolymis & in Judæa, ubi & uxorem duxit, vatem & ipſam. Duos ſuſcepiſſe filios Jaſub & Emmanuelem ex perverſa ſeptimi capitis interpretatione priſci Judæi tradiderunt: ſed & filiam quoque, ut quem ſocerum fuiſſe dicant Manaſſis Judæorum Regis, a quo demum per ſummam crudelitatem ſerra lignea diſſectum eum ferunt, quod ipſius impietatem, optimatiumque corruptos mores libero ore caperet. Quam majorum ſuorum ſævitiam excuſare conantes Judæi, hanc ipſi inflictam pœnam commenti ſunt, quod Dominum Sabaoth oculis ſuis viditſe ſe prædicaſſet, cum Dei terga tantum Moſes diviſſet. Ad Iſaiæ ſupplicium refertur iſtud ex Epiſtola ad Ebræos: *ἐπρίσθησαν* *Serra ſecti ſunt.* Sepultus demum eſt ſub quercu Rogel, juxta Regum ſepulcra. Præter hunc, quem habemus, vaticiniorum Librum, alia ab ipſo ſcripta eſſe conſtat ex Paralipomenis, ubi res geſtas Oziæ regis literis prodidiſſe narratur, neque in eo qui extat Libro uſpiam comparent. Opera vero Iſaiæ nomine falſo inſcripta, quale fuit illud Iſaiæ Apocryphum, Origeni ſæpe commemoratum; & Anabaticus Iſaiæ, cujus meminerunt Epiphanius, & Hieronymus; ſive duo hæc idem fuerunt opus, ſive duplex; & libellum quemdam ſuppoſititium, ſub Viſionis Iſaiæ titulo typis editum, ab hac diſſertatione removemus. Eam vero R. Moſis Kimchi ſententiam, quæ Judæis quibusdam præeuntibus librum Proverbiorum, Eccleſiaſten; & Canticum Canticorum Iſaiæ tribuit, ſatis ſupra diſcuſſimus.

Auguſt. de civ. Dei, l. 18. c. 27.

Cyrill. Præf. Expoſ. in Amos.

Procop. in Iſa. 1, 1.

Clem. Alex. Str. 1. Epiph. de vit. Proph. in Amos.

Iſa. 37, 2. Iſa. 38, 1.

Cyrill. Præf. in Amos. Procop. in Iſa. 37, 2. & 38, 1. R. Abrab. Præf. in Iſ.

Iſa. 6, 5.

Ebr. 11, 37.

2. Par. 26, 22

Origen. in Matth. 23. & Epiſt. ad Afric. Epiphan. Hær. Archontic. c. 2. & Hær. Hieracit. c. 3 Hier. in Iſ. 64.

II. Jam vero Libri hujus *γνησιότητα* & antiquitatem per conſequentium ætatum teſtimonia

Probatur ejus γνησιότης & antiquitas.

monia more noſtro adſtruere perfacile eſt. Nam primum Michæas, qui Iſaiæ fere æqualis fuit, ex ipſius Prophetia clauſulam hanc integram, nec interpolatum ad ſe transtulit: *Et erit in noviſſimis diebus præparatus mons Domini in vertice montium, & elevabitur ſuper colles, & fluent ad eum omnes gentes: & ibunt populi multi, & dicent, Venite, & aſcendamus ad montem Domini, & ad domum Dei Jacob; & docebit nos vias ſuas, & ambulabimus in ſemitis ejus, quia de Sion exibit Lex, & verbum Domini de Jeruſalem. Et judicabit gentes, & arguet populos multos, & conflabunt gladios ſuos in vomeres, & lanceas ſuas in falces: non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium.* Id obſervatum eſt Origeni in Epiſtola ad Africanum, falſo cenſentem nullum e Prophetis vetuſtiorum Prophetarum ſententias uſurpaſſe; quaſi indignum hoc eſſet veritatis præconibus. Nahum quoque adverſus Sennacheribum vaticinans cum dixit: *Infirmatus eſt Baſan, & Carmelus, & flos Libani elanguit:* ad iſta Iſaiæ videtur attendiſſe, quæ de Sennacheribi itidem & Aſſyriorum expeditione protulit: *Luxit & elanguit terra, confuſus eſt Libanus, & obſorduit, & factus eſt Saron ſicut deſertum, & concuſſa eſt Baſan, & Carmelus.* Hoc autem vaticinium edidit Iſaias ſub Achazo, ſuum Nahumus ſub Ezechia, ut ſuo loco probabimus. Jeremias quoque, centum circiter & quinquaginta annis Iſaia recentior, multa ex eo in ſuum vaticinium depromſit: cujusmodi illud eſt: *Omne enim caput calvitium, & omnis barba raſa erit: in cunctis manibus colligatio, & ſuper omne dorſum cilicium. Super omnia tecta Moab, & in plateis ejus omnis planctus: quoniam contrivi Moab, ſicut vas inutile, ait Dominus:* quibus manifeſto exprimitur illud Iſaiæ: *Moab ululavit: in cunctis capitibus ejus calvitium, & omnis barba radetur. In triviis ejus accincti ſunt ſacco: ſuper tecta ejus, & in plateis ejus omnis ululatus deſcendit in fletum.* Ait Jeremias: *Qui fugerit a facie pavoris, cadet in foveam; & qui conſcenderit de fovea, capietur laqueo:* ſcripſerat ante Iſaias: *Qui fugerit a voce formidinis, cadet in foveam; & qui ſe explicaverit de fovea, tenebitur laqueo.* Eſt apud Jeremiam: *Confuſus eſt Bel, victus eſt Merodach, confuſa ſunt ſculptilia ejus, ſuperata ſunt idola eorum:* eſt apud Iſaiam: *Conf-*

Iſa. 2, 2. & ſeq. Mich. 4, 1. & ſeq.

Nah. 1, 4.

Iſa. 33, 9.

Jerem. 48, 37-38.

Iſa. 15, 2.

Jer. 48, 44.

Iſa. 24, 18.

Jer. 50, 2.

Iſa. 46, 1.

fractus eſt Bel, contritus eſt Nabo; facta ſunt ſimulacra eorum beſtiis & jumentis, onera veſtra gravi pondere usque ad laſſitudinem. Iſaiæ præterea triceſimum ſeptimum caput, cum ſequentis initio; totum item triceſimum nonum, in quarti Regum libri decimo nono ac viceſimo capite deſcripta ſunt, idque κατολέξει, *(ipſis verbis)* ut non ſententias modo, ſed verba etiam illinc iſtuc tranſiiſſe liquidum ſit. Apertiſſime vero Paralipomenon, Auctor: *Reliqua autem ſermonum Eze-* 2. Par. 32, 32. *chiæ & miſericordiarum ejus, ſcripta ſunt in Viſione Iſaiæ, filii Amos, Prophetæ.* Vere: nam geſtis Ezechiæ narrandis triceſimum ſextum Iſaiæ caput, cum ſequentibus tribus conſecratur. Narrat Joſephus Cyrum Perſarum Regem pellectis iis quæ de ſe Iſaias ducentis circiter ante annis prædixerat, cum ſe certo Dei Iſraelitarum conſilio, reſtituendis in integrum Ebræis, reparandæque Hieroſolymæ, & Templo reficiendo deſtinatum intellexiſſet, ad id opere præſtandum adjeciſſe animum, & reipſa compleviſſe. Joſeph. Antiq. L. 11. c. 1.

III. At quædam diſſolvenda veniunt argumenta, quibus oppugnatur iſte Liber. Primum a ſexti capitis initio exorſum eſſe Prophetam vaticinium ſuum quidam volunt, idcirco quod propter oris ſui impuritatem ad id tempus tacuiſſe ſe ait: tum ſubjicit: *Et audivi vocem Domini dicentis: Quem mittam, & quis ibit nobis? Et dixi, Ece ego, mitte me. Et dixit, Vade.* Hæc ſi recte colliguntur, ſequitur vel perverſum eſſe Libri hujus ordinem, & priora quinque capita loco ſuo fuiſſe mota, vel adventitia eſſe & ſuppoſita. Quæ tamen non ita ſunt: nec enim id ſibi vult Propheta, ſe ad hanc diem penitus obmutuiſſe, & ſibi tum primum vaticinandi munus a Deo fuiſſe impoſitum; ſed de hoc tantum vifo ſe diutius quam deceret tacuiſſe, ejusque vulgandi mandatum a Deo accepiſſe. Multis enim vaticiniis Prophetarum libri conſtant, multis viſis a ſe ita disjunctis & ſecretis, ut nequaquam temere permiſcenda ſint, & quæ unius ſunt, ad aliud minime ſint flectenda. Rem confirmabimus exemplo. Leguntur iſta triceſimo tertio capite Ezechielis: *Et factum eſt in duo-* Ezech. 33, *decimo anno, in decimo menſe, in quinta men-* 21. 22. *ſis transmigrationis noſtræ, venit ad me qui fugerat de Jeruſalem dicens, Vaſtata eſt civitas. Manus autem Domini facta fuerat ad*

Refelluntur argumenta Adverſariorum. Primum argumentum. Iſa. 6, 8.

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me vespere, antequam veniret qui fugerat, aperuitque os meum, donec veniret ad me mane, & aperto ore meo non silui amplius. Quis hinc colliget vaticiniorum Ezechielis hoc esse initium, nec ipsum antea suum os referasse? Nempe pertinet silentium illud Isaiæ ad id tempus, quo animo ejus hoc visum objectum est, neque ad alia priora est detorquendum. Huc adde aliam esse loci hujus sententiam apud Septuaginta Interpretes, ut ab Hieronymo quoque observatum est, qui sic illud reddunt: *ὰ τάλας ἐγὼ, ὅτι κατανένυγμαι. O miser ego, quia dolore punctus sum!* Jonathan ben Vziel: *Va mihi, quia peccavi!* Syrus: *Va mihi, obstupui!* Arabs: *Audax sum!* Recentiores Interpretes: Vatablus, & Forerius, נדמיתי, exponunt, *Ilicet, perii, actum est de me.* Porro cum visa, quæ toto opere narrantur, sub quatuor Judæ Regibus, Ozia, Joathane, Achazo, & Ezechia, oblata sibi fuisse scribat Isaias; quæ autem sexto referuntur capite, ad annum eum pertineant, quo decessit Ozias, & a multis credantur post Oziæ interitum sub Joathane evenisse; sententia vero ad tricesimum usque & septimum caput sub Achazo contigerint, & reliqua demum ad Ezechiæ tempora referantur, sequitur quinque priora capita in Oziæ regnum esse conferenda. Iis autem generales quædam continentur præceptiones, monitiones, castigationes, ac minæ, quibus refractarios ac contumaces popularium suorum animos ad Dei obsequium subigere studebat: verum ne sic quidem edomita eorum pervicacia, graviora denuntiavit. Nec mirum sane aut novum videri debet, Isaiam prioribus hisce capitibus excidium genti suæ fuisse interminatum, quod Ozia regnante non contigit: nec enim temporis ordini semper congruit ratio vaticiniorum, in quibus ὕστερον πρότερον sæpe occurrit.

Hier. in Isa. 6, 5.

Secundum argumentum. Prov. 25, 1.

IV. Cum in libro Proverbiorum Thalmudistæ legissent, partem aliquam libri illius ab Ezechiæ regis famulis collectam fuisse; inter quos operam quoque suam ad id contulisse Isaiam supra conjectavimus; ipsi contra Isaiæ vaticinationes ab iisdem Ezechiæ familiaribus & necessariis, ipsoque adeo Ezechia scriptas fuisse censuerunt, ut est in Baba bathra. Nec enim aliud opinionis hujus argumentum reperio, quam hoc dictum libri Proverbiorum. Quasi vero vel Ezechias, vel Ezechiæ familiares divino omnes impulsi fuerint instinctu, & vaticinia fundere potuerint: quo stolido commento quantum hominibus istis gloriæ addunt & decoris Thalmudistæ, tantum de Libri hujus existimatione decerpunt, vaticinii dignitatem atque oraculi vim ipsi detrahentes. Ita religiosi illi sacrorum voluminum custodes, quibus *credita sunt eloquia Dei*, quique in apices & literas studiose inquirunt, librorum ipsorum fidem, honorem, ac commendationem temere labefactant. Rom. 3, 2.

Tertium argumentum.

V. Rursum hic in scenam prodit Philosophus Theologo-Politicus, atque Libri hujus auctoritatem elevat hoc argumento, quod non is ipse sit Liber, in quem vaticinia sua conjecit Isaias, sed tantum compilatio fragmentorum Libri hujus, quæ ut fors tulit, hinc inde collecta, potissimum vero ex Chronicis regum Juda & Israel, & in hoc quod habemus volumen compacta sunt. Atque id vult adversus reliquos Prophetarum libros valere. Rationes cur ita sentiat has habet, quod disturbato ordine ac perverso digestæ sint Isaiæ Prophetiæ, nec eam tueantur seriem, qua primum ab Auctore dispositæ inter se ac collocatæ sunt; quod res gestas Oziæ sit literis persecutus, ut adductum supra ex Paralipomenis comma indicat; sub eoque etiam sit vaticinatus, ut apparet ex initio libri Isaiæ qui nunc extat; cum tamen nec acta Oziæ referat idem ille Liber, nec ulla habeat vaticinia quæ sub Ozia edita fuisse constet; quod certum sit præterea, ex Rabbinorum sententia, sub Manasse quoque Isaiam vaticinia edidisse, quorum in ipsius Libro reperire liceat omnino nullum. Verum hæc facile dissolvimus: nam quod ex confuso in hoc Libro prædictionum ordine caussam reperiisse putat, quamobrem eum Isaiæ eripiat; imo vero, vel inde maxime apparet non esse id humanæ mentis opus, res conserte contexteque explicantis, & rationum cohærentiam sequentis, sed afflatu potius cœlesti instinctæ & agitatæ, ac res futuras per interciſa & salebrosa pandentis oracula, quorum obscuritas per ipsos demum eventus rerum erat illustranda. Negamus præterea Oziæ historiam inter vaticinia sua Isaiam descripsisse, sed peculiare opus fuisse censemus, temporum demum injuria deperditum. Supra enim auctoritate libri Paralipomenon, 2. Par. 26, 22.

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1. Par. 29. 29. 2. Par. 20, 34. Theodoret. Præf. in I. Reg.

hipomenon, & Theodoreti teſtimonio adducti docuimus, Prophetas, præter vaticiniorum ſuorum editionem, hiſtorias ſæpe temporum ſuorum peculiari opera literis commendaſſe. Nec fatemur vero, quæcunque prædixit Iſaias, fuiſſe relata in literas: ac proinde ſi qua ſub Manaſſe præſignificavit, fruſtra in hoc Libro requiri putamus; cum præſertim titulus ipſe oſtendat hoc tantum opere contineri vaticinia ſub quatuor regibus, Ozia, Joathane, Achazo, & Ezechia edita. Nam quod attinet ad prædictiones, quæ in Oziæ tempora conveniunt, jam ſupra oſtendimus eas quinque prioribus capitibus deſcriptas videri.

DE PROPHETIA JEREMIÆ.

I. *Diſputatur de Auctore Prophetiæ, quæ Jeremiæ nomen præfixum gerit. Jeremiæ ipſi adſcribitur Libri compoſitio, Baruchо vero deſcriptio.* II. *Variæ Jeremianorum vaticiniorum partes variis temporibus ſunt elaboratæ;* III. *nec juxta temporum ordinem inter ſe ſunt diſpoſitæ.* IV. *Recenſentur Jeremiæ ſcriptiones quæ ſuperſunt.* V. *Probatur Prophetia Jeremiæ γνησιότης & antiquitas.* VI. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VII. *Secundum argumentum.* VIII. *Tertium argumentum.*

Diſputatur de Auctore Prophetiæ, quæ Jeremiæ nomen præfixum gerit.

I. VAticiniorum nomine ſuo inſcriptorum auctorem ſe, cum ipſo initio, tum etiam paſſim profitetur Jeremias: *Verba Jeremiæ*, inquit, *filii Helciæ, de Sacerdotibus, qui fuerunt in Anathoth, in terra Benjamin.* Tum paulo poſt ſic ipſe de ſe non ſemel diſſerit αὐτοπροσώπως (*ex propria perſona:*) *Et factum eſt verbum Domini ad me.* Rurſum: *Et miſit Dominus manum ſuam, & tetigit os meum.* Quibus vero temporibus ſingula ſibi a Deo, a ſe vero Judæis, aliisque gentibus edita ſint oracula, ſuis ſignavit locis unde cognoſcitur eum pene puerum, anno primum Joſiæ decimo tertio vaticinia ſua auſpicatum, regnantibus deinde Joachazo, Joakimo, Jechonia, & Sedecia, per annorum circiter quadraginta decurſum, ad Urbis usque excidium, quod Sedeciæ undecimo contigit, Dei mandata ac futura in Judæ ac Benjamin tribubus mala, populo denuntiaſſe: Godolia deinde, qui Sedeciæ fuerat ſuffectus, ab Iſmaele interfecto, ipſum Jeremiam cum Barucho, a Johanano filio Caree, in Ægyptum fuiſſe abductum, & novis vaticiniis Judæos illic degentes, Ægyptum, aliasque gentes conterruiſſe. Quo factum eſſe ferunt, ut concitatis adverſus ſe hominibus nefariis, gentilibus ſuis, quos crebris objurgationibus inceſſebat, lapidibus demum Taphnis oppreſſus ſit; quo pertinere creditur iſtud ex Epiſtola ad Ebræos, λιθοβοληθησαν, *lapidibus cæſi ſunt:* vel juxta Gregentium, jaculis in cœno ſit confixus. Verum cum ejus obitus non aperte in ſcriptura ſit expreſſus, ſupereſſe eum ad hanc diem in vivis, & cum Elia ſupremis mundi temporibus appariturum fore plerique Patres arbitrati ſunt. Quidam ex Ebræis, in patriam ex Ægypto cum Baruche remeaſſe aſſeverarunt. Mirari porro ſubit, cur ſcripſerit Abrabaniel Jeremiam cum Jechonia in Babyloniam fuiſſe deportatum, atque illic diem ſuum obiiſſe; Abulfaragius vero, inventam in Ægypto ejus urnam Alexandrum deportaſſe Alexandriam, ibique eſſe ſepultum. Quæ inter Rabinorum deliria & Arabum nugas amandamus. Porro non voce ſolum prolata hæc a ſe vaticinia, ſed in literas etiam Dei juſſu a ſe fuiſſe relata non ſemel docet; velut viceſimo quinto capite, cum ait: *Et adducam ſuper terram illam omnia verba mea, quæ locutus ſum contra eam; omne quod ſcriptum eſt in Libro iſto, quæcunque prophetavit Jeremias adverſum omnes gentes:* Item alibi: *Et hæc ſunt verba Libri, quem miſit Jeremias Propheta de Jeruſalem ad reliquias ſeniorum transmigrationis.* Et triceſimo capite: *Hoc verbum quod factum eſt ad Jeremiam a Domino dicens: Hæc dicit Dominus Deus Iſrael dicens: Scribe tibi omnia verba, quæ locutus ſum ad te, in libro.* Tum ad calcem vaticiniorum ſuorum: *Et ſcripſit Jeremias omne malum quod venturum erat ſuper Babylonem in Libro uno; omnia verba hæc quæ ſcripta ſunt contra Babylonem.* Ad ea autem deſcribenda uſum eum opera Baruchi, filii Neriæ, hæc indicant e quadrageſimo quinto capite: *Verbum quod locutus eſt Jeremias Propheta ad Baruch, filium Neriæ, cum ſcripſiſſet verba hæc in Libro ex ore Jeremiæ.* Clariora etiam iſthæc e triceſimo ſexto capite: *Factum eſt verbum hoc ad Jeremiam a Domino dicens: Tolle*

Ebr. 11, 37. Gregent. Diſput. cum Herbano Jud.

R. Iſaac. Abrab. in Ezech. 1. Abulf. hiſt. Orient. Dyn. 3.

Jer. 25, 13.

Jer. 29, 1.

Jer. 30, 1.

Jer. 51, 60.

Jer. 45, 1.

Jer. 36, 1. 2. 4.

Jeremiæ ipſi adſcribitur Libri compoſitio, Baruchо vero deſcriptio. Jer. 1, 1. 5. 7. 9.

Tolle volumen Libri, & scribes in eo omnia verba, quæ locutus sum tibi adversum Israel, & Judam, & adversum omnes gentes, a die quâ locutus sum ad te, ex diebus Josiæ, usque ad diem hanc. Vocavit ergo Jeremias Baruch, filium Neriæ, & scripsit Baruch ex ore Jeremiæ omnes sermones Domini, quos locutus est ad eum, in volumine Libri. Deinde: *Jeremias autem tulit volumen aliud, & dedit illud Baruch, filio Neriæ, scribæ, qui scripsit in eo ex ore Jeremiæ omnes sermones Libri, quem combusserat Joakim rex Juda igni, & insuper additi sunt sermones multo plures quam antea fuerant.*

Jer. 36, 32.

Variæ Jeremianorum vaticiniorum partes variis temporibus sunt elaboratæ;

II. Ex his cognoscitur duplicem primum fuisse vaticiniorum Jeremiæ descriptionem; priorem oracula universa a Deo Jeremiæ edita ad Joakimi usque tempora complexam, alteram vero longe ampliorem, majori nempe verborum ornatu ac pondere elaboratam, & novis prædictionibus adauctam, graviorumque pœnarum; comminationibus, quibus ulciscendum Deus decreverat recens illud Joakimi regis facinus, cum priorem vaticiniorum Jeremiæ libellum discidit, & concremavit. His ergo necesse est multo post subjecta fuisse vaticinia hæc, quæ Jeremiæ revelata sunt Sedeciæ temporibus. Atque hæ duæ partes prius videntur totam Jeremianarum prædictionum complexionem constituisse. Manifeste id ostendit ipsum Libri proœmium: *Verba Jeremiæ: quod factum est verbum Domini ad eum in diebus Josiæ, filii Amon, regis Juda, in tertio decimo anno regni ejus. Et factum est in diebus Joakim, filii Josiæ, regis Juda, usque ad transmigrationem Jerusalem, in mense quinto.* Postea vero subnexa sunt ea quæ gessit & prænunntiavit Jeremias post ultimam Hierosolymorum cladem, & Sedeciæ deportationem, quoad ipse cum Baruche in Ægyptum abductus est. Reliqua in Ægypto literis tradita sunt & hac quinquagesimi primi capitis clausula terminantur: *Hucusque verba Jeremiæ.* Quæcunque vero adversus Babylonem quinquagesimo capite ac sequenti mala denuntiantur, eadem videntur in eo extitisse libro, quem per Saraiam Babylonem deferri, illicque prælegi, ac deinde in Euphratem projici jussit. Postremum caput e duobus postremis quarti libri Regum totum fere depromtum est: quo partim ea narrantur, quæ jam supra narraverat Jeremias, partim quæ post ejus obitum evenerunt: velut obitus ipse Jechoniæ. Qui cum multo junior fuerit Jeremia, uti chronologicis ratiociniis demonstrare facile est; cumque violenta morte obiisse tradatur Jeremias, naturali vero Jechonias, non absurde colligimus Jeremiæ superstitisse Jechoniam, resque obitu Jeremiæ recentiores postremo hoc capite narrari. Iterationes autem rerum jam supra dictarum, etsi apud Ebræos non infrequentes sunt, cum exiguæ sunt atque breves; at prolixæ, & iisdem verbis conceptæ apud eos fere sunt inusitatæ. Porro in clausula illa, *Hucusque verba Jeremiæ*, totum opus desisse, ac proinde adventitia esse quæ subjecta sunt, manifesto liquet: nam quamvis perturbatus in eo sit ordo rerum, locum tamen suum retinuerunt primum ac postremum caput. Id effecerunt clausulæ utrique appositæ: hæc scilicet quæ primo præfixa est, *Verba Jeremiæ*; & ista postremo subnexa, *Hucusque verba Jeremiæ*; quibus velut certis notis Libri totius fines sunt determinati. Splendide itaque halucinabitur, quisquis caput illud Jeremiani partem esse operis censuerit, uti supra adnotavi, cum de libris Regum dissererem. Minime vero dubium mihi est, quin Voluminum sacrorum concinnator Esdras hoc caput a se compositum, & e libris Regum a se, ut nobis verisimile fit, elaboratis, magna ex parte decerptum illuc adtexuerit, ut esset argumentum sequentium Jeremiæ Threnorum. Atque id propius ad verum videtur accedere, quam, quod opinatus est Sixtus Senensis a Baruche postremum id caput fuisse ad junctum; nec enim credibile est eadem illic iterasse ipsum de Sedeciæ infortuniis, quæ paulo superius Jeremia dictante retulerat.

Sixt. Sen. Bibl. l. 1.

nec juxta temporum ordinem inter se sunt dispositæ.

III. Minime vero temporum ordini capitum series respondet, magnaque rerum inest confusio; id quod observatum est ab Origene in Epistola ad Africanum, & ab Hieronymo. Nam quæ postrema sunt, Joakimo regnante sunt prædicta, atque alia itidem nonnulla, huc & illuc sparsa; quibus inserta alia sunt, Sedeciæ temporibus edita; quædam etiam post ejus deportationem; sive hoc ordine disposita in Baruchi adversariis, eo defuncto reperta sint, cum morte fortasse oppressus ea nondum digessisset; sive casu deinde,

Hier. Præf. in Jerem.

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deinde, aut librariorum incuria confusa ea sint; sive denique temporum rationem insuper habuerit Baruchus, & certis aliquibus de caussis alium ordinem secutus sit; quod non temere credi potest. Nam cum quadraginta quatuor prioribus capitibus Judaicas res exposuisset, sequens ad Baruchum pertinet, reliqua ad extraneas gentes. Conjectura nostra nititur verbis Hieronymi, quæ de Jeremiæ Prophetia sic prætatur: *Præterea ordinem visionum, qui apud Græcos & Latinos omnino confusus est, ad pristinam fidem correximus.* Ergo Hieronymi interpretatio, quam hodie terimus, ad pristinam fidem correcta est, pristinumque ordinem sequitur: neque est cur Critici novitii in restituendo hoc ordine desudent; quasi Barucho & Esdra sapientiores esse velint. Confusio autem interpretationi Septuaginta Senum adhæsit, nec ab Hieronymo emendata est. Generatim vero observare licet, res a Prophetis nullo servato ordine, sed sparsim ac confuse fere esse narratas. Nempe sic decuit viros, non rationes humanæ dictata sequentes, & seriem rerum cogitate texentes, sed divino impulsos motu, ac de cœlo afflatos, & sacro, si ita loqui fas est, furore correptos. Legimus apud Auctorem libri de vita & morte Prophetarum, qui Dorotheo tribuitur, omnes Prophetas, præter Davidem & Danielem, vaticinia sua non ipsos commendasse literis; sed Scribas, qui in Templo erant, ea quoties quibusque diebus ex vaticinantium ore excepisse: quæ cum alia, aliaque essent, & prout cœlestis se dabat ille spiritus, dissipato & indigesto ordine funderentur, ita a Scribis in libros fuisse relata. Hæc partim vera esse, partim aliter se habuisse puto: plures enim quam quos notat Pseudo-Dorotheus, suas ipsos prædictiones ad posteritatis memoriam arbitror descripsisse; nec omnium, qui hanc aliis reliquerunt curam, prophetias a Scribis illis fuisse scripto consignatas.

Retensentur Jeremiæ scriptionis quæ supersunt.

IV. At præter hoc vaticiniorum opus, & Threnos, de quibus proxime acturi sumus, alia pleraque Jeremias scripsisse fertur. Nam & libros Regum fœtum ipsius esse scisciunt Thalmudistæ; quæ a nobis supra improbata est opinio: & ipsius nomen præferunt, Psalmus sexagesimus quartus, & centesimus tricesimus sextus; & ejus Epistola ad captivos qui in Babyloniam abducendi erant constat sextum Baruchi caput, de qua mox disputabimus. Hæc autem Epistola, cum Threnis & Prophetia Jeremiæ, unicum efficiebat librum, uti tradunt Origenes apud Eusebium, & Hilarius. Denique ex eo libro, quo calamitates Babyloniis eventuras prædicebat, quemque per Saraiam Babylonem deferri, & in Euphratem mergi curavit, depromta videntur Jeremianorum vaticiniorum capita duo, quinquagesimum cum sequenti. Reliquas Jeremiæ scriptiones accurate recenset Sixtus Senensis; quæ quoniam intercederunt, neque ad institutum pertinent opus, eas prætermittimus.

Thalm. Baba bathr. c. 1.

Euf. Hift. l. 6. c. 25.

Sixt. Sen. Bibl. l. 2.

Probatur Prophetia Jeremiæ vetustas & antiquitas.

V. Cæterum Jeremiani vaticinii vetustatem & antiquitatem præclara ac manifesta proximarum & porro consequentium ætatum testimonia confirmant. Nam primum Threni ipsi eas habent locutiones, quas ex eadem origine veniisse unde & ipsum prædictionum opus, haud dubium est. Tale est istud Threnorum comma: *Plorans ploravit in nocte, & lacryma ejus in maxillis ejus:* quod hujus e Prophetia germanum est: *Plorans plorabit, & deducet oculus meus lacrymam, quia captus est grex Domini.* Ista quoque e Threnorum secundo: *Deduc quasi torrentem lacrymas per diem & noctem, non des requiem tibi, neque taceat pupilla oculi tui:* paria sunt istis: *Deducant oculi mei lacrymam per noctem & diem, & non taceant.* Baruch, Jeremiæ scriba ac familiaris, totas ex ejus scriptionibus sententias libello suo inseruit. Nam quod ait secundo capite: *Quod si non audieritis vocem Domini Dei vestri, operari regi Babylonis, defectionem vestram faciam de civitatibus Juda, & a foris Jerusalem, & auferam a vobis vocem jucunditatis, & vocem gaudii, & vocem sponsi, & vocem sponsæ, & erit omnis terra sine vestigio ab inhabitationibus eam:* id liquido expressum est ex istis Jeremiæ: *Perdamque ex eis vocem gaudii, & vocem lætitiæ, vocem sponsi, & vocem sponsæ, vocem molæ, & lumen lucernæ: & erit universa terra hæc in solitudinem & in stuporem, & servient omnes gentes istæ regi Babylonis septuaginta annos:* quibus similia reperies capite Jeremiæ septimo. Hanc autem locutionem ex Osea sumsisse Jeremiam infra ostendam. Subjicit Baruch: *Ut transferrentur ossa regum nostrorum, & ossa patrum nostrorum de loco suo: & ecce projecta sunt in æstore Solis, & in gelu noctis:* quippe scripserat

Thren. 1, 2.

Jer. 13, 17.

Thr. 2, 18.

Jer. 14, 17.

Bar. 2, 22. 23.

Jer. 25, 10.

Jer. 7, 34.

Jer. 8, 1. 2. rat Jeremias: *In illo tempore ait Dominus: Ejicient ossa regum Juda, & ossa principum ejus, & ossa Sacerdotum, & ossa Prophetarum, & ossa eorum qui habitaverunt Jerusalem, de sepulcris suis, & expandent ea ad Solem & Lunam.* Nec multo post hæc scribit Baruch: *Et statuam illis testamentum alterum sempiternum, ut sim illis in Deum, & ipsi erunt mihi in populum:* ut istis Jeremiæ accineret: *Feriam domui Israel, & domui Juda fœdus novum:* deinde: *Ero eis in Deum, & ipsi erunt mihi in populum.* Alio loco sic Baruch: *Adduxit enim super illos gentem de longinquo, gentem improbam & alterius linguæ:* præiverat Jeremias cum diceret: *Ecce ego adducam super vos gentem de longinquo domus Israel, ait Dominus; gentem robustam, gentem antiquam, gentem cujus ignorabis linguam, nec intelliges quid loquetur.* Plurima indidem ab Ezechiele hausta reperire licet: puta hæc e decimo octavo capite: *Quid est quod inter vos parabolam veritis in proverbium istud in terra Israel, dicentes: Patres comederunt uvam acerbam, & dentes filiorum obstupescunt? Vivo ego, dicit Dominus, si erit ultra vobis parabola hæc in proverbium in Israel. Ecce omnes animæ meæ sunt: ut anima patris, ita & anima filii mea est: anima quæ peccaverit, ipsa morietur:* ad istud exemplar videntur excusa: *In diebus illis non dicent ultra: Patres comederunt uvam acerbam, & dentes filiorum obstupuerunt; sed unusquisque in iniquitate sua morietur; omnis homo, qui comederit uvam acerbam, obstupescent dentes ejus.* Totum illud Ezechielis comma, quo pastores Israelis incessit tricesimo quarto capite, plane similia sunt eorum quæ Jeremias capite vicesimo tertio in eamdem sententiam disseruit. Omnem vero repugnandi ansam præcidit Daniel cum ait: *Ego Daniel intellexi in libris numerum annorum, de quo factus est sermo Domini ad Jeremiam Prophetam, ut complerentur desolationis Jerusalem septuaginta anni.* Nec aliter Auctor Paralipomenon: *Ut completeretur sermo Domini ex ore Jeremiæ, & celebraret terra sabbatha sua: cunctis enim diebus desolationis egit Sabbathum, usque dum complerentur septuaginta anni. Anno autem primo Cyri regis Persarum ad explendum sermonem Domini, quem locutus fuerat per os Jeremiæ, suscitavit Dominus spiritum Cyri regis Persarum.* Eadem repetuntur initio libri Esdræ. Atque ea significantur, quæ extant capite vicesimo nono Jeremiæ: *Hæc dicit Dominus: Cum cœperint impleri in Babylone septuaginta anni, visitabo vos, & suscitabo super vos verbum meum bonum, ut reducam vos ad locum istum:* & quæ vicesimo quinto capite: *Et erit universa terra hæc in solitudinem & stuporem, & servient omnes gentes istæ Regi Babylonis septuaginta annis: cumque impleti fuerint septuaginta anni, visitabo super Regem Babylonis.* Neque vero nobis prætermittendum videtur illud Zachariæ: *Hæc dicit Dominus exercituum. Convertimini de viis vestris malis, & de cogitationibus vestris pessimis:* quod manavit ex his Jeremiæ: *Hæc dicit Dominus: Ecce ego fingo contra vos malum, & cogito contra vos cogitationem. Revertatur unusquisque a via sua mala, & dirigite vias vestras, & studia vestra. Qui dixerunt, Desperavimus, post cogitationes enim nostras ibimus.* Item alibi: *Missi ad vos omnes servos meos, consurgens diluculo, mittensque, & dicens: Convertimini unusquisque a via sua pessima, & bona facite studia vestra; & nolite sequi Deos alienos, & non inclinastis aurem vestram neque audistis me.* Confer & istud Zachariæ: *Ecce enim ego adducam servum meum Orientem,* cum isto Jeremiæ: *Suscitabo David germen justum;* utrobique vocem rex reperies, quam interpretes varie reddiderunt: eamdem porro prædictionibus istis sententiam inesse latebere. Alibi Zacharias: *Et revertetur omnis terra usque ad desertum de colle Remmon ad Austrum Jerusalem, & exaltabitur, & habitabit in loco suo, a porta Benjamin usque ad locum portæ prioris, & usque ad portam angulorum; & a turre Hananeel, usque ad torcularia Regis:* quæ subministrarunt ista Jeremiæ: *Ædificabitur civitas Domino, a turre Hananeel, usque ad portam anguli: & exibit ultra norma mensuræ in conspectu ejus super collem Gareb, & circuibit Goatha, & omnem vallem cadaverum, & cineris, & universam regionem mortis, usque ad torrentem Cedron, usque ad angulum portæ equorum orientalis. Sanctum Domini non destruetur, & non evelletur ultra in perpetuum.* Cum ergo Jeremiæ vestigia tam studiose legisse Zachariam observassent Judæi, vulgari sermone dicebant Jeremiæ spiritum in Zachariam transisse. Cum ea scriberet Sirachides: *Intenderunt electam sanctitatis civitatem,*

Ezech. 18, 2. 3. 4.

Jer. 31, 29. 30.

Dan. 9, 2.

2. Par. 36, 20. 21.

Bar. 2, 35.

Jer. 31, 31. 32.

Bar. 4, 15.

Jer. 5, 15.

Jer. 29, 10.

Jer. 25, 11. 12.

Zach. 1, 4.

Jer. 18, 11. 12.

Jer. 35, 15

Zach. 3, 8.

Jer. 23, 5.

Zach. 14, 10.

Jer. 31, 38. & seq.

Eccl. 49, 8. 9.

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tatem, & desertas fecerunt vias ipsius in manu Jeremiæ: nam male tractaverunt illum, qui a ventre matris consecratus est Propheta, evertere, & perdere, & iterum ædificare & renovare: respiciebat procul dubio ad ista Jeremiæ: *Ecce constitui te hodie super gentes, & super regna, ut evellas, & destruas, & dispердas, & dissipes, & ædifices, & plantes.* Nec leve vetustatis argumentum capi potest ex mensibus, quos numeris suis Jeremias designavit, cum post captivitatem Babylonicam nominibus Chaldaicis eos fere Judæi signare consueverint.

Jer. 1, 10.

Quin etiam in Ethnicos sparsa est Jeremianarum prædictionum fama, easque & ipsum Jeremiam præconio insigni prosecutus est Alexander Polyhistor, qui Ptolemæi Lathyri temporibus vixit. Extat illud apud Eusebium libro nono Præparationis Evangelicæ; quod tamen si propius inspexerimus, ea illic de Jeremia referri deprehendemus, quæ in ipsius prædictionibus nusquam occurrunt: ait enim Jeremiam impendentes clades, & mox futurum exilium ac servitutem denuntiasse Judæis, ac propterea flammis eum a Jechonia rege esse destinatum; captum demum a Nabuchodonosore Jechoniam ipsum, & Babylonem deportatum, cum universa Templi gaza, præter Arcam fœderis, & inclusas in ea Tabulas Legis. Quæ cum in Prophetia Jeremiæ non extent, videntur depromta ex ejus Descriptionibus, quæ Chaldæis Hierosolymam diripientibus, Arcam cum Tabernaculo & Altari incensi, in speluncam montis Nebo a Jeremia fuisse illatam & occultam docebant, uti testatur secundus liber Machabæorum. Ad ætatem autem Jasonis Cyrenæi, cujus historia in epitomen contracta Machabaico eodem secundo continetur, proxime accessit Alexandri Polyhistoris ætas, adeo ut ab hoc quoque legi potuerint Jeremiæ Descriptiones.

2. Mach. 2, 1.

Refelluntur argumenta Adversariorum. Primum argumentum. Tractatus Th. Polit. c. 10.

VI. At non Philosophi Theologo-Politici cavillationes effugit iste Liber, sed ex confuso ac perturbato, quem notavimus, temporum ordine, & ex ea quam in diversis rerum earumdem narrationibus inesse putat discrepantia ac repugnantia, criminandi ejus sumit argumentum. Hæc autem inde evenisse censet, quod ex diversis Historicis collectus sit & decerptus. Quæ tamen aliis plerique ex causis oboriri potuisse manifestum est. Nam quod ad temporum perturbationem spectat, id jam supra a me ostensum est. Res vero ut discrepare viderentur depravatio Codicum, vel narrationis obscuritas facere potuerunt. Verum ut temporum ac rerum confusionem inesse fateor, ita ullam inesse repugnantiam prorsus nego: nam quod ait vicesimo primo capite Scriptorem afferre causam, cur in carcerem conjectus sit Jeremias, nempe quod Urbis vastationem prædixerit Sedeciæ, tum capite sequenti Joakimi tempora repetere, & interpositis deinde multis capitibus tricesimo octavo demum capite ad ea reverti, quæ vicesimo primo narrari cœpta fuerant; aliamque illic narrari causam, quamobrem custodiæ traditus sit Jeremias, quam quæ superiori capite fuerat allata: hoc, inquam, nulla ratione objicitur. Nam vicesimo primo capite de Jeremiæ comprehensione, aut comprehensionis causa nullum prorsus verbum extat: at vicesimo secundo capite, & sequentibus duobus, quibus interrumpi putat annorum seriem, continuat Jeremias suam ad eosdem Sedeciæ legatos orationem, & ad perterrefaciendum Sedeciam nonnulla refert, quæ sibi a Deo adversus Joachazum sive Sellumum, & Joakimum, & Jechoniam præsignificata fuerant. Caput vero tricesimum octavum, quod vicesimi primi continuationem esse putat, omnino non est; hoc enim Phassurum, & Sophoniam alloquitur Jeremias; illo Saphatiam, Gedeliam, Juchalem, & Phassurum ait audivisse sermones; quos ad omnem populum habere ipse consueverat. Falsum quoque est, tricesimo septimo capite, & tricesimo octavo diversas afferri causas, quamobrem Jeremias comprehensus sit: nam res penitus diversæ utrobique narrantur; illic quippe Jeremias, cum rus suum peteret, sic tanquam profugus & perduellionis reus, a Jeria custode comprehenditur, & in carcerem Jonathanis compingitur: hic vero quod in hujus carceris vestibulo ad populum verba faceret, & ad relinquendam Urbem sollicitaret, Saphatias, Gedelias, Juchal, & Phassur, annuente Sedecia, inde extractum in lacum Melchiæ detruserunt. Itaque annorum seriem, & narrationem rerum hoc Libro confusam esse fateor; res vero aut verba inter se discrepare plane nego; & ut utrumque darem,

rat Jeremias: *In illo tempore ait Dominus: Ejacient ossa regum Juda, & ossa principum ejus, & ossa Sacerdotum, & ossa Prophetarum, & ossa eorum qui habitaverunt Jerusalem, de sepulcris suis, & expandent ea ad Solem & Lunam.* Nec multo post hæc scribit Baruch: *Et statuam illis testamentum alterum sempiternum, ut sim illis in Deum, & ipsi erunt mihi in populum:* ut illis Jeremiæ accineret: *Feriam domui Israel, & domui Juda fœdus novum:* deinde: *Ero eis in Deum, & ipsi erunt mihi in populum.* Alio loco sic Baruch: *Adduxit enim super illos gentem de longinquo, gentem improbam & alterius linguæ:* præiverat Jeremias cum diceret: *Ecce ego adducam super vos gentem de longinquo domus Israel, ait Dominus; gentem robustam, gentem antiquam, gentem cujus ignorabis linguam, nec intelliges quid loquatur.* Plurima indidem ab Ezechiele hausta reperire licet: puta hæc e decimo octavo capite: *Quid est quod inter vos parabolam vertitis in proverbium istud in terra Israel, dicentes: Patres comederunt uvam acerbam, & dentes filiorum obstupescunt? Vivo ego, dicit Dominus, si erit ultra vobis parabola hæc in proverbium in Israel. Ecce omnes animæ meæ sunt: ut anima patris, ita & anima filii mea est: anima quæ peccaverit, ipsa morietur:* ad istud exemplar videntur excusa: *In diebus illis non dicent ultra: Patres comederunt uvam acerbam, & dentes filiorum obstupuerunt; sed unusquisque in iniquitate sua morietur; omnis homo, qui comederit uvam acerbam, obstupescent dentes ejus.* Totum illud Ezechielis comma, quo pastores Israelis incessit tricesimo quarto capite, plane similia sunt eorum quæ Jeremias capite vicesimo tertio in eamdem sententiam disseruit. Omnem vero repugnandi ansam præcidit Daniel cum ait: *Ego Daniel intellexi in libris numerum annorum, de quo factus est sermo Domini ad Jeremiam Prophetam, ut complerentur desolationis Jerusalem septuaginta anni.* Nec aliter Auctor Paralipomenon: *Ut completeretur sermo Domini ex ore Jeremiæ, & celebraret terra sabbatha sua: cunctis enim diebus desolationis egit Sabbathum, usque dum complerentur septuaginta anni. Anno autem primo Cyri regis Persarum ad explendum sermonem Domini, quem locutus fuerat per os Jeremiæ, suscitavit Dominus spiritum Cyri regis Persarum.* Eadem repetuntur initio libri Esdræ. Atque ea significantur, quæ extant, capite vicesimo nono Jeremiæ: *Hæc dicit Dominus: Cum cœperint impleri in Babylone septuaginta anni, visitabo vos, & suscitabo super vos verbum meum bonum, ut reducam vos ad locum istum:* & quæ vicesimo quinto capite: *Et erit universa terra hæc in solitudinem & stuporem, & servient omnes gentes istæ Regi Babylonis septuaginta annis: cumque impleti fuerint septuaginta anni, visitabo super Regem Babylonis.* Neque vero nobis prætermittendum videtur illud Zachariæ: *Hæc dicit Dominus exercituum. Convertimini de viis vestris malis, & de cogitationibus vestris pessimis:* quod manavit ex his Jeremiæ: *Hæc dicit Dominus: Ecce ego fingo contra vos malum, & cogito contra vos cogitationem. Revertatur unusquisque a via sua mala, & dirigite vias vestras, & studia vestra. Qui dixerunt, Desperavimus, post cogitationes enim nostras ibimus.* Item alibi: *Missi ad vos omnes servos meos, consurgens diluculo, mittensque, & dicens: Convertimini unusquisque a via sua, pessima, & bona facite studia vestra; & nolite sequi Deos alienos, & non inclinastis aurem vestram neque audistis me.* Conter & istud Zachariæ: *Ecce enim ego adducam servum meum Orientem,* cum isto Jeremiæ: *Suscitabo David germen justum;* utrobique vocem rex reperies, quam interpretes varie reddiderunt: eamdem porro prædictionibus istis sententiam inesse latebere. Alibi Zacharias: *Et revertetur omnis terra usque ad desertum de colle Remmon ad Austrum Jerusalem, & exaltabitur, & habitabit in loco suo, a porta Benjamin usque ad locum portæ prioris, & usque ad portam angulorum; & a turre Hananeel, usque ad torcularia Regis:* quæ subministrarunt ista Jeremiæ: *Ædificabitur civitas Domino, a turre Hananeel, usque ad portam anguli: & exibit ultra norma mensura in conspectu ejus super collem Gareb, & circuibit Goatha, & omnem vallem cadaverum, & cineris, & universam regionem mortis, usque ad torrentem Cedron, usque ad angulum portæ equorum orientalis. Sanctum Domini non destruetur, & non evelletur ultra in perpetuum.* Cum ergo Jeremiæ vestigia tam studiose legisse Zachariam observassent Judæi, vulgari sermone dicebant Jeremiæ spiritum in Zachariam transisse. Cum ea scriberet Sirachides: *Incenderunt electam sanctitatis civitatem,*

Jer. 8, 1. 2. Bar. 2, 35. Jer. 31, 32. Bar. 4, 15. Jer. 5, 15. Ezech. 18, 2. 3. 4. Jer. 31, 29. 30. Dan. 9, 2. 2. Par. 36, 20. 21. Jer. 29, 10. Jer. 25, 11. 12. Zach. 1, 4. Jer. 18, 11. 12. Jer. 35, 15 Zach. 3, 8. Jer. 23, 5. Zach. 14, 10. Jer. 31, 38. & seq. Eccl. 49, 8. 9.

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tatem, & defertas fecerunt vias ipfius in manu Jeremiæ : nam male tractaverunt illum, qui a ventre matris confecratus eft Propheta, evertere, & perdere, & iterum ædificare & renovare : refpiciebat procul dubio ad ifta Jeremiæ : *Ecce conftitui te hodie fuper gentes, & fuper regna, ut evellas, & deftruas, & difperdas, & diffipes, & ædifices, & plantes.* Nec leve vetuftatis argumentum capi poteft ex menfibus, quos numeris fuis Jeremias defignavit, cum poft captivitatem Babylonicam nominibus Chaldaicis eos fere Judæi fignare confueverint.

Jer. 1, 10.

Quin etiam in Ethnicos fparfa eft Jeremianarum prædictionum fama, easque & ipfum Jeremiam præconio infigni profecutus eft Alexander Polyhiftor, qui Ptolemæi Lathyri temporibus vixit. Extat illud apud Eufebium libro nono Præparationis Evangelicæ ; quod tamen fi propius infpexerimus, ea illic de Jeremia referri deprehendemus, quæ in ipfius prædictionibus nufpiam occurrunt : ait enim Jeremiam impendentes clades, & mox futurum exilium ac fervitutem denuntiaffe Judæis, ac propterea flammis eum a Jechonia rege effe deftinatum ; captum demum a Nabuchodonofore Jechoniam ipfum, & Babylonem deportatum, cum univerfa Templi gaza, præter Arcam fœderis, & incluías in ea Tabulas Legis. Quæ cum in Prophetia Jeremiæ non extent, videntur depromta ex ejus Defcriptionibus, quæ Chaldæis Hierofolymam diripientibus, Arcam cum Tabernaculo & Altari incenfi, in fpeluncam montis Nebo a Jeremia fuiffe illatam & occultam docebant, uti teftatur fecundus liber Machabæorum. Ad ætatem autem Jafonis Cyrenæi, cujus hiftoria in epitomen contracta Machabaico eodem fecundo continetur, proxime acceffit Alexandri Polyhiftoris ætas, adeo ut ab hoc quoque legi potuerint Jeremiæ Defcriptiones.

2. Mach. 2, 1.

Refelluntur argumenta Adverfariorum. Primum argumentum.

VI. At non Philofophi Theologo-Politici cavillationes effugit ifte Liber, fed ex confufo ac perturbato, quem notavimus, temporum ordine, & ex ea quam in diverfis rerum earumdem narrationibus ineffe putat difcrepantia ac repugnantia, criminandi ejus fumit argumentum. Hæc autem inde evenifle ceniet, quod ex diverfis Hiftoricis collectus fit & decerptus. Quæ tamen aliis plerique ex caufis oboriri potuiffe manifeftum eft. Nam quod ad temporum perturbationem fpectat, id jam fupra a me oftenfum eft. Res vero ut difcrepare viderentur depravatio Codicum, vel narrationis obfcuritas facere potuerunt. Verum ut temporum ac rerum confufionem ineffe fateor, ita ullam ineffe repugnantiam prorfus nego : nam quod ait viceffimo primo capite Scriptorem afferre cauffam, cur in carcerem conjectus fit Jeremias, nempe quod Urbis vaftationem prædixerit Sedeciæ, tum capite fequenti Joakimi tempora repetere, & interpofitis deinde multis capitibus triceffimo octavo demum capite ad ea reverti, quæ viceffimo primo narrari cœpta fuerant ; aliamque illic narrari cauffam, quamobrem cuftodiæ traditus fit Jeremias, quam quæ fuperiori capite fuerat allata : hoc, inquam, nulla ratione objicitur. Nam viceffimo primo capite de Jeremiæ comprehenfione, aut comprehenfionis cauffa nullum prorfus verbum extat : at viceffimo fecundo capite, & fequentibus duobus, quibus interrumpi putat annorum feriem, continuat Jeremias fuam ad eosdem Sedeciæ legatos orationem, & ad perterrefaciendum Sedeciam nonnulla refert, quæ fibi a Deo adverfus Joachazum five Sellumum, & Joakimum, & Jechoniam præfignificata fuerant. Caput vero triceffimum octavum, quod viceffimi primi continuationem effe putat, omnino non eft ; hoc enim Phaffurum, & Sophoniam alloquitur Jeremias ; illo Saphatiam, Gedeliam, Juchalem, & Phaffurum ait audiviffe fermones ; quos ad omnem populum habere ipfe confueverat. Falfum quoque eft, triceffimo feptimo capite, & triceffimo octavo diverfas afferri cauffas, quamobrem Jeremias comprehenfus fit : nam res penitus diverfæ utrobique narrantur ; illic quippe Jeremias, cum rus fuum peteret, fic tanquam profugus & perduellionis reus, a Jeria cuftode comprehenditur, & in carcerem Jonathanis compingitur : hic vero quod in hujus carceris veftibulo ad populum verba faceret, & ad relinquendam Urbem follicitaret, Saphatias, Gedelias, Juchal, & Phaffur, annuente Sedecia, inde extractum in lacum Melchiæ detruferunt. Itaque annorum feriem, & narrationem rerum hoc Libro confufam effe fateor ; res vero aut verba inter fe difcrepare plane nego ; & ut utrumque

Tractatus Th. Polit. c. 10.

darem, ex Hiſtoricorum tamen, unde petita ea vult Philoſophaſter, repugnantia & diſcordia prodire omnino infitiarer.

Secundum argumentum.

VII. Capite præterea viceſimo ſecundo carpendi ſui, & in dubium revocandæ ſuæ γνησιότητος Diſputatori eidem cauſſam præbuit Jeremiæ Prophetia. Quæ cum hæc habeat: *Numquid vas fictile atque contritum vir iſte Jechonias? numquid vas absque omni voluptate? quare abjecti ſunt ipſe & ſemen ejus, & projecti in terram quam ignoraverunt? Terra, terra terra, audi ſermonem Domini. Hæc dicit Dominus: Scribe virum iſtum ſterilem, virum qui in diebus ſuis non proſperabitur: nec enim erit de ſemine ejus vir, qui ſedeat ſuper ſolium David, & poteſtatem habeat ultra in Juda*; palam hæc repugnare ait Philoſophus libro quarto Regum, cujus poſtremum caput ſummis honoribus affectum ab Evilmerodacho Jechoniam fuiſſe narrat; & libro Paralipomenon primo, cujus tertium caput octo filios Jechoniam ſuscepiſſe docet, Salathielem in his, & Phadaiam Patrem Zorobabelis, qui populi dux fuit, & regium jus inter ſuos exercuit, licet regis nomen regiaque ornamenta non uſurparit. At vel ex hac argumentatione oſtendit Philoſophus vix unquam ſe in Scripturæ ſacræ adyta penetraſſe. Sciret hoc loco Paralipomenon alium notari Zorobabelem, quam qui Judæorum dux fuit, uti recte a Grotio obſervatum eſt; hunc Salathielis fuiſſe filium, ut habetur in libris Eſdræ, Aggæi, Matthæi, & Lucæ; illum Phadaiæ: huic Reſam filium fuiſſe, ut eſt apud Lucam; illum vero inter octo, quos genuit liberos, & quorum nomina extant in Paralipomenis, nullum Reſæ nomine appellatum habuiſſe. Quod ergo habet Alexandrinus Codex, καὶ υἱοὶ σαλαθιὴλ, ζοροβάβελ, καὶ σεμεί. *Et filii Salathielis, Zorobabel, & Semei*, pro eo quod præferunt vulgati libri Septuaginta Interpretum capite tertio prioris Paralipomenon: καὶ υἱοὶ Φαδαίας, ζοροβάβελ, καὶ σεμεί. *Et filii Phadaiæ, Zorobabel, & Semei*: id videtur interpolatum aliquibus hanc clauſulam ſtudentibus ita conciliare clauſulis aliis, quæ Zorobabelem Salathielis filium faciunt. Mera vero corruptela eſt id quod extat apud Interpretem Syrum & Arabem: *Filii Nedabiæ, Zorobabel, & Semei.* Neque placet Judæorum reſponſio, qui Zorobabelem Salathielis nepotem fuiſſe volunt, utpote Phadaiæ filium, qui Salathiele genitus ſit: nepotes autem ſæpe filios dici, quippe qui ab avo patris genitore geniti cenſeantur. Quod ut tueri poſſint, dicere coguntur mancam eſſe & hiulcam decimi octavi verſus orationem: *Melchiram, Phadaia, Sennſer, & Jecemia, Sama, & Nadabia*; atque ad eam explendam verba hæc eſſe præfigenda: *Et filii Salathielis fuerunt.* Quæ ſi amplectamur, dicendum itidem erit, quod ab aliquibus dictum eſt, Moſollamum Zorobabelis filium, alio nomine dictum fuiſſe Abiud, ut Matthæi verbis ſua conſtet fides. Verum cum hæc nulla veterum ſcriptorum aut codicum tueatur auctoritas, temere nequaquam videntur admittenda. Porro Salathielem illum Zorobabelis patrem, Neri fuiſſe filium docet Lucas: at in Paralipomenis ſic habent Ebraica: ובני יכניה אסר שאלתיאל בנו. Septuaginta: καὶ υἱοὶ Ιεχονία, Ασὴρ, σαλαθιὴλ υἱὸς αὐτῶν. *Et filii Jechoniæ, Aſir, Salathiel filius ejus.* Id ſibi vult, Aſirum Jechoniæ natura filium fuiſſe, Salathielem vero Aſiri filium lege, hoc eſt ſucceſſione, ac bonis; quia nimirum Salathiel Aſiro ſucceſſit, eoque defuncto ſummus populi judex, dux, & princeps creatus eſt. Fidem aſtruit huic reſponſioni ſuperior verſus capitis ejusdem Paralipomenon, ubi Ebraica, & Septuaginta habent: *Et filii Joakim, Jechonias filius ejus, Sedecias filius ejus.* At Sedeciam Joſiæ & Amitalis filium, Joakimi fratrem, Jechoniæ patruum fuiſſe docent libri Regum: hic autem Jechonias Joakimi filius fuiſſe dicitur, Sedecias autem Jechoniæ, quia nimirum in Jechoniæ locum a Nabuchodonoſore ſuffectus eſt: quod acute itidem vidit Grotius, & ante Grotium aliud agens Eraſmus, præmonſtrante Philone. Itaque Jechonias appellatur vir ſterilis, non quod liberos non procreaverit, ſed quod *abjectus ſit ipſe & ſemen ejus, & projectus in terram, quam ignorabat, & quod non fuerit de ſemine ejus vir qui ſederet ſuper ſolium David, & poteſtatem haberet ultra in Juda.* Itaque Ebraicum, שׁרוּר, Septuaginta & Theodotion vertunt, ἐκκέκοπται, hoc eſt, *exterminatum*; quod ſecutus eſt Arabs: Aquila, ἀνεύξητον, *qui augeri non poteſt*; Symmachus, κενὸν, *vacuum.* Vas quoque fictile & contritum, vas ſine voluptate dicitur Jechonias, quod regno, patria, bonis, libertate

Jer. 22, 28. & ſeqq.

4. Reg. 25, 27. & ſeqq.

1. Par. 3. 16. & ſeqq.

Grot. in Luc. 3, 23.

Luc. 3, 26.

1. Par. 3, 19. 20.

Luc. 3, 27.

1. Par. 3, 16.

4. Reg. 23, & 24.

Eraſm. & Grot. in Luc. 3, 23.

Jer. 22, 28. 30.

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tate dejectus, in externo solo ad alterius arbitrium vitam egerit: quarum rerum jacturam nulli honores, nulla præmia sarcire possunt. Præclare igitur Jeremiæ libro convenit cum Paralipomenis, si quis non in Scripturæ sacræ cortice cum Philostrato hærere, sed intima enucleare iciat.

Tertium argumentum.

VII. Alio præterea argumento fidem Libri hujus ac auctoritatem convellere conatur Theologo-Politicus Tractator. Scripsit Jeremias tricesimo quarto capite: *Audi verbum Domini, Sedecia, rex Juda: Hæc dicit Dominus ad te: Non morieris in gladio, sed in pace morieris.* Hæc ei minime convenire ait ille libertatis Philosophicæ patronus, cujus oculi effossi sunt, postquam filiorum cædem spectavit. Quid ita vero? an cæcorum omnium violenta mors est? at notasset duo hæc invicem opponere Prophetam, *mori in gladio, & mori in pace:* violentam nempe & maturatam mortem, tranquillæ, spontaneæ, & naturali, quæ cæcis perinde ut oculatis contigit. Hanc oppetiit mortem Sedecias, cum prius lethi genus filii ejus subiissent. At qui se Philosophum, Theologum, & Politicum duntaxat fuerat professus, hic etiam Criticum agit, & in clausula supra depromta e Jeremiæ vicesimo secundo capite, pro Jechoniæ nomine Sedeciæ nomen subjiciendum censet; hoc vero capitis tricesimi quarti loco, pro Sedeciæ nomine Jechoniæ nomine supponi jubet. Quam recte, videamus. Capite vicesimo secundo verba supra recitata proxime hæc præcedunt: *Vivo ego, dicit Dominus, quia si fuerit Jechonias, filius Joakim regis Juda, annulus in manu dextera mea, inde evellam eum.* Deinde: *Et mittam te & matrem tuam, quæ genuit te, in terram alienam, in qua nati non estis, ibique moriemini.* Quæ Jechoniæ plane convenire ista indicant e quarto Regum: *Transtulit quoque Joachim in Babylonem, & matrem Regis, & uxores Regis, & eunuchos ejus.* Sedeciæ vero matrem illuc fuisse abductam nuspiam legitur. Nihilo magis altera pericope; e tricesimo quarto capite: Jechoniæ aptari potest; nam cum totum caput pertinet ad Sedeciam, tum ista maxime: *Hæc dicit Dominus Deus Israel: Vade & loquere ad Sedeciam, regem Juda, & dices ad eum: Hæc dicit Dominus: Ecce ego tradam civitatem hanc in manus Regis Babylonis & succendet eam igni.* Atqui a Nabuchodonosore concremata est Hierosolyma, postquam urgente fame Sedecias Urbem arrepta fuga deseruit; minime vero cum eam Jechonias Nabuchodonosori tradidit. Subungit Jeremias: *Et tu non effugies de manu ejus, sed comprehensione capieris, & in manum ejus traderis, & oculi tui oculos Regis Babylonis videbunt.* Quippe e fuga retractus est Sedecias, & in vincula conjectus, & post vitium postremo Babylonium Regem luminibus oculorum est orbatus. At neque effugere conatus est Jechonias, cum in Nabuchodonosoris potestatem ultro venerit, & in libera custodia servatus sit. Tantumne inesse potest temeritatis cuiquam aut impietatis, ut obtuso adeo ac plumbeo ingenio, & severioribus disciplinis tam leviter tincto, sacrorum Voluminum majestatem violare, & in venerandæ vetustatis scriptiones ita grassari audeat!

Jer. 34. 5.

Jer. 22. 24.

Jer. 22. 26.

4. Reg. 24. 15.

Jer. 34. 2-3.

DE LAMENTATIONIBUS JEREMIÆ.

I. *Disputatur de Auctore Lamentationum, quæ Jeremiæ nomen præfixum gerunt. Jeremiæ ipsi adscribuntur.* II. *Disputatur utrum idem sit hic Liber, qui a Joakimo rege crematus est.* III. *Disputatur de Auctore exiguæ Præfationis Threnis præfixæ. Septuaginta Interpretibus adscribi potest.* IV. *Probatur Lamentationum Jeremiæ genuinus & antiquitas.* V. *Refelluntur argumenta Adversariorum. Unicum argumentum.*

Disputatur de Auctore Lamentationum, quæ Jeremiæ nomen præfixum gerunt. Jeremiæ ipsi adscribuntur.

I. SEquuntur Lamentationes Jeremiæ, metro scriptæ, & in quatuor capita digestæ, quorum versus Ebraicarum literarum numerum exæquantes, eo artificio compositi sunt, ut priores ipsorum literæ ordinem elementorum Ebraicorum retineant; excepto tertio capite, quod singulis literis ter iteratis eodem ordine servato ternos versus inchoat. Factum id memoriæ juvandæ caussa, ne quid in iis modulandis cantores turbarentur. Hieronymus in Epistola ad Lætam: *Ordinem teneat literarum, ut memoria nominum in canticum transeat.* Harum argumentum postremo vaticiniorum Jeremiæ capite continetur: quod ab Esdra illuc e libris Regum translatum est, ut sequentium Threnorum caussam aperiret. Cum autem unicum librum cum vaticiniis Threni efficerent, iisque

Hier. Epist. ad Læt. c. 3.

continuata serie cohærerent, facile evenit, ut quod pertinebat ad Threnos, antecedentibus vaticiniis sit adjunctum. Illic autem dum miserabile patriæ suæ excidium luget propheta, suas quoque capite tertio calamitates ἐκπροσώπως *(ex propria persona)* deplorat, qua re operis auctorem sese luculenter prodit; cum se a populo derisum, contumeliis affectum, maledictis proscissum, a suis inimicis deinde in carcerem conjectum, & in lacum demersum conqueritur, seque tandem Dei beneficio inde eductum, & libertati redditum, & inimicos suos facinorum pœnam tulisse ait; quæ cum ipsius vaticiniorum Libro accurate consentiunt.

Disputatur utrum idem sit hic Liber, qui a Joakimo Rege crematus est.

II. Ebræis nonnullis, ac præcipue R. Salomoni persuasum fuit, hunc ipsum esse Librum, quem Joakimus rex, postquam a Barucho jussu Jeremiæ coram populo recitatus est, cum sibi prælegeretur, scalpello conscidit, & in ignem projecit, quemadmodum narratur tricesimo sexto Jeremiæ capite; quemque Baruchus Jeremia dictante rescripsit, gravibus comminationibus auctum, iis nempe quæ habentur quarto Threnorum capite, cum prius volumen tribus duntaxat primis capitibus constaret. His ne assentiar, duæ me causæ absterrent; prior, quod tricesimo sexto capite Jeremianarum prædictionum legatur: *Et ad Joakim regem Juda dices: Hæc dicit Dominus: Tu combussisti volumen illud, dicens: Quare scripsisti in eo annuncians, Festinus venit Rex Babylonis, & vastabit terram hanc, & cessare faciet ex illa hominem & jumentum?* Certum est itaque in priore illo volumine concremato postrema hæc verba extitisse. Quæcunque autem illic scripta erant, in alterum volumen Dei mandato relata sunt. *Rursum*, inquit, *tolle volumen aliud, & scribe in eo omnes sermones priores, qui erant in primo volumine, quod combussit Joakim rex Juda.* Atqui vaticinium istud, Babylonii Regis adventum prænuntians, in Threnis minime reperitur. Præterea hæc est ingruentis mali denuntiatio, Threni vero sunt illatæ jam cladis deploratio, ut ostendit Præfatio Libro præfixa. Altera causa oritur ex hoc commate ejusdem capitis: *Jeremias autem tulit volumen aliud, & dedit illud Baruch, filio Neriæ, Scribæ, qui scripsit in eo ex ore Jeremiæ omnes sermones Libri, quem combusserat Joakim rex Juda igni: & insuper addi sunt sermones multo plures quam antea fuerant.* Cum ergo tria prima capita totum efficerent priorem Librum, uti Ebræi volunt, longe ampliorem capitum numerum secundum volumen continebat, cum unico tantum capite auctor sit Threnorum liber.

Jer. 36, 29.

Jer. 36, 28.

Jer. 36, 32.

Disputatur de Auctore exiguæ Præfationis Threnis præfixæ. Septuaginta Interpretibus adscribi potest.

III. Exiguam illam, & vix unius versiculi præfationem, quæ Libri hujus argumentum complectitur, & in Editione vulgata extat, Septuaginta quoque Senum interpretatio repræsentat; sed nec Ebraico exemplari, neque in Chaldaica Jonathanis Paraphrasi, nec in Syriaca interpretatione habetur, neque in Hieronymo, qui Ebraica sectatus est. Hanc ab eo tempore Libro adrextam arbitror, ex quo caput postremum vaticiniorum Jeremiæ, quod ab Esdra argumenti loco fuerat Threnis præfixum, ut docuimus, a librariis inde sejunctum, & ad præcedentis libri calcem fuit adnexum. Nam cum argumento jam inde careret Threnorum liber, præmittendum istud viri eruditi arbitrati sunt. Septuaginta ipsos Interpretes facti auctores credunt plerique, neque nos dissentimus. Id enim vel in vetustissimis eorum editionibus reperitur, & Arabica quoque, aliæque præferunt Interpretationes, ad Græcam illam expressæ.

Probatur Lamentationum Jeremiæ γνησιότης & antiquitas.

IV. Cæterum quoniam cohærebant Jeremiæ prædictiones & Threni, ut dixi, & in unum volumen compacta erant, hic quoque valere debent argumenta plurima ex iis, quibus illarum vetustatem probavimus. Idem ostendit & cognatio stili, quam statim subodorantur ii, quibus largitus est Deus ἴδια κρίσιν. *(narem criticam)* Ostendunt & & locutiones similes in utroque opere & germanæ, quas supra adnotavimus. Ostendit & parva illa Præfatio, quam ab ipsis Septuaginta Senibus videri præfixam docui. Ostendunt & hæc Zachariæ: *Verumtamen verba mea & legitima mea, quæ mandavi servis meis Prophetis, numquid non comprehenderunt patres vestros, & conversi sunt, & dixerunt: Sicut cogitavit Dominus exercituum facere nobis secundum adinventiones nostras, fecit nobis?* quæ derivata sunt ex istis Threnorum Jeremiæ: *Fecit Dominus quæ cogitavit, complevit sermonem suum, quem præceperat a diebus antiquis, destruxit, & non pepercit, & lætificavit super te inimicum, & exaltavit cornu hostium tuorum.* Minime vero facit huc iste locus e secundo Paralipomenon: *Univer-*

Zach. 1, 6.

Jer. 2, 17.

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2. Par. 35, 24. 25. *Universus Juda & Jerusalem luxerunt Josiam, Jeremiâ maxime, cujus omnes cantores atque cantatrices usque in præsentem diem Lamentationes super Josiam replicant; & quasi lex obtinuit in Israel, Ecce scriptum fertur in Lamentationibus.* Quamvis enim de iis quæ supersunt Lamentationibus hæc videatur scripsisse Josephus libro Antiquitatum decimo: *ἱερεμίας δ' ὁ προφήτης ἐπικήδειον ἐποιήσατο συντάξας μέλος θρηνητικὸν, ὃ καὶ μέχρι νῦν διαμένει.* *Jeremias autem propheta in Josiæ funere lugubre carmen composuit, quod superest ad hanc diem:* & allata Paralipomenon verba ad eas quas habemus Lamentationes retulerit Hieronymus, cum dixit: *Quod enim Lamentationes prædictæ, non solum super urbis Hierusalem vastatione, & Judaici populi captivitate, sed etiam super Josiæ Regis occasu conscriptæ sint, liber Verborum dierum demonstrat:* & quamvis arbitrati sint Ebræi quidam, in hisque R. Selomoh, lessum in Josiæ funere a Jeremia cantatum, quarto Threnorum capite contineri, atque id maxime demonstrari hoc versu: *Spiritus oris nostri Christus Dominus captus est in peccatis nostris; cui diximus: In umbra tua vivemus in gentibus:* (quippe & is captus dici potest, qui est interfectus. Sic Valerius Flaccus dixit de Amazone, quam sagitta Hercules occiderat: *Herculeæ mox vulnere prensa sagittæ.*) nos tamen, contra horum omnium auctoritatem, Librum intercidisse judicamus. Nam & postremo hoc capite, & reliquis etiam, Urbis ac regionis vastationem, & communem patriæ interitum manifeste luget, quæ in Josiæ funere minime contigerunt. Vel hoc qui affertur versu, etiamsi demus captum dici posse qui occisus est, fatendum tamen est aptius id congruere in Sedeciam, qui captus est, non occisus, & cujus captivitatem direptio urbis consecuta est; quam in Josiam qui occisus, non captus est. Huc adde statim post cædem Josiæ næniam a Jeremia super eo casu scriptam videri, cum post captum Sedeciam, & excisam Urbem, eas scripserit Lamentationes, quæ ad hoc tempus pervenerunt.

Joseph. Antiq. l. 10. c. 6.

Hieronym. Procem. in Lament.

Thren. 4, 20.

Val. Flacc. l. 5.

Refellantur argumenta Adversariorum. Unicum argumentum.

V. At venire in dubium potest postremum Threnorum caput, quod Oratio Jeremiæ vulgo appellatur; nam neque lamentatio est, & a Theodoreto, qui Librum explanandum susceperat, caput istud est prætermissum. Verum etsi caput ipsum Lamentatio non est, Lamentationum tamen clausula est, qua post deploratas miserias suas Deum orat Propheta, ut condonatis demum popularium suorum noxis gentem suam restituat in integrum, & pristinis sedibus reponat. Nam quod ad Theodoretum spectat, itane tandem ex Interpretum diligentiæ arbitrio pendebit sacrorum Voluminum γνησιότης & auctoritas? Jam ergo incerta erit viginti posteriorum Jeremiæ capitum fides, quia priora tantum triginta duo, reliquis omissis, Hieronymus exposuit. Jam ergo nutabit & fides totius Lamentationum operis, quod in Aquilæ & Theodotionis Interpretationibus omnino non habebatur. Temere sane a reliquo Threnorum opere partem hanc segregare tentaveris, quam & Ebraicum exemplar, & Septuaginta Senum interpretatio, & Chaldaica, & Syriaca, & Arabica, & Hieronymus quoque ab eo non sejungunt.

DE PROPHETIA BARUCH.

I. *Disputatur de Auctore Prophetiæ, quæ Baruchi nomen præfixum gerit. Baruch ipsi adscribitur.* II. *Disputatur de Auctore Syriaca Baruchi Epistolæ. Scripta esse conjicitur a Christiano aliquo, Syriæ monacho.* III. *Probatur Prophetiæ Baruchi γνησιότης & antiquitas.* IV. *Refelluntur argumenta Adversariorum. Primum argumentum.* V. *Secundum argumentum.* VI. *Tertium argumentum.* VII. *Quartum argumentum.*

Disputatur de Auctore Prophetiæ, quæ Baruchi nomen præfixum gerit. Baruch ipsi adscribitur.

I. AUctoris nomen præ se fert ipse Liber Baruchi: *Et hæc verba Libri, quæ scripsit Baruch, filius Neriæ.* Notat & tempus: *In anno quinto, in septimo die mensis, in tempore quo ceperunt Chaldæi Jerusalem, & succenderunt eam igni:* hoc est, quinque annis post cladem Hierosolymitanam; nec enim alio referri potest id quinquennium; non ad Sedeciam, qui undecim jam annos regnaverat, cum excisa sunt Hierosolyma; non ad Nabuchodonosorem, qui imperium obtinuerat, etiam antequam Judæorum regnum Sedecias capessivisset. Tum etiam significat exordium Libri, quorum causa sit lucubratus: *Et legit Baruch verba Libri hujus ad* Bar. 1, 1. 2. 3. 4.

aures Jechoniæ, filii Joakim, regis Juda: notat & locum: *Et ad aures populi, a minimo usque ad maximum eorum omnium habitantium in Babylonia, ad flumen Sod.* Ex his ergo & sequentibus patet Baruchum librum hunc prælegisse Jechoniæ regi, reliquisque Judæis, qui in Babylonia captivi detinebantur; ab iisque ad Joakimum, Helciæ filium, Sacerdotem, cæterosque a Nabuchodonosore in patria, relictos missum fuisse. Tunc autem ab his capitis primi verbis duxisse videtur initium: *Domino Deo nostro justitia, nobis autem confusio facici nostræ.* Superiora vero a Barucho ipso præfixa subinde fuisse crediderim. Hic ipse porro Baruchus est, Jeremiæ discipulus & amanuensis, quem Josephus nobilissima ortum familia, & patria lingua præclare eruditum fuisse ait: quem tamen vaticinandi facultatem a Deo minime consequi potuisse colligit Maimonides ex Jeremiæ capite quadragesimo quinto, variasque repulsæ hujus caussis comminiscitur; quarum vanitatem, præter falsam Baruchi Epistolam, quæ inter Syros celebratur, vel unus ille quem habemus Baruchi liber abunde refellit; qui a viro Jeremianis præceptionibus instituto, assiduoque ejus comite, convictore ac librario scriptus, haud secus quam Jeremiæ vaticinium censeri debet: uti reipsa habitus est a multis, qui ejus testimoniis sub Jeremiæ nomine usi sunt. Porro hunc, itidem ut Jeremiam, Hieronymo teste, *tradunt Ebræi, priusquam Nabuchodonosor Ægyptum caperet, imminentem captivitatem morte vitasse;* cum alii tamen ex eodem Judæorum grege ipsum affirment Babylone mortuum esse & sepultum, duodecim annis post Hierosolymitanum excidium; quemadmodum habetur in Megillah, & apud R. Abrahamum Zacuth in libro Juchasin. Qui vero Baruchum Jeremiæ amanuensem a Barucho libelli hujus Auctore distinguunt, egregie halucinantur; cum uterque dicatur Neriæ filius, & ætates conveniant.

Bar. 1, 15.

Joseph. l. 10. c. 11.

R. Moses ben Maim. More nev. l. 2. c. 32.

Bar. Epist. Syr. c. 1.

Hier. lib. 7. in Isa. c. 39.

Thalm. Megill. c. 1.

Disputatur de Auctore Syriacæ Baruchi Epistolæ. Scripta esse conjicitur a Christiano aliquo, Syriæ Monacho.

II. Fertur & inter Syros, ut dixi, Epistola Baruchi, quam omnino suppositam dicas. Ita vero de futuro Judicio, & futuræ vitæ pœnis ac cruciatibus differit, ut Christiani hominis fœtum esse omnino existimem; alicujus fortasse ex his Monachis, qui Syriæ deserta primis Ecclesiæ temporibus magno numero incoluerunt. Nugatoria sunt quæ de Angelis narrat, a Deo missis ad convellendas Hierosolymitanas arces ac mœnia, & abscondenda Templi vasa, ne hæc polluerent hostes, & a se fuisse destructa illa gloriarentur. Scripta fingitur ad novem tribus ac dimidiam, trans Euphratem deportatas, ne hanc Israeliticæ gentis partem neglexisse videretur Baruchus, qui alios a Nabuchodonosore Babylonem adductos, & reliquias populi in Judæa manentes alloquiis & adhortationibus suis, altero Libro descriptis, ad pietatem & pœnitentiam erexerat. Scripta fingitur post Hierosolymitanum excidium, quod post eandem calamitatem Baruchi liber fuerit compositus. Quo quidem argumento colligitur pro certo habitum fuisse priscis temporibus, Prophetiam Baruchi editam fuisse, non solum post abductum Jechoniam, quod volunt quidam, sed etiam post Sedecianam cladem. Capite secundo hujus Epistolæ scripta hæc leguntur: *In hunc etiam modum scripsi fratribus nostris Babylonem, & ipsis quoque hæc eadem contestor.* Quibus ipsum Baruchi vaticiniorum librum notatum esse credi potest: quod tamen non est ita; nam Syri supposititiam hanc Epistolam, primam Epistolam appellant; Librum vero vaticiniorum Baruchi, secundam Epistolam: nempe quod prior illa non multo post Hierosolymæ direptionem fingatur scripta, cum e Palæstina nondum excessisset Baruchus; vaticinia vero, toto ab ea clade quinquennio. Præterea vaticiniorum Liber, Epistola non est ad Jechoniam missa, sed Liber ipsi, aliisque exulibus Babylone prælectus.

Probatur Prophetia Baruchi ex variis & antiquitas.

III. Huic autem lucubrationi consequens ætas testimonium præbuit: nam ipsum operis exordium, quod olim, ut dixi, ab his verbis petebatur: *Domino Deo nostro justitia, nobis autem confusio faciei nostræ, sicut est dies hæc, omni Juda, & habitantibus in Jerusalem; regibus nostris, & principibus nostris, sacerdotibus nostris, & prophetis nostris, & patribus nostris. Peccavimus ante Dominum Deum nostrum, & non credidimus diffidentes in eum;* cum sequentibus, Prophetiæ suæ accudit Daniel: ait enim: *Tibi Domine, justitia, nobis autem confusio faciei, sicut est hodie, viro Juda, & habitatoribus Jerusalem, & omni Israel, his qui prope, & his*

Bar. 1, 15. 16. 17.

Dan. 9, 7. & seq.

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his qui procul, in universis terris ad quas ejecisti eos, propter iniquitates eorum, in quibus peccaverunt in te. Domine, nobis confusio faciei, regibus nostris, principibus nostris, & patribus nostris qui peccaverunt: tibi autem Domino Deo nostro, misericordia & propitiatio, quia recessimus a te, & non audivimus vocem Domini Dei nostri, ut ambularemus in Lege ejus. Reliqua prætermitto. Horum germa-
2.Esdr. 9,32 & seq. na sunt ista Nehemiæ, & indidem deprompta: *Nunc itaque Deus noster, magne, fortis, & terribilis, custodiens pactum & misericordiam, ne avertas a facie tua omnem laborem, qui invenit nos, reges nostros, & principes nostros, & sacerdotes nostros, & prophetas nostros, & patres nostros, & omnem populum tuum, a diebus Regis Assur, usque in diem hanc. Et tu justus es in omnibus quæ venerunt super nos, quia veritatem fecisti, nos autem impie egimus. Reges nostri, principes nostri, Sacerdotes nostri, & patres nostri non fecerunt Legem tuam, & non attenderunt*
Bar. 2, 7. & seq. *mandata tua.* Scripserat Baruchus: *Quia locutus est Dominus super nos omnia mala hæc, quæ venerunt super nos: & non fumus deprecati faciem Domini Dei nostri, ut reverteremur unusquisque nostrum a viis nostris pessimis: & vigilavit Dominus in malis, & adduxit ea super nos: quia justus est Dominus in omnibus operibus suis, quæ mandavit nobis; & non audivimus vocem ipsius, ut iremus in præceptis Domini, quæ dedit ante*
Dan. 9, 13. & seq. *faciem nostram:* ea sic retulit Daniel: *Sicut scriptum est in Lege Moysi, omne malum hoc venit super nos, & non rogavimus faciem tuam, Domine Deus noster, ut reverteremur ab iniquitatibus nostris, & cogitaremus veritatem tuam. Et vigilavit Dominus super malitiam, & adduxit eam super nos. Justus Dominus Deus noster in omnibus operibus suis quæ fecit; non enim audivimus vocem ejus.* Pergit Ba-
Bar. 2, 11. & seq. ruchus: *Et nunc, Domine Deus Israel, qui eduxisti populum tuum de terra Ægypti in manu valida, & in signis, & in prodigiis, & in virtute tua magna, & in brachio excelso, & fecisti tibi nomen, sicut est dies iste. Peccavimus, impie egimus, inique gessimus, Domine Deus noster, in omnibus justitiis tuis;* pergit & Da-
Dan. 9, 15. niel: *Et nunc, Domine Deus noster, qui eduxisti populum tuum de terra Ægypti, in manu forti, & fecisti tibi nomen secundum diem hanc,*
Dan. 9, 5. *peccavimus, iniquitatem fecimus:* item hoc ipso capite: *Peccavimus, iniquitatem fecimus, impie egimus, & recessimus, & declinavimus a mandatis tuis ac judiciis:* his adsonat Ne-
2.Esd.9,10. hemias nono capite: *Et dedisti signa atque portenta in Pharaone, & in universis servis ejus, & in omni populo terræ istius: cognovisti enim quia superbe egerant contra eos: & fecisti tibi nomen, sicut & in hac die.* Sic paulo infra Baruchus: *Quia nomen tuum invoca-*
Bar. 2,15. *tum est super Israel, & super genus ipsius:* sic paulo infra & Daniel: *Quia nomen tuum in-*
Dan. 9, 19. *vocatum est super civitatem, & super populum tuum.* Postremo cum ita Deum oraret Ba-
Bar. 2,19. ruchus: *Aperi oculos tuos, & vide quia non secundum justitias Patrum nostrorum fundimus preces, & petimus misericordiam ante conspectum tuum, Domine Deus noster, sed quia misisti iram & furorem tuum super nos:* hanc orationem ita expressit Daniel: *Aperi oculos tu-*
Dan. 9, 18. *os, & vide desolationem nostram, & civitatem super quam invocatum est nomen tuum: neque enim in justificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis.*

IV. Caveamus interim ne argumentationem hanc labefactet temporum ratio, & dum Baruchi vestigia legisse Danielem credimus, ipsum se ad Danielis imitationem compositisse Baruchum deprehendamus. Quod sane aliter se habet: nam cum Baruchus Babylonem venit, quintus a Sedeciæ captivitate annus agebatur. Atqui nonnisi triginta annis, postquam hoc iter suscepit Baruchus, nonum prædictionum suarum caput scribere potuit Daniel, quippe cum jam Darius Medus Babylonicum regnum occupasset. Quo capite cum Jeremiæ vaticiniorum meminerit, proclivis conjectura est hoc ipso tempore Baruchi librum ob oculos vel in mente habuisse, qui a Jeremiæ discipulo compositus, velut ipsius Jeremiæ fœtus habebatur; proindeque tantam inter Judæos obtinebat existimationem, ut ejus lacinias scriptionibus suis assuere Daniel non dedignaretur. Atque id Libri hujus auctoritatem præclare confirmat adversus ætatis hujus Heterodoxos.

Refellentur argumenta Adversariorum. Primum argumentum.

V. Nam quod in Canone non est positus, unde secundum conflatur argumentum, id ex multorum consuetudine evenit, qui inter Jeremiæ scriptiones Librum hunc ponebant. Atque consuetudo a prima Ecclesiæ ætate

Secundum argumentum.

ætate prodita, a vetuſtis Patribus ſervata eſt. Nam Baruchi utentes teſtimonio, Jeremiam ſe teſtem citare ſæpiſſime profitentur. Loca indicarem ſexcenta, ſi non laborem hunc doctorum hominum induſtria jam ſæpius antevertiſſet. Atque hinc eveniſſe puto, ut Ebraicum exemplar interciderit: cum enim librarii Volumina ſacra exſcribentes, in eorum indice Baruchi nomen non reperirent, qui ſub Jeremiæ titulo continebatur, Librum quoque ejus inde amovendum cenſuerunt, cujus nomen in titulo non comparebat.

Tertium argumentum. Hier. Præf. in Jer. & Proœm. Comm. in Jer.

VI. Quamvis ergo Græca tantum oratione ſcriptus ad nos pervenerit; quamobrem eum a ſe, cum alios Prophetas exponeret, prætermiſſum teſtatur Hieronymus; ex Ebraico tamen exemplari, quod annorum diuturnitate conſumtum eſt, derivatam eſſe hanc interpretationem, non ut volunt quidam, confictam & ſubditiam, evincunt Ebraiſmi complures, quibus opus totum perſperſum eſt; iisque tam crebris, ut palam ſit opus eſſe Ebraicæ originis. Neque enim veriſimile eſt hominem Græcum, aut Helleniſtam Græce ſcribentem, tantum Ebraici coloris huic ſcriptioni allinere potuiſſe; niſi præeunte ipſo exemplari, cujus ductus fidus Interpres ſequebatur. Quod ſi homini Ebraice perito promtum fuiſſe dicas, etiam cum Græce ſcriberet, Ebraicæ linguæ ſaporem retinere, & crebros ubique Ebraiſmos aſpergere; mirum profecto videbitur, virum Ebraicæ loquelæ ſcientem, cum Baruchi Ebræi nomine opus confingere & ſupponere vellet, Græcam orationem, non Ebraicam adhibuiſſe.

Quartum argumentum.

VII. Cuditur etiam adverſum nos argumentum ex ipſo Baruchi Proœmio, unde apparet ſcriptum ab eo fuiſſe Librum, ut jam monui, quinto poſt anno quam a Chaldæis diruta Urbs & incenſa eſt. Quod ad eam ſolum pertinere poteſt vaſtationem, quæ Sedecia regnante contigit. Nam cum Babylonem deportatus eſt Jechonias, Templi quidem vaſa detracta ſunt, multique ſimul abducti captivi, citra omnem Templi aut Urbis cladem; quæ incendio demum abſumta ſunt & diruta, cum Sedecias caperetur. Cum ergo poſt hoc excidium Librum ſuum ſignificet ſe ſcripſiſſe Baruchus, ſtante tamen etiam tum Templo ſcriptum videtur. Nam quid aliud hæc ſibi volunt quæ a Judæis exulibus ad Judæos in patria relictos ſcripta fuiſſe refert: *Ecce miſimus ad vos pecunias, de quibus emite holocaustomata, & thus, & facite manna, & offerte pro peccato ad aram Domini Dei noſtri?* Deinde: *Et legite Librum iſtum quem miſimus ad vos recitari in Templo Domini, in die ſolemni, & in die opportuno.* Et capite ſequenti: *Reſpice, Domine, de domo ſancta tua in nos.* Ait præterea: *Et miſerunt in Jeruſalem, ad Jakim filium Helciæ, filii Salom, Sacerdotem, & ad Sacerdotes, & ad omnem populum, qui inventi ſunt cum eo in Jeruſalem.* Quæ videntur aperte iis repugnare, quæ leguntur poſtremo capite libri quarti Regum: *Et ſuccendit domum Domini, & domum Regis, & domos Jeruſalem, omnemque domum combuſſit igni.* Tum: *Reliquam autem populi partem, quæ remanſerat in civitate, & perfugas qui transfugerant ad Regem Babylonis, & reliquum vulgus tranſtulit Nabuzardan princeps militiæ. Et de pauperibus terræ reliquit vinitores & agricolas.* Hæc quantumvis ἀσύστατα *(ſimul non conſiſtentia)* facile conciliabimus, ſi meminerimus auctorum locutiones non eſſe ſemper ad vivum reſecandas, & ex verborum ſono interpretandas: nam quamvis conflagraſſe dicatur Templum, & univerſæ domus Jeruſalem, non tamen ſic accipiendum eſt, quaſi ne Templi quidem parietinæ ne tugurium quidem, aut pergula incendio exempta ſit. Demus tamen tantam fuiſſe ignium vim, aut Chaldæorum furorem, ut viles etiam attegias conſumſerit; num credibile eſt per annos quinque, qui effluxerunt ab Hieroſolymitana clade, ad id tempus quo Liber Baruchi in Judæam miſſus eſt, vinitores illos & agricolas, quos ad excolendam terram incolumes Nabuzardan reliquerat, loci commoditate invitatos, in ipſis Urbis ruinis mapalia & inconditas caſas non excitaſſe? & in vicinia habitantes incolas, religionis avitæ memores, Sacerdotes etiam ipſos & Levitas, ſtatis feſtivitatum diebus inter Templi rudera Deum numquam fuiſſe veneratos, & ad aram aliquam tumultuario opere ſtructam, & terream fortaſſe, cujusmodi ſibi fieri Deus Moſi mandavit viceſimo Exodi capite? Huc accedit præterea, quod ſacra quædam Templi vaſa rapacitati Chaldæorum a Judæis fuerunt ſubducta, ut oſtendit ſuppoſititia Baruchi Epiſtola, quam habent Syri

Bar. 1, 10, 14.
Bar. 2, 16.
Bar. 1, 7.
4. Reg. 25, 9 & ſeq.
Exod. 20, 24. 25.
Bar. Epiſt. Syr. c. 2.

Syri; quemadmodum Tabernaculum & Arca, & Altare incensi, a Jeremia servata sunt: quæ vasa deinde ad sacrificiorum usus adhiberi potuerunt.

DE EPISTOLA JEREMIÆ.

I. *Disputatur de Auctore Epistolæ, quæ sub Jeremiæ nomine edita est. Jeremiæ ipsi adscribitur.* II. *Probatur ejus γνησιότης & antiquitas.* III. *Refelluntur argumenta Adversariorum. Primum argumentum.* IV. *Secundum argumentum.* V. *Tertium argumentum.*

Disputatur de Auctore Epistolæ, quæ sub Jeremiæ nomine edita est. Jeremiæ ipsi adscribitur. Hilar. Prol. Explan. in Psalm.

I. QUod quinque prioribus Baruchi capitibus subjici solet in editione vulgata sextum & postremum caput, Jeremiæ illud Epistola est, a Baruchi libro non minus distincta ac sejuncta, ac a Threnis liber Baruchi sejungitur. Itaque in editionibus quibusdam Senum Septuaginta subnexa est Threnis ipsis, & in Arabica, quæ ex Septuaginta Senum interpretatione expressa est. Unde Hilarius ait vaticinia Jeremiæ cum Threnis & Epistola, unum constituere Librum, ex viginti illis duobus, quibus totus sacrorum Voluminum Canon constat. Peccant ergo qui a Barucho ipso adtextam libro suo arbitrantur. Scripta est statim post dirutam Hierosolymam, ad commonefaciendos Judæos, qui in Babyloniam jamjam erant deportandi, ne ad impium idolorum cultum, cui impense dedita erat Chaldæa gens, malo exemplo raperentur. Aliam ad eosdem epistolam misit Jeremias, cum jam in Babyloniam pervenissent. Atque hæc, licet posterior tempore, priorem tamen occupat locum, utpote quæ vicesimo nono Jeremiæ capite habeatur. Cæterum auctorem indicat Jeremiam lemma ipsum ac materies operis; tum & ii ad quos scripta est, & scriptionis tempus: & decimum præterea prædictionum ipsius caput, quod in eodem versatur argumento, & sententias habet ejusdem κόμμα τος *(notæ)* magnam ostendit germanitatem.

Probatur ejus γνησιότης & antiquitas. 2. Mach. 2. 1. 2.

II. Agnovit Epistolæ hujus γνησιότητα Machabaici secundi scriptor, & luculenta testificatione confirmavit. Sic enim ille secundo capite: *Invenitur autem in descriptionibus Jeremiæ Prophetæ, quod jussit eos ignem accipere qui transmigrabant; ut significatum est, & ut mandavit transmigratis. Et dedit illis Legem, ne oblivisce rentur præcepta Domini, & ut non exerrarent mentibus, videntes simulacra aurea, & argentea, & ornamenta eorum.* Quæ hanc, de qua disserimus, Jeremiæ Epistolam clarissime significant. Nec ea enim aliud sibi proponit Jeremias, quam ut idolorum ostendat vanitatem, ab eorumque cultu populares suos salubri consilio deterreat.

Refelluntur argumenta Adversariorum.

III. Quæ quanquam ita sunt, eam tamen ψευδεπιγράφον *(falso nomine scriptum)* appellat Hieronymus, propterea que nec explanationibus suis dignatus est. At Hieronymo Cyprianum opponimus, qui testimonium inde depromens, Jeremiam testem citare se declarat. Opponimus & Hilarium, qui Jeremiæ prædictiones; Lamentationes, & Epistolam, unum e Canonicis libris efficere docet. Cujus rei ignari plerique Epistolam, vel propter exiguitatem suam facile delitescentem, inter Canonica scripta non posuerunt. Hinc quoque contigisse puto, ut librariorum Ebraicos Codices describentium diligentiam fugerit. Quamobrem Hieronymus Ebraico Baruchi exemplari desiderato, cum eam præterea Baruchi libro, qui Græce solum descriptus extabat, ideoque sibi suspecto adjunctam reperisset, utrumque e Canone una litura sustulit. Sed hæc accurate jam disputata sunt ab iis, qui adversus recentiores Ecclesiæ perduelles sunt velitati.

Primum argumentum. Hieronym. Procem. Comm. in Jerem. Cyprian. de orat. Domin. Hilar. Prol. Explan. in Psalm.

Secundum argumentum.

IV. Quid quod e Græcis quibusdam Voluminum sacrorum exemplaribus excidisse hæc Epistola deprehenditur? Nempe id effecit, tum ea quam diximus Libelli brevitas, tum & situs diversitas: cum aliquando Threnis, nonnunquam Baruchi Prophetiæ subjungeretur. Fieri enim facile potuit, ut cum Threnos descripsisset librarius ex uno Codice, in quo Epistola Jeremiæ subnexa erat Prophetiæ Baruchi, a Threnis una serie ad Baruchum describendum progressus sit: deinde vero cum Baruchum describeret ex altero Codice, in quo Threnos excipiebat Jeremiæ Epistola, ab incauto & parum attento librario prætermissa sit.

Tertium argumentum.

V. Quod si quis Theodoretum nobis objiciat, qui cum Baruchi librum explanaverit, Jeremiæ tamen Epistolam non attigit, respondebimus nihil ad Librum illum Epistolam pertinere; penitusque ab eo, ut dixi, fuisse

fuiſſe diſcretam. Quoniam autem Threnos exponens, poſtremum caput, quo Jeremiæ habetur Oratio, omiſit, ideo Epiſtolam Jeremiæ, quæ pone ſequebatur, ſimul quoque omiſſam opinor. Cum cæteroquin ex ſacrorum Librorum fide nihil detrahat, ut dictum eſt ſuperius, Interpretum negligentia vel ſtudium, huc, illucve pro arbitrio induſtriam ſuam conferentium.

DE PROPHETIA EZECHIELIS.

I. *Diſputatur de Ezechiele.* II. *Diſputatur utrum Ezechiel idem ſit ac Zaratus Aſſyrius, Pythagoræ præceptor.* III. *Ezechieli adſcribitur Prophetia, quæ nomen ipſius præfixum gerit; ejusque probatur γνησιότης & antiquitas.* IV. *Diſputatur de duobus Prædictionum voluminibus, quæ ab Ezechiele ſcripta fuiſſe tradit Joſephus; & de Pſalmo ſexageſimo quarto, nomine Ezechielis, aliorumque inſcripto.* V. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VI. *Secundum argumentum.* VII. *Tertium argumentum.*

Diſputatur de Ezechiele

I. PErgamus ad Ezechielem Prophetam, Leviticæ tribus, Buzi Sacerdotis filium, & filiis Pontificum oriundum; in terra Sarera natum; Jeremiæ æqualem; cum Jechonia rege in Chaldæam deportatum; ibique futura prædicere exorſum ad oram amnis Chobar, quinto anno quam illuc traductus eſt; & per viginti annorum decurſum vaticinatum; atque ibi demum interfectum a gentis ſuæ Principe, cum eum populumque adeo ad idola colenda proniorem ad virtutem excitaret, & in eadem ſpelunca ſepultum, in qua Sem & Arphaxad, Abrahami progenitores, ad ripam Euphratis. Hæc ſcribimus ex fide Scriptoris, qui vitas Prophetarum retulit in literas ſub nomine Epiphanii; qui ad ætatem ſuam ſuperfuiſſe docet Ezechielis ſepulcrum, miraculis clarum, & magno Judæorum concurſu frequentatum. Tum vero nihil aliud fuiſſe narrat ſepulcrum hoc, quam duplicem ſpeluncam: at Benjamin Tudelenſis ſupra ſepulchrum magnificentiſſimi operis teſtudinem a Jechonia, & triginta quoque Judæorum millibus extructam fuiſſe narrat, Jechoniæ, ipſiusque comitum, & Ezechielis imaginibus decoratam: illic inſtitutam fuiſſe Synagogam, & locupletiſſimam Bibliothecam, in qua volumen ingens viſebatur Ezechielis manuſcriptum, & Expiationis die prælegi ſolitum; ad quam diem, a primo usque Tiſri die, quod anni initium eſt, magno peregrinorum illuc pietatis cauſſa confluentium concurſu ſolennia feſta agitari, & frequentiſſimis nundinis celebrari; nec Judæis ſolum, ſed Muhammedanis quoque ſacrum eſſe locum ac venerabilem. Fides eſto penes verbum hunc, qui in longinquis regionibus deſcribendis falſa immiſcere veris ſæpe deprehenditur. Certum eſt quindecim circiter Francicis leucis a Bagdado locum nunc quoque magnis Judæorum conventibus celebrari, in quo ſepultum Ezechielem arbitrantur. Contra vero Scriptor Itinerarii Hieroſolymitani, qui vixit Conſtantini temporibus, ſuo ævo prope Bethlehemum extitiſſe tradit Ezechielis ſepulchrum, atque idem fuiſſe quod Jobi, Jeſſe, Davidis, & Salomonis. Quod valde ineptum eſt. Faceſſat etiam Abrabaniel, qui Ezechielem & in terra Chanaan, & extra eam vaticinatum eſſe docet; cum quinto demum poſt deportationem ſuam anno futura prædicere aggreſſus ſit.

Diſputatur utrum Ezechiel idem ſit ac Zaratus Aſſyrius, Pythagoræ præceptor. Clem. Al. l. 1. Strom.

II. Eſt apud Clementem Alexandrinum, exiſtimare nonnullos Nazaratum Aſſyrium, quem Alexander, in libro de Pythagoricis ſymbolis, Pythagoræ præceptorem fuiſſe ſcribit, eumdem eſſe ac Ezechielem: quam demum opinionem rejicit. Mihi contra probatur; nec ſine argumentis. Nam primum emendandus eſt Clemens, in quo hæc leguntur: *Ἀλέξανδρος δὲ ἐν τῷ περὶ πυθαγορικῶν συμβόλων, ναζαράτου τοῦ ἐκστυμᾶ μαθητεύσαι ἱστορεῖ τὸν πυθαγόραν· ἐξεικὸς τοῦτον ἡγεῖσθαί τινας ὡς ἔστι δὲ, ὡς ὕστερα διαλαμβάνεται. Alexander autem in libro de Pythagoricis ſymbolis, narrat Pythagoram Nazarati Aſſyrii auditorem fuiſſe. Hunc quidam Ezechielem fuiſſe putant: haudquaquam vero eſt, ut infra oſtendetur.* Illic pro eo quod legi debet, *ζαράτου τοῦ ἐκστυμᾶ*, perperam legitur, *ναζαράτου*, ex vitioſa iteratione poſtremæ literæ præcedentis. Zaratus autem is eſt, quem Zabratum appellat Porphyrius in vita Pythagoræ, & Zaratam Plutarchus. Atqui hunc eſſe Zoroaſtrem ſupra probavimus, qui & Zarades apud Theodoretum & Agathiam appellatur. His poſitis, ſi temporum

Plutarch. *περὶ τῆς ἐν τῷ τιμαίῳ ψυχογονίας* Theodor. Serm. 9. de legibus. Agath. l. 2.

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porum ineatur ratio, deprehendemus juventutem Pythagoræ, qui Polycratis Samii æqualis fuit, in Ezechielis senectutem incidisse. Proindeque cum ad Chaldæos iviſſe Pythagoram constet, non solum fieri potuit, ut cum Ezechiele viro inter suos claro, & sanctitate, vaticiniis, ac prodigiis celebrato fuerit conversatus, sed aliter etiam fieri non potuit; cum ad ejusmodi tantum viros noscendos & alloquendos tam longinquas peregrinationes susceperit. Superest ut causam quæramus, cur Ezechiel dictus sit Zaratus; quem Zaratum esse Zoroastrem, sive Mosem, alibi docuimus. Hujus appellationis hæc mihi videtur esse ratio valde probabilis, quod pleraque Ezechieli evenere, quæ Zoroastri itidem evenisse traduntur. Nam matrem Zoroastris statim post eum conceptum, cœlum ardens & quatuor gryphes vidisse ferunt; ipsum deinde Zoroastrem Deum aliquando cœlestibus micantem flammis aspexisse, atque hinc Zardust, sive Zoroastrem dictum; hoc est, *Amicum ignis*. De se autem ita scripserat Ezechiel: *Et vidi, & ecce ventus turbinis veniebat ab Aquilone, & nubes magna, & ignis involvens, & splendor in circuitu ejus: & de medio ejus quasi species electri, id est, de medio ignis: & ex medio ejus similitudo quatuor animalium.* Deinde: *Et similitudo animalium, & aspectus eorum quasi carbonum ignis ardentium, & quasi aspectus lampadarum. Hæc erat visio discurrens in medio animalium, splendor ignis, & de igne fulgur egrediens.* Zoroastrem in cœlum raptum narrant a Deo librum accepisse: idem sibi evenisse narrat Ezechiel. Addunt Zoroastri tradita tunc esse a Deo præcepta, ad hominum eradenda vitia & mores emendandos: paria de se refert toto suo opere Ezechiel. Zoroastri quoque futurorum præsensionem a Deo concessam tradunt, itidem ut Ezechieli. Ex Sinensium finibus in Persidem venisse Zoroastres fertur: ex Judæa in Babyloniam, quæ Persidi contributa deinde fuit, migravit Ezechiel. Hoc itinere fluvios obstantes a Zoroastre congelatos fingunt: scribit Pseudo-Epiphanius fluvium ab Ezechiele siccatum Ebræis Persarum impetum fugientibus transitum præbuisse, Persas ipsos obruisse. Prodigiis editis nobilitatum fingunt Zoroastrem: Ezechielis miracula refert idem Epiphanius. Humana ossa Zoroastris lectulo supposita fuisse ferunt: in campum ossibus arefactis plenum in spiritu deductus est Ezechiel. Multa Zoroastrem suæ de Deo, Deique cultu doctrinæ gratia passum volunt: pari de causa mortem Ezechiel sustinuit. Huc accedit quod de Zoroastris ætate, quam vix cognosci posse scribit Agathias; tam varia, tamque dubia promserunt Auctores, ut a quibusdam etiam æqualis Hystaspis positus sit: hic autem ab Ezechielis ævo non multum abfuit. Hinc ergo planissime liquet, quamobrem annorum diuturnitate veram rerum notitiam abolente, cum Zoroastre sive Zarate Ezechielem confuderint Græci, a quibus id videtur Clemens Alexandrinus accepisse; gens ubi veritatis deesset notitia, quod jam sæpius iteravi, in figmentis comminiscendis intemperanter luxuriari solita. Multum vero sua ratio Clementem fallit: Pythagoram non negat audivisse Zaratum, at Zaratum negat esse Ezechielem; cum Zaratum sive Zoroastrem, qui Moses fuit, nec audiverit, nec propter annorum intervallum audire potuerit; Ezechielem vero audivisse valde probabile sit. Sunt qui hæc Clementis verba ita interpretentur, quasi Ezechielem non Zaratum, sed Pythagoram haberi a quibusdam voluerit, quod non ita esse cognoscet, quisquis locum totum attente lustraverit. Porro figmenti hujus opifices ignorasse manifestum est Zoroastrem fuisse Mosem. Verum cum ex eorum discrepantia, quæ de Zoroastris ætate patria, & rebus gestis spargebantur, personatum esse hominem feliciter deprehendissent, in eo agnoscendo aberrarunt; & Ezechielem esse conjecerunt, qui vere Moses erat. Tantum abest ergo, ut opinioni nostræ, qua Zoroastrem Mosem esse statuimus, decedat aliquid roboris propter alterum istud eorum decretum, qui Ezechielem fuisse volunt, ut potius multum hinc eam confirmari putem. Nam & Zoroastrem, subditititiam esse personam, & ea magnum aliquem & sanctum inter Iſraelitas virum occultari nobiscum sentiunt; & morem modumque nostrum antiquitates sacras profanæ vetustatis spoliis ditandi & decorandi exemplo suo comprobant. Nunc utri sagacius odorati sint; illinc, cum Ezechielem, an nos, cum Mosem in Zoroastre latere conjectavimus, æqui & attenti Lectoris esto arbitrium. Lineamenta

Ezech. 1, 4. 5. 13.

Ezech. 1, 9. 10. & 2. 1. 2. 3.

Epiph. de Vit. Proph.

Ezech. 37, 1. & seq.

Agath. l. 2.

enim Ezechielis aliqua, at ipſum Moſis os, totumque corpus in eo haud dubie agnoſcet.

Ezechieli adſcribitur Prophetia, qua nomen ipſius præfixum gerit, ejusque probatur γνησιότης & antiquitas.

III. Jam vero quod ad Prophetiæ, quæ Ezechielis nomine inſcripta eſt, γνησιότητα & antiquitatem pertinet, ipſe ſe initio operis auctorem Ezechiel declarat, idque ἀυτοπροσώπως (*ex propria perſona*) genus ſuum, vaticiniorumque locum, ac tempus accurate indicans. Huic deinde fidem adſtruit Daniel, qui quarto capite ſic differit: *Magna arbor & fortis, & proceritas ejus contingens cælum: aſpectus illius erat usque ad terminos univerſæ terræ: folia ejus pulcherrima, & fructus ejus nimius, & eſca univerſorum in ea: ſubter eam habitabant animalia & beſtiæ, & in ramis ejus converſabantur volucres cæli, & ex ea veſcebatur omnis caro.* Tum deinde: *Arborem quam vidiſti ſublimem atque robuſtam, cujus altitudo pertingit ad cælum, & aſpectus illius in omnem terram, & rami ejus pulcherrimi, & fructus ejus nimius, & eſca omnium in ea, ſubter eam habitantes beſtiæ agri, & in ramis ejus commorantes aves cæli: tu es, Rex, qui magnificatus es, & invaluiſti, & magnitudo tua crevit, & pervenit usque ad cælum, & poteſtas tua in terminos univerſæ terræ.* Similis hæc arboris deſcriptio iſti Ezechielis ex triceſimo primo capite: *Ecce Aſſur, quaſi Cedrus in Libano pulcher ramis, & frondibus nemoroſus..... Cumque extendiſſet umbram ſuam, in ramis ejus fecerunt nidos omnia volatilia cæli, & ſub frondibus ejus genuerunt omnes beſtiæ ſaltuum, & ſub umbraculo ejus habitabat cœtus gentium plurimarum.* Hinc parem fere interpretationem accepere viſæ multis per ſomnum arbores, Aſtyagi, Xerxi, Maiæ Virgilii matri. Porro ne quis fallatur, dum nos falli putat, ſciat caput hoc Ezechielis triceſimum primum, ante ab Ezechiele fuiſſe ſcriptum, quam quartum operis ſui Daniel lucubraſſet. Illuſtre præterea, ad fidem Prophetiæ Ezechielis faciendam, teſtimonium Sirachidæ, cum ait: *Ezechiel, qui vidit conſpectum gloriæ, quam oſtendit illi in curru Cherubim: nam commemoratus eſt inimicorum in imbre, benefacere illis qui oſtenderunt rectas vias*: reſpiciebat nempe ad initium Ezechielis, ubi gloria Dei, & currus Cherubim deſcribuntur: maxime vero ad iſta e decimo capite: *Et egreſſa eſt gloria Domini a limine Templi, & ſtetit ſuper Cherubim, & elevantia Cherubim alas ſuas, exaltata ſunt a terra coram me, & illis egredientibus rotæ quoque ſubſecutæ ſunt.* Unde iſtud Platonis petitum eſſe recte a Juſtino notatum eſt: ὁ δὴ μέγας ἡγεμὼν ἐν οὐρανῷ ζεὺς, ἐλαύνων πτηνὸν ἅρμα. *Magnus ſane imperator in cælo Juppiter, alatum currum agitans.* Reſpiciebat item Auctor Eccleſiaſtici ad hæc decimi tertii capitis Ezechielis: *Propterea hæc dicit Dominus Deus: Et erumpere faciam ſpiritum tempeſtatum in indignatione mea, & imber inundans in furore meo erit, & lapides grandes in ira in conſumtionem.* Reliqua ad triceſimum quartum, & triceſimum ſextum cum ſequenti pertinent. Iſta quoque e libro tertio Regum: *Operatus es mala ſuper omnes qui fuerunt ante te, & feciſti tibi Deos alienos & conflatiles, ut me ad iracundiam provocares, me autem projeciſti poſt corpus tuum:* at non alludunt ad illa Ezechielis: *Propterea hæc dicit Dominus Deus; quia oblita es mei, & projeciſti me poſt corpus tuum, tu quoque porta ſcelus tuum & fornicationes tuas?* Illud Zachariæ: *Et erit in die illa, dicit Dominus exercituum; Diſperdam nomina idolorum, & non memorabuntur ultra*, germanum eſt hujus ex Ezechiele: *Hæc dicit Dominus Deus: Et diſperdam ſimulacra, & ceſſare faciam idola de Memphis.*

Juſtin. Par.

Ezech. 13, 13.

3. Reg. 14, 9.

Ezech. 23, 35.

Zach. 13, 2.

Ezech. 30, 13.

Ezech. 31, 3. 6.

Eccl. 49, 20.

Ezech. 10, 18.

Diſputatur de duobus Prædictionum voluminibus, quæ ab Ezechiele ſcripta fuiſſe tradit Joſephus; & de Pſalmo ſexageſimo quarto, nomine Ezechielis, alterumque inſcripto.

IV. Porro non unum hoc, quod extat, Prophetiarum volumen edidiſſe fertur Ezechiel, ſed alterum quoque, quod per Judæorum ſocordiam intercidiſſe retur Auctor Synopſeos. His Joſephi verbis nititur ea ſententia: ὧν μόνον δὶ ὅτου ἱερεμίας προεθέσπισεν ταῦτα τοῖς ὄχλοις, ἀλλὰ καὶ ὁ προφήτης ἰεζεκιήλος, ὃς περὶ τούτων δύο βιβλία γράψας κατέλιπεν. *Non ſolum autem Jeremias iſte cœtibus hominum illa prædixit, ſed & Propheta Ezechiel, qui primus libros duos de his conſcripros reliquit.* Quæ aliter accipienda cenſeo, ac vulgo accipi ſolent; nec enim alterum Ezechielis volumen interiiſſe exiſtimo, quod vulgo tamen credi video; præſertim poſt Joſephi ætatem, qua ætate per univerſas gentes vulgatæ erant, & in omnes propemodum linguas converſæ Scriptiones ſacræ. Sed hunc Ezechielis librum, quo nunc utimur, in duas partes Joſephi ævo diſtinctum fuiſſe puto; & ſi conjecturis patet locus, triginta novem prioribus capitibus primum volumen, poſtremis novem conſtituiſſe alterum, quo Templi reparatio ac Urbis dimenſio continentur. Profecto

Athan. in Synopſ. Joſeph. Antiq. l. 10, c. 6.

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fecto cum Pradus, & Villalpandus, diligentissimi libri hujus Interpretes, explanationem inter se partiri voluissent, ille triginta novem priora, hic reliqua exponenda suscepit; cum neutrum tamen ad vetustam illam partitionem respexisse credam. Nempe ita res terebat; nam prædictiones sunt quasi distinctæ penitus inter se & discretæ. Psalmus præterea sexagesimus quartus, Davidis, Jeremiæ, & Ezechielis nomen præscriptum gerit: quod nimirum ad Psalmorum Davidicorum formam in Jeremia compositum Ezechiel, ad quem fuerat missus, aliquibus fortasse adjectis, vel relectis, vel mutatis, ad præsentem rerum statum accommodaverit, & populo præcinendum dederit.

Refelluntur argumenta Adversariorum. Primum argumentum. Tractatus Theol. c. 2. & 11.

V. Sed nec immunis a male feriatorum hominum calumniis & cavillationibus fuit iste Liber: nam primam struit Theologo-Politicus argutator ex Thalmudico tractatu Sabbathi, in quo legitur, propter sententias aliquas Ezechielis, quæ Mosis effatis videntur repugnare, Rabbinos de expungendo ipsius Libro & rejiciendo consilia agitasse; ac fuisse facturos, absque Anania quodam fuisset, qui discrepantias illas conciliaturum, nodosque omnes soluturum se recepit; ac re præstitit. Tum deinde horum repugnantium locorum specimen offert, eumque qui capite Ezechielis decimo octavo habetur, quo negat futurum Deus, ut majorum delicta immeriti nepotes luant, confert cum tricesimo quarto Exodi, & tricesimo secundo Jeremiæ, ubi Deus paternorum scelerum pœnas a nepotibus ac pronepotibus expetiturus esse dicitur. At hoc ipso argumento convellitur Deuteronomii γνησιότης, quod huic Ezechielis doctrinæ consentit his verbis: *Non occidentur patres pro filiis, nec filii pro patribus, sed unusquisque pro peccato suo morietur:* convelluntur & Libri Regum ac Paralipomenon, quorum par est doctrina. Otiosi hominis esset huc afferre quæ ad has sententias conciliandas Interpretes congessere. Paucis dicam, ob patrum noxas sæpe filios plecti pœnis temporariis: unde vetus illud:

Deut. 24. 16.

De male quæsitis non gaudet tertius hæres:

æternis vero suppliciis sua quemque peccata luere. Præterea cum post expensam illam sententiarum pugnam ac discordiam, Ezechielis librum nihilominus in Canone retinendum censuerint Rabbini, eamque Ananias composuerit, vel inde cognoscitur, temere, ipsis Rabbinis judicibus, ac perperam facere, quisquis Librum hunc propterea censeat oppugnandum.

Secundum argumentum.

VI. Ac velut infirmitatis argumenti hujusce prioris conscius idem Disputator, aliud ad elevandam Prophetiæ Ezechielis auctoritatem excogitat, eamque majoris operis fragmentum esse quatuor rationibus probare satagit, quarum prima hæc est, Librum a conjunctione connexiva initium ducere. Altera ab his verbis petitur, quæ in fronte Libri apparent: *Et factum est in tricesimo anno*, unde concluditur Ezechielem res sibi a Deo superioribus quoque annis præmonstratas commemorasse. Tertiam suppeditant ista tertii versus primi capitis verba: *Fuerat sæpe verbum Dei Ezechieli filio Buzi, Sacerdoti, in terra Chaldæorum.* Postrema oritur ex Josepho, qui capite decimo libri decimi Antiquitatum, prædixisse Ezechielem narrat, futurum ut Sedecias Babylonem non videret, quod in eo libro Ezechielis, qui supersit, nusquam reperitur; sed contra decimo septimo capite in Babyloniam ductum iri prænuntiat. Quorum rationum levitatem arguere facile est: nam quæ ducitur ex conjunctione connexiva libro Ezechielis præfixa, eadem libris Josue, & Ruth, & primo Regum, & Jonæ, & primo Machabæorum præmissa est; neque semper copulam significat; sed sæpe ab Ebræis, vel ornatus adhibetur gratia, vel aliis de causis quas afferunt Grammatici. Alteram confutat verborum, quæ opponit Adversarius, legitima interpretatio: ea autem ex Jonathane & R. Davide Kimchi petenda est; illequippe tricesimum hunc annum numerandum esse ait ab eo tempore, quo Helcias summus Ebræorum Pontifex librum Legis invenit in domo Sanctuarii, anno nempe Josiæ decimo octavo; David autem Kimchi hoc tempore actum fuisse annum Jubilæum docet. Quibus characteribus insignitus ille annus, quidam fuit cardo temporis, unde consequentes annos Ezechiel numeravit. Tertia vero falso innixa fundamento sponte corruit: היה היה דבר יהוה אל יחזקאל רבות פעמים, *multis vicibus*, hoc est *sæpe*, nusquam

quam apparent, neque Interpretes agnoſcunt. Denique quod ex Joſepho prodit argumentum, futile eſt: nam quæcunque vaticinatus eſt Ezechiel, in literas relata non ſunt; neque quidquid unquam retulit in literas, hoc quod habemus Volumine continetur. Itaque prædictio illa ad Sedeciam pertinens, vel voce tantum prolata eſt, & per nuntios Sedeciæ ſignificata, vel per epiſtolam ab Ezechiele miſſa; minime vero in Librum vaticiniorum relata. Quod autem addit Theologo-Politicus Doctor, contrarium haberi decimo ſeptimo Ezechielis capite, in eo ſtolide halucinatur; nam Sedeciam non viſurum eſſe Babylonem, minime alteri huic vaticinio repugnat, Sedeciam ductum iri Babylonem: poſtquam enim oculis privatus eſt Sedecias, ductus eſt Babylonem; itaque Babylonem non vidit, & tamen Babylonem deportatus eſt. Atque id Sedeciam ipſum jam ante fefelliſſe ſcribit Joſephus: cum enim futurum aſſeveraret Jeremias, ut captivus Babylonem duceretur, negaret vero Ezechiel viſurum hunc Babylonem; repugnantes, ideoque vanas & incertas eſſe vaticinationes Sedecias ratus eſt, quas conſentientes ac veriſſimas eſſe eventus comprobavit.

Joſeph. Antiq. l. 10. c. 10.

Tertium argumentum.

VII. Tertia hæc afferri poteſt adverſus libri Ezechielis dignitatem contradictio, Thalmudiſtas capite primo Babæ bathræ, in Gemara, aliosque Rabbinos, lucubrationem ejus viris Synagogæ magnæ tribuere; cujus opinionis cauſſam hanc ibidem reddi. *Quod futurorum præſenſio tradita non ſit, ut extra Terram ſanctam ſcriberetur.* Atqui in Daniele falſum hoc deprehenditur, ut infra oſtendam; falſum & in Jeremia, qui vaticiniorum ſuorum partem in Ægypto ſcripſit. Thalmudiſtis aſſentitur Iſidorus. Atque hinc dubitat Thomas Hobbeſius, utrum Ezechiel ſua ipſe vaticinia ediderit. Equidem & Ezechielem librum condidiſſe cenſeo, & Synagogæ magnæ Magiſtros ſuo ipſum nitori reſtituiſſe, & deſcripſiſſe, & multis exaratis exemplaribus publicaſſe; qui rarior fortaſſe erat, nec in aliena terra, inter profani cultus & damnatæ religionis gentes, tuto & commode vulgari potuerat; cum ſua ipſi vaticinia Iſaias & Jeremias edidiſſent, ut idem Iſidorus adnotavit.

Iſid. Orig. l. 6. c. 2. Hobb. Lev. c. 33.

DE PROPHETIA DANIELIS.

I. *Diſputatur utrum Daniel fuerit Propheta.* II. *Diſputatur utrum Daniel fuerit Eunuchus.* III. *Diſputatur utrum Daniel idem fuerit qui Beleſis a Diodoro memoratus.* IV. *Diſputatur utrum Daniel Echatanis, an Suſis inſignem illam turrim a Joſepho & Hieronymo memoratam extruxerit, & utrum Suſis, an Babylone fuerit ſepultus.* V. *Diſputatur utrum ad unum eumdemque Danielem pertineant, quæcunque in Danielis Prophetia narrantur, deque ejus interpretationibus Græcis.* VI. *Diſputatur de ordine partim libri Danielis.* VII. *Diſputatur cur partim Ebraice, partim Chaldaice, partim Græce ſcriptus extet.* VIII. *Nonnulla afferuntur ad auctoritatem Additamentis Danielis conciliandam.* IX. *Diſputatur de Senibus, a quibus attentata eſt Suſanna pudicitia.* X. *Diſputatur de ſuppoſititiis Danielis ſcriptionibus.* XI. *Probatur Prophetiæ Danielis γνησιότης & antiquitas.* XII. *Refelluntur argumenta Adverſariorum. Primum argumentum.* XIII. *Secundum argumentum.* XIV. *Tertium argumentum.* XV. *Quartum argumentum.* XVI. *Quintum argumentum.*

Diſputatur utrum Daniel fuerit Propheta.

I. Τὰ βιβλία ὅσα συνεγράψατο κατελίπετο Δανιήλος, ἀναγινώσκεται παρ' ἡμῖν ἔτι καὶ νῦν, καὶ πεπιστεύκαμεν ἐξ αὐτῶν, ὅτι Δανιὴλος ὡμίλει τῷ Θεῷ. *Quoscunque libros a ſe conſcriptos reliquit Daniel, leguntur hodieque apud nos: atque hi nobis fidem faciunt, Danielem cum Deo colloquia habuiſſe.* Ita de Daniele, Danielisque libro ſentiebat Joſephus, ex cujus verbis ſcimus, & divinis Danielem præditum fuiſſe dotibus ac virtutibus, & genuinum eſſe ipſius vaticiniorum opus. Quod antequam probare aggredior, adnotanda veniunt quædam, vel obſervatione digna, vel parum explicata ad ſequentium quæſtionum enodationem opportuna. Quibus dilucide expoſitis, contradictiones plurimæ, adverſus Librum hunc jactari ſolitæ, concident ipſæ per ſe & evaneſcent. Danielem Prophetam non fuiſſe, fuiſſe vero Eunuchum conſentiens eſt Judæorum omnium opinio. Prophetam non fuiſſe has ob cauſſas exiſtimant, quas

R. Mos. ben Maim. More nev. l. 2. c. 45.

quas affert Maimonides in More nevochim; nimirum quod etsi Angelus ei videndum se dedit, eumque rerum futurarum notitia imbuit, per somnium tamen id factum sit, nec Angelum in sese deprehenderit, quod ad Prophetiam desiderabatur; proindeque non inter Prophetias Librum ipsius, sed inter כתובים, hoc est Hagiographa, collocant: quanquam laxiori significatione Prophetæ nomen ipsi Maimonides, aliique Rabbini largiuntur. Rationem præterea hanc addunt, nempe quod Daniel non Prophetico more vixerit, sed δυναστικῶς *(more principum)* item quod Ezechia credatur prognatus, ac proinde ex Davide, cujus prosapiam reges, ipsumque adeo Messiam daturam putant, non Prophetas. Sunt denique qui caussam hanc afferant, quod Messiæ ortum non clarioribus solum prænuntiaverit verbis, quam Prophetam decuit, sed tempus etiam certis notis signaverit. Adversus ea consurgunt Matth. 24. 15. Christiani Patres, Christi auctoritatem secuti, a quo Daniel Prophetæ titulo donatus est, & Prophetam jure optimo dici contendunt; & recte quidem: quippe si Propheta vere is est, qui clare & distincte eventura prænoscit & prædicit, quis tandem futuras rerum conversiones, imperiorum interitus, Christi adventum & necem prænuntiavit apertius? quis temporibus accuratius distinxit? sed & juxta Maimonidæ ipsius definitiones & principia, Prophetæ nomen etiam strictè sumtum Danieli congruit: quodque Judæis os occludit, inter Prophetas cum Jeremia, Aggæo, Zacharia, Malachia recentetur in Thalmudico libro Megillah, primo capite. Neque solum Joseph. Antiq. l. 10. c. ult. ὡς τις τῶν μεγίστων προφητῶν, *unus e maximis Prophetis* appellatur a Josepho, & cum Deo colloquia habuisse dicitur, sed aliis etiam anteponitur Prophetis: ὁ γὰρ inquit, τὰ μέλλοντα μόνον προφητεύων διετέλει, καθάπερ καὶ οἱ ἄλλοι προφῆται, ἀλλὰ καὶ καιρὸν ὥριζεν, ἐν ᾧ ταῦτα ἐκβήσεται. καὶ τῶν προφητῶν τὰ χείρω προλεγόντων, καὶ διὰ τοῦτον δυσχεραινομένων ὑπὸ τῶν βασιλέων, καὶ τοῦ πλήθους, δανιὴλος ἐναντίως ἐγίνετο προφήτης ἑαυτοῖς. *Non enim futura solum prædicere solebat, ita ut alii Prophetæ, sed & tempus, quo hæc eventura erant, determinabat. Cumque alii Prophetæ mala prænuntiarent, propterea que regum & vulgi odia in se concitarent, bonorum prænuntius his erat Daniel.* Tum deinde laudat τὸ τῆς ἀληθοῦς προφητείας ἀπαράλλακτον, *certæ ejus Prophetiæ immutabilitatem.*

II. At Eunuchum fuisse Danielem Judæis facile assentior: cum & hoc suadeant ista, quæ solent proferre, verba Isaiæ ad Ezechiam: *De filiis tuis, qui exibunt de te, quos genueris, tollent, & erunt Eunuchi in palatio regis Babylonis.* Suadent & illa Danielis: *Et ait rex Aspbenes Præposito Eunuchorum, ut introduceret de filiis Israel, & de semine regio.* Tum: *Fuerunt ergo inter eos de filiis Juda, Daniel, Ananias, Misael, & Azarias.* Itaque in eam sententiam ultro concesserunt Origenes & Hieronymus. Ajunt Pseudo-Epiphanius, & Pseudo-Dorotheus, in vitis Prophetarum, spadonem vitam Judæis, propter insignem ipsius castitatem: ac si nulla sint præter castitatem exectæ virilitatis indicia. Josephus quosdam ex nobili illo captivorum flore Eunuchos fuisse autumat; an & ex illis Daniel fuerit, non affirmat; sed a Gentilium suorum persuasione discessisse vix credo. Quod autem ex Ezechiele objici potest pro contraria parte; *Si fuerint tres viri isti in medio ejus, Noe, Daniel, & Job, nec filios, nec filias liberabunt*, præclare dissolvit Hieronymus, ut dicemus infra.

Disputatur utrum Daniel fuerit Eunuchus.

Isa. 39. 7.

Dan. 1, 3.

Dan. 1, 6.

Orig. Hom. 4. in Ezech. & in Matth. Tom. 15.

Hier. l. 1. c. 6. in Dan. & l. 1. c. 13. in Jov.

Joseph. Antiq. l. 10. c. 11.

Ezech. 14. 14. 15.

Hier. l. 1. in Jov. c. 13.

III. Dubitatum quoque est a nonnullis, annon Daniel idem fuerit qui Belesis. Eum dico qui a Diodoro memoratus est. Nec enim unus ille hoc nomine affectus apud veteres reperitur. Neque vana sane ea est suspicio, adeo multa ad fidem faciendam concurrunt. Nomina affinia, Belesis, & Baltassar, בלטשאצר: nam e medio vocabulorum litera T frequenter exteritur, ut a τυμὸς, *signum*; a τιλον, *pilus*. At R & S in fine permutantur; *arbor, arbos; honor, honos.* Eamdem dictionem, בלשאצר, uti conjicio, Græce expressérat Ctesias, Βελιτάρχης, quemadmodum habet Plutarchus: quod nomen fuit scissoris: quo ad necandam veneno Statiram, Artaxerxis Mnemonis uxorem, usa est ejusdem mater Parysatis. Nisi legere mavis, Βελιτάνης. Pro quo scripsisse Dinonem, Μελάντης, legitur apud Plutarchum: perperam; vitium quippe dictioni huic inolevit ex similitudine priscæ figuræ τῦ β, quæ ad figuram τῦ μ accedebat. Sed ad rem. Belesis erat de genere Chaldæorum: Chaldæis orti Ebræi progenitorum suorum nomine censebantur. Astrologicæ artis peritus & futurorum

Disputatur utrum Daniel idem fuerit qui Belesis, a Diodoro memoratus.

Diod. l. 2. Plutarch. in Artax.

Dan. 1, 4. rum præſcius fuit Beleſis: Daniel fuit *eruditus omni ſapientia, cautus ſcientia, & doctus diſciplina*, & vaticinandi peritia imprimis nobilitatus. Unus ex Babylonijs fuit proceribus Beleſis, fuit & Daniel. Denique vix ulla ſeſe firmioribus argumentis approbaret conjectura, ſi non tempora penitus diſcreparent. Quippe Danielis deportationem annis plusquam ſexaginta & ducentis anteceſſit Sardanapali interitus, cujus regnum opibus ac conſiliis Beleſis ſubnixus Arbaces occupavit. Ac fraudulentam præterea Beleſis avaritiam

Diod. l. 2. norat Diodorus; cujus labis ne ſuſpicio quidem poteſt in ſanctiſſimum virum cadere.

Diſputatur utrum Daniel Ecbatanis, an Suſis infignem illam turrim a Joſepho & Hieronymo memoratam extruxerit: & utrum Suſis, an Babylone fuerit ſepultus. Joſeph. Antiq. l. 10. c. 12. Hieron. in Daniel. 8.

IV. Dignum etiam diſquiſitione eſt, utri habenda fides, Joſepho, an Hieronymo, quorum ille a Daniele Ecbatanis Mediæ extructam ait fuiſſe turrim mirabili artificio, tantaque operis firmitate, ut ad ſuam ætatem integra, nec ulla omnino parte labefacta, aut vetuſtate deformata ſpectaretur; in ea ſepeliri ad eam diem Medorum, Perſarum, & Parthorum Reges, ejusque cuſtodiam Judæo Sacerdoti credi ſolere. Eadem refert Hieronymus iisdem fere verbis: hac una re diverſus, quod quæ Ecbatanis Joſephus, Suſis ipſe locat; quodque mirere, ea ſe a Joſepho ſumſiſſe profitetur. Profecto etſi multa in hac Darii Medi hiſtoria a Joſepho Xenophontem aſſectante peccata ſunt, contra Beroſi, Megaſthenis, & Abydeni fidem, qui Danieli præclare conſentiunt; velut cum eum Aſtyagis filium, Medorum regem, Cyri cognatum, ab eoque ad regnum Babylonium invadendum adjutum fingit, aliaque multa adverſus hiſtoriæ veritatem comminiſcitur, minime tamen in hac extructæ a Daniele turris narratione ab eo diſcedendum putamus. Nam poſt patratam cædem Baltaſſaris ſive Laboroſoarchodi, poſtremi ex ſtirpe Nabopollaſſari; qui pater fuit Nabuchodonoſoris, quo natus Evilmerodachus, & filia Nirigliſſororo nupta, Laboroſoarchodi mater, Darium oriundo Medum (non Hyſtaſpis filium, quod credulis & ſtolidis Lectoribus perſuadere conatus eſt Porphyrius, ut Danielis annos produceret) qui regno ad ſe delato, pro more gentis mutavit nomen, &

Porph. apud Hieron. in Daniel. 9. Nabonidus, ſive Nabannidochus dictus eſt, Aſſueri filium, cædis auctorem, cum imperii ſui provincias luſtrare vellet, Mediam potiſſimum adiiſſe verisimile eſt, unde genus duce-

bat; & Danielem in comitatu habuiſſe, cum propter hominis dignitatem, ſpectatasque virtutes, tum maxime quod ab eo fieri ſet prædictum, fore, ut poſt Baltaſſarem regnum eſſet adepturus. Cum itaque Ecbatanis ſubſtitiſſet Darius, turrim illic excitaſſe, vel ad urbis defenſionem, vel ut poſteris præclarum magnificentiæ ſuæ monumentum relinqueret, facile credo. Cui rei cum conſilium ſuum ac induſtriam præbuiſſet Daniel, inde factum ut Danielis opus diceretur. Deinceps vero cum in Suſianam perveniſſent, in qua magiſtratum aliquem jam ante geſſerat Daniel, Baltaſſare regnante, ut habetur capite Danie- Dan. 8, 1. lis octavo, regioni huic denuo præfectus eſt a Dario cum ſumma auctoritate, atque illic cum per annos aliquot, etiam ſub Cyri imperio, ad mortem usque vixiſſet, egregia ab eo extructa fuiſſe ædificia ad regionis tutelam ornatum probabile eſt. Horum gnarus quidem Hieronymus, ſed memoria tandem lapſus, commemoratam a Joſepho turrim Medicam cum Suſiana turri confudit. Conjecturæ noſtræ vim addit Benjamin Tudelenſis, qui Suſis ſua ætate ſummæ elegantiæ ædificium jam inde a priſcis temporibus extitiſſe ait, ibidemque ſepultum fuiſſe Danielem, quod habet quoque Abulfaragius. Ve- Abulfar. Hiſt. Orient. Dyn. 5. tuſtum illud & elegans ædificium, quod Benjamini ætate Suſis viſebatur, Hieronymi quoque ævo videtur extitiſſe: hinc ejus error. Pſeudo-Epiphanius, & Pſeudo-Dorotheus, a quibus Prophetarum ſcriptæ ſunt, Danielem Babylone defunctum, in ſpelunca Babylonica fuiſſe ſepultum narrant, ad ſuaque tempora notiſſimum fuiſſe his in locis ſepulcrum Danielis & celebratiſſimum. Dan. 10, 1. 4. Scimus nos, anno Cyri tertio, in Suſiana fuiſſe Danielem, ut ex ipſius decimo capite cognoſcitur. Tunc autem valde ſenex erat. Regreſſum autem fuiſſe Babylonem, ibique diem clauſiſſe, nemo ex vetuſtioribus Scriptoribus prodidit. Veri ergo propius eſt illic obiiſſe, ubi ſenectutem egit. Præſertim cum magnas, ob ejus loculum & reliquias, concertationes Suſis ortas narrat Benjaminus. Cauſſam errori præbuiſſe videntur priſca quædam ædificia, Danieli auctori adſcripta: velut illud quod viginti milliaribus Babele diſſitum, Judæorum cœtibus excipiendis deſtinatum commemorat idem ille Benjamin; & Turris illa, quæ inter ipſa Babylonis rudera viſebatur

Cotov. Itin. Hieros. l. 2. c. 6.

visebatur, Cotovico teste. Multo etiam minus eorum mihi probatur ratio, qui Hierosolymam ipsum rediisse volunt, & Synagogæ magnæ interfuisse, cum ראשי הגולה, *Principibus captivitatis*. Quæ tamen sententia viris eruditis placuit.

Disputatur utrum ad unum eumdemque Danielem pertineant, quæcunque in Danielis Prophetia narrantur, deque ejus Interpretationibus Græcis.

V. Gravior ea quæstio est, eidemne & uni Danieli, an duobus, ea omnia tribuenda sint, quæ in Prophetia Danielis referuntur. Caussam dubitationi præbent verba hæc Hieronymi, e Proœmio Commentariorum Danielis: *Porphyrio Eusebius & Apollinarius pari sententia responderunt, Susannæ, Belisque ac Draconis fabulas non contineri in Ebraico, sed partem esse Prophetiæ Habacuc, filii Jesu, de tribu Levi: sicut juxta Septuaginta Interpretes in titulo ejusdem Belis fabulæ ponitur: Homo quidam erat sacerdos nomine Daniel, filius Abda, conviva regis Babylonis; cum Danielem, & tres pueros de tribu Juda fuisse sancta Scriptura testetur. Unde & nos ante annos plurimos, cum verteremus Danielem, has visiones obelo præsotavimus; significantes eas in Ebraico non haberi.* Eumdem titulum, & narrationis exordium Sixtus Senensis Græcis verbis repræsentavit; nescio an ex ingenio, an ex libris: προφητία τῦ ἀββακοὺμ, υἱοῦ τῦ Ἰησοῦ, ἐκ φυλῆς λευί. Ἐνδρωπός τις ἦν ἱερεὺς, ὀνόματι δανιὴλ, υἱὸς τῦ ἀβδὰ, συμπότης τῦ βασιλέως τῆς βαβυλῶνος· Primum hic notari velim, titulum illum ad Beli solum & Draconis historiam pertinere; Eusebium vero & Apollinarium ad Susannæ etiam historiam ex conjectura, uti quidem verisimile est, extendisse: quasi nempe utraque historia ex Prophetia Habacuci hujus deprompta sit; & idem Daniel, Sacerdos nempe, Abdæ filius, Susannam servaverit; & Belum ac Draconem confecerit. Quorum nullum omnino extat in Hieronymo vestigium: ait enim: *Sicut juxta Septuaginta Interpretes in titulo ejusdem Belis fabulæ ponitur.* Notandum præterea, nullam esse caussam, cur id sibi velle Hieronymum credamus, ipsos Septuaginta Interpretes titulum hunc historiæ Beli a se Græce conversæ præfixisse; sed credi posse eum in eodem volumine, quo ipsorum habebatur Interpretatio, fuisse repertum: quemadmodum hodieque in vulgatis Septuaginta Senum editionibus Græcam Danielis interpretationem, sine ullo Interpretum discrimine, descriptam videmus, quamvis sit Theodotionis: quemadmodum Lysimachum supra diximus auctorem videri Græcæ interpretationis libri Esther, quamvis in Septuaginta Senum editione extet: & quemadmodum videmus alias Scripturæ sacræ partes Græce conceptas, quas a Septuaginta Interpretibus neutiquam profectas esse constat; cum eæ tamen uno nomine editionis Septuaginta Interpretum contineantur; toto nimirum opere a præcipua parte appellato. Notandum denique, idque accurate, alio loco suspicari Hieronymum, hanc ipsam Danielis interpretationem, quæ Senibus Septuaginta tribuebatur, ab aliquo Chaldaicæ linguæ imperito, hoc nomine fuisse falso editam. Sic enim ille Præfatione in Danielem: *Sive quia sermo Chaldaicus est, & quibusdam proprietatibus a nostro eloquio discrepat, noluerunt Septuaginta Interpretes easdem linguæ lineas in translatione servare; sive sub nomine eorum ab alio nescio quo, non satis Chaldæam linguam sciente, editus est Liber.*

Sixt. Sen. Bibl. l. 1.

His animadversis, dico primum Danielem, Susannæ vindicem, eumdem esse ac Prophetam: nam contrarium non suadet allatum Hieronymi testimonium: Eusebio autem & Apollinario, opinioni huic adversantibus, opponimus vetustissimas Editiones Græcas, in quibus tantum abest ut ulla discriminis nota distinguatur Daniel Susannæ patronus a Daniele Propheta; ut potius ab hac Susannæ historia initium capiat Danielis Prophetia; servato scilicet ordine temporum; quod Daniel etiam tum duodecim annorum puer ab hoc facinore inclarescere cœperit, atque hoc primum virtutis & sapientiæ specimen ediderit. Opponimus & Synopseos Auctorem & Sulpitium Severum, & Eusebium quoque ipsum, qui historiæ Susannæ eumdem locum assignant. Dico præterea, ne Danielem quidem Beli ac Draconis domitorem, alium videri a Propheta. Comparetur narrationis hujus initium: *Erat autem Daniel conviva Regis, & honoratus super omnes amicos ejus*, cum his sexti capitis: *Daniel superabat omnes Principes & Satrapas, quia Spiritus Dei amplior erat in illo. Porro Rex cogitabat constituere eum super omne regnum: unde Principes & Satrapæ quærebant occasionem, ut invenirent Danieli ex latere Regis*; eumdem significari dices.

Athan. Synops. Sulp. Sev. Chron. l. 2. Euf. de vit. Proph.

Dan. 14. 1.

Dan. 6. 3. 4.

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Cur ergo, inquies, olim in exemplaribus Septuaginta Senum, alteri Danieli eversio Beli, & Draconis interfectio; alteri item Scriptori, Habacuco videlicet, hujus historiæ narratio tribuebatur? Per mihi simile is veri videtur mox allata Hieronymi conjectura, qui Danielis interpretationem Septuaginta viris adscriptam, ψευδεπιγραφον (*falsa inscriptione prænotatam*) fuisse suspicatur. Adstipulatur huic opinioni summa Interpretis licentia, qui pessima fide opus hoc Græce convertit. Audiamus eumdem Hieronymum: *Exceptis Septuaginta Translatoribus, qui hæc omnia nescio qua ratione prætierunt, tres reliqui interpretati sunt. Unde judicio magistrorum Ecclesiæ editio eorum in hoc volumine repudiata est, & Theodotionis vulgo legitur, quæ & Ebræo, & cæteris Translatoribus congruit. Unde & Origenes in nono Stromatum volumine asserit se quæ sequuntur ab hoc loco in Propheta Daniele, non juxta Septuaginta interpretes, qui multum ab Ebraica veritate discordant, sed juxta Theodotionis editionem differre.* At fluxam illam in interpretando fidem plane alienam fuisse a Septuaginta Senibus alio libro ostendimus. Cum ergo artifex interpretationis hujus, homo videatur fuisse ingenii immodici, & nimium sibi permittentis, credibile est ipsum conjectasse, postremi capitis, quo Beli & Draconis narratur historia, auctorem fuisse Habacucum Prophetam; quod mirificum ejus illic narretur facinus, & reliquis fere Prophetis solenne sit casus suos ac visa memoriæ prodere, idemque proinde Habacucum sibi faciendum censuisse: atque hac demum conjectura ita delectatum fuisse Interpretem, ut jam non tanquam conjecturam, sed ut rem indubitatam in fronte capitis hujus adscripserit. Atque hanc ipsam historiam ψευδεπιγραφον (*falso nomine inscriptam*) significasse videtur Synopseos Auctor, cum inter apocryphos Veteris Testamenti libros Habacucum quemdam recenset. Sed judicio Magistrorum Ecclesiæ repudiata est tota hæc Danielis interpretatio, ascita vero est editio Theodotionis. Quamvis autem Danielem Sacerdotem dixerit levis ille Interpres, pluris mihi tamen est Theodotionis auctoritas, cujus editio, Hieronymo teste, *& Ebræo, & cæteris Translatoribus congruit.* In Theodotione autem nihil comparet hujusmodi. Verum concedamus summam fuisse Interpretis hujus fidem; quid ergo dixisse eum narrat Hieronymus? illud nempe: *Homo quidam erat Sacerdos, nomine Daniel:* Sixtus vero: ἄνθρωπός τις ἦν ἱερεὺς, ὀνόματι Δανιήλ. Haud dubie Ebraica, quæ sequebatur, sic habebant: איש היה כהן ושמו דניאל. Græcus Interpres; כהן, reddidit ἱερεὺς, *Sacerdos*: perperam; nam hoc loco non *Sacerdotem*, sed *Satrapam* vel ἀνιλάρχην notat, qualis fuit Daniel. Sic libro Samuelis secundo, octavo capite, filii David dicuntur Sacerdotes, Ebraice כהנים, Septuaginta Senibus ἀνιλάρχαι; Jonathani כהנים, *optimates*; Syro & Arabi, *Principes*. Auctor Paralipomenon de iisdem: הראשנים ליד המלך Septuaginta: οἱ πρῶτοι διάδοχοι τῦ βασιλέως. Vulgata ad verbum: *Primi ad manum Regis*. Sic *Sacerdos On*, dicitur Putiphar in Genesi; sic Jethro, *Sacerdos Madian*, in Exodo; sic Ira Jairites, *Sacerdos David*, libro secundo Samuelis, qui principes fuerunt.

Hieronym. in Dan. 4.

Athan. Synops.

Hieronym. Procem. Comm. in Dan.

2. Sam. 8. 18

1. Par. 18. 17.

Gen. 41. 45

Exod. 2. 16.

2. Sam. 20. 26.

VI. Dixi Susannæ historiam fuisse in fronte libri Danielis collocatam in Septuaginta Interpretum antiquissimis editionibus; quippe egregium Danielis admodum pueri factum exponentem; ratione videlicet habita temporis. Qui vero rejecerunt ad calcem, quod vulgatus fecit Interpres, Ebraici exemplaris auctoritatem videntur secuti, unde abesse historiam hanc intelligebant. Idem de Beli & Draconis historia censendum est. Illuc etiam orationem Azariæ, & trium puerorum Hymnum itidem ablegassent, si sedibus suis emota ea ac distracta integram aliquam ac plenam historiam, non hiulcam ac imperfectam constituissent. Porro pertinet ea Susannæ historia ad postremum hunc usque capitis decimi tertii versum: *Et rex Astyages appositus est ad patres suos, & suscepit Cyrus Persæ regnum ejus.* Is enim versus in optima Sixti V. editione Græca connectitur historiæ Beli & Draconis. Reliquis Danielis capitibus quæ videtur inesse perturbatio, nulla est: sciendum quippe est, non historicum hic agere Danielem, sed Prophetam; nec annales condere, sed miracula Dei, & res sibi a Deo revelatas ac præsignificatas ita referre, ut conducant Lectoribus, eorumque animos ad pietatem accendant. Prioribus itaque sex capitibus aliena fere visa narrat: sex sequentibus sua ipsius exponit, accurate

Disputatur de ordine partium libri Danielis.

accurate servata utrobique serie temporum. Nam etsi undecimo capite ad annum primum Darii Medi videtur reverti, cum superiori capite annum Cyri tertium attigisset, non est ita; Angelus enim sermonem capite decimo inchoatum, undecimo persequitur, & res Darii Medi temporibus gestas refert. Atque ea præposteri hujus ordinis longe probabilior est ratio, quam quæ ab Hieronymo proponitur. Putat enim idcirco capite septimo redire Baltasarem in scenam, cum præcedenti capite res Darii narrari cœptæ, *quod statim historiam historiæ copulavit*, hoc est, voluisse ipsum historiæ quinti capitis, sexti historiam serie continuata subnectere: cum tamen capitum etiam sequentium, quæ non historias exponunt, sed vaticinia, intricatus ordo sit & perplexus. Quod si aliqua sæpius iterata occurrunt, sic habeto, non visorum eorumdem repetitam esse narrationem, sed visa eadem sæpius a Deo fuisse Danieli objecta, fortasse ut ejus animum validius pervellerent.

Hieronym. in Dan. 6.

Disputatur cur partim Ebraice, partim Chaldaice, partim Græce scriptus extet.

VII. Cur autem partim Chaldaice, partim Ebraice, partim etiam Græce scriptus extet liber Danielis, nobis quoque pervestigandum est. Primum enim caput, cum tribus sequentibus secundi versiculis, Ebraice scriptum habemus: sequentia ad octavum usque caput Chaldaico narrantur sermone, quæ subinde a R. Levi ben Gerson Ebraice reddita sunt; reliqua rursum Ebraico, præter orationem Azariæ, Hymnum trium puerorum, Susannæ, Beli & Draconis historias, quæ Græce scripta sunt. Ac pia sane & laudabilis doctorum virorum opinio est, qui discrepantiæ hujus causas scrutantes, consulto id factum a Daniele affirmarunt, ut sex Chaldaicis capitibus haberent Chaldæi, quæ regibus suis evenissent; sequentibus quinque docerentur Ebræi futura mysteria post exitum Babylonicum imperium, Christi adventum & interitum, Hierosolymitanam cladem, Judaicarum reliquiarum salutem, & mortuorum ad vitam revocationem. At cur tandem primum caput, cum prioribus tribus secundi versibus, Ebraice conceptum est, quo res narrantur mere Chaldaicæ? cur vita Chaldæorum regum ad septimum usq; pertinent caput, sermo vero Chaldaicus ad octavum producitur? Veri ergo mihi videtur propius, Librum Chaldaice primum fuisse exaratum a Daniele ipso, qui Chaldaica lingua jussu Regis Babylonii fuerat imbutus, & magnum linguæ hujus usum diutina inter Chaldæos mora comparaverat; deinde Ebraice a Judæis reducibus, in gratiam & utilitatem suæ gentis, idque publica auctoritate; demum etiam Græce ab Auctore priscæ Interpretationis, ab Aquila, a Theodotione, a Symmacho, & ab aliis. Inde contigit, ut male multatis & detruncatis exemplaribus, quod labentibus annis usu venisse nimis verum est, in ea præsertim gente tot exilius, ruinis, ac incendiis vastata, cum librarii ad scribendum opus & recomponendum accederent, quæ in Ebraico exemplari deerant, ex Chaldaico supplere cogerentur; unde ambiguus ille fœtus exortus est. Orationi vero Azariæ, Hymno trium puerorum, Susannæ, ac Beli & Draconis historiis, quod lectu jucundæ, & ad vulgi captum essent accommodatæ, contigisse puto, ut valde celebrarentur inter Hellenistas & Alexandrinos præsertim, reliquosque Ægyptios, quorum ingenium hujusmodi delicus & auditionibus mirifice capiebatur. Inde ergo prodeunte maxima Græcorum exemplarium copia, primigenia ipsa archetypa; ut fieri assolet, neglecta jacuerunt, ac sensim denique interciderunt; vel, ut acute conjicit Origenes, a Judæis ipsis dedita opera suppressa sunt, cum majorum suorum infamiam, scelerumque vestigia alio scelere abolere studerent. Quod ut felicius succederet, ipsum Historiæ Susannæ artificem, Græcum quemdam hominem nominabant, ut refert Hieronymus; Interpretem ipsum fortasse, aut commentitiam aliquam personam, pro Auctore, nefaria arte obtrudentes.

Origen. in Epist. ad African.

Hier. Præf. in Dan.

Nonnulla afferuntur ad auctoritatem Additamentis Danielis conciliandam.

VIII. Non est nostri otii, aut instituti, ea colligere, quæ de Græcis illis libri Danielis partibus habitæ a pus juxta & eruditis hominibus adversus horum temporum Heterodoxos disputationes peperere. Duo tantum Lectorem monebo, quæ his reliquis auctoritatem aliquam conciliare possunt: multos primum in us Ebraïnos occurrere, quod ab eruditis jamdiu est observatum; quos si quis oculis æquis perspexerit, Ebraice primitus fuisse conceptas fatebitur: deinde Judæos historiæ Susannæ veritati non refragari, sed Libri tantum hujus, quo ea continetur,

tinetur, auctoritatem oppugnare, unico hoc argumento, quod Ebraicis literis consignatus non extet; cujus rei probabilem hanc dati cauſſam ab Origene, quam dixi, quæcunque progenitorum ſuorum corruptelas ac impuritates monumenta continerent, ſummo a recentioribus Judæorum Magiſtris ſtudio eraſa fuiſſe & obliterata.

Origen. in Epiſtol. ad African.

Diſputatur de Senibus, a quibus aſſectata eſt Suſannæ pudicitia.

IX. Ad opinionem ſuam comprobandam nonnulla affert Origenes, quæ ab Ebræo quodam ſe ſe accepiſſe narrat; nempe vulgata traditione inter populares ejus ſerri, defloccatos illos & impudicos Senes Ebræarum mulierum pudicitiæ hac arte illudere fuiſſe ſolitos, cum apud eas in privatis colloquiis itentidem prædicaret uterque, conceſſum ſibi a Deo, ut Chriſtum gigneret; id ſupinis auribus accipientes ſimplices fœminas corporis ſui copiam impiis viris ſine mora feciſſe; at Suſannæ caſtitati cum pari aſtu eſſent inſidiati, vafritiem illorum prudentiſſimam fœminam eluſiſſe: nomina autem illis Achabo filio Coliæ, & Sedeciæ filio Maaſiæ fuiſſe, quos Jeremias his verbis inceſſit: *Ponat te Dominus, ſicut Sedeciam, & ſicut Achab, quos frixit rex Babylonis in igne, pro eo quod fecerint ſtultitiam in Iſrael, & mœchati ſunt in uxores amicorum ſuorum, & locuti ſunt verbum in nomine meo mendaciter, quod non mandavi eis, ego ſum judex & teſtis, dicit Dominus.* Nam quod ignis ſupplicium inſonti Suſannæ falſo teſtimonio paraſſent, pœnam eamdem, juxta Deuteronomii præceptum, quo talionis pœna ſancitur, relatam ipſis fuiſſe Ebræi volunt: cum & Chaldæi in adulteros igne animadvertere ſolerent; ſicuti & in Chananæa ante Legem fieri ſolitum fuiſſe diſcimus ex Judæ & Thamaris hiſtoria. Atque hanc narrationem, ſed interpolatam Thalmudiſtæ recinunt. Syrus Paraphraſtes ex editione Heraclienſi, non Achabum & Sedeciam, ſed Amidum & Abidum appellat. Utut eſt, quod Senes fuiſſe dicuntur, id potius eorum dignitatem notat, quam ætatem, Ebraice erat סעיר. Sic γέρων apud Græcos *Senem & Senatorem* ſonat; πρεσβύτερος, *Senem & Sacerdotem.* Hinc *Senior* Latinis. Gellius *Seniorum hominum, & Romæ nobilium, atque innocentium diſciplinarumque veterum doctrina, memoriaque præſtantium, diſceptatio quædam fuit.* Ex Latino *Senior*, Gallicum *Seigneur.* Sic *Senem Montis*, *Le Vieil de la Montagne*, appellant Hiſtorici noſtrates Regem Aſſaſſinorum, ſive potius Haſchiſchorum שיך אלחשישין: cum appellari debuiſſet, *Dominus Gebal*, זקן הגבל. Nam זקן, *Dominum*, ſive *Principem* ſignificat hoc loco. Item *Gebal*, & regionem hujus nominis ſub monte Libano ſitam, & *montem* quoque apud Arabes ſignificat. Quo ſenſu ſumendum eſt illud Ezechielis זקני גבל, *Principes Gabalitani.* Vera eſſe, quæ proponimus, non infitiabitur, qui Benjaminum Tudelenſem legerit. Cujus Interpres (id enim ſilentio præterire non poſſum) in puerilem hoc loco incidit errorem, cum ait, Montanos omnibus paſſim eſſe terrori, *qui reges ferra diſſecant*: cum vertere debuiſſet, *quia reges dolo interficiunt.* Decepit eum vox ויחרשו, cujus radix eſt חרש, quæ dictio ſonat, *dolo prodidit*, & *ferra diſſecuit.* Hæc ſcripta erant a me, atque etiam edita, cum incidi in Origines Italicas Menagii noſtri, in iisque hæc fere jam obſervata reperi a veteri amico & municipe noſtro Stephano Monachio, numquam ſine laude nominando. Ex his, quæ ſupra dixi, poteſt exiſtimari, quam non abſurde, nec ſine cauſſa conjectarit Origenes, Judæos gentis ſuæ, optimatumque ſuorum famæ conſulentes, tanti dedecoris memoriam ſuſtuliſſe.

Jer. 29, 22.

Deut. 19, 18 19.

Gell. l. 15. c. 13.

Ezech. 27, 9

Diſputatur de ſuppoſititiis Danielis ſcriptionibus.

X. Fecit præſtans Danielis fama, & explicandis potiſſimum ſomniis celebrata, ut vetus quidam Onirocriticorum Auctor operi ſuo Somnialiorum Danielis nomen falſo præſcriberet. Ejus uſum damnant Decreta Gratiani, utpote ſuppoſititii & impii. At incertum eſt, idne, vel ſimile quid notaverit Synopſis, cum inter Apocrypha Danielem collocavit. Certe Additamenta Danielis non reſpexit, quæ inter legitimos hujus Prophetæ fœtus ab eo recenſentur. Ego vero & Latinam Chriſtiani hominis ſcriptionem eſſe puto, cum nulla ejus appareat mentio, vel in Artemidoro, vel in Achmete; nec valde antiquam, cum inter eos qui ante Artemidorum idem tractaverunt argumentum, nomen Danielis nuſpiam extet.

Decr. Part. 2. Cauſſ. 27, Quæſt. 1. c. 16.

Probatur Prophetia Danielis γνησιότης & antiquitas.

XI. Sed jam tempus eſt, ut ad probandam Libri hujus γνησιότητα & antiquitatem nos accingamus. Danielem ejus eſſe ſcriptorem, clauſula hæc indicat e ſeptimo capite, in qua ſic differit: *Anno primo Baltaſſar, regis* Dan. 7, 1.2.

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regis Babylonis, Daniel somnium vidit : visio autem capitis ejus in cubili suo : & somnium scribens brevi sermone comprehendit ; summatimque perstringens ait : Videbam in visione
Dan. 8, 26. mea nocte. Item istud e sequenti capite: Tu ergo visionem signa, quia post multos dies erit. Et ego Daniel langui. Et id etiam e capite
Dan. 12, 4. duodecimo : Tu autem Daniel claude sermones, & signa Librum usque ad tempus statutum. Et vidi ego Daniel. Præclara ad hæc
Ezech. 14, 14.15. 20. & c. 28, 2. 3. 4. Dan. 9, 3. 4. Danielis mentio apud Ezechielem, sic tanquam viri pietate & sapientia longe præstantis. Scripserat Daniel nono capite : Et posui faciem meam ad Dominum Deum meum, rogare & deprecari in jejuniis, sacco, & cinere. Et oravi Dominum Deum meum, & confessus sum, & dixi: Obsecro Domine Deus, magne, & terribilis, custodiens pactum & misericordiam diligentibus te, & custodientibus mandata tua. Manifesto hæc imitatus
Neh. 1, 4. est Nehemias primo capite : Cumque audivissem verba hujusmodi, sedi, & flevi, & luxi diebus multis : jejunabam, & orabam ante faciem Dei cœli; & dixi : Quæso Domine DEus cœli, fortis, magne, atque terribilis, qui custodis pactum & misericordiam cum his, qui te diligunt, & custodiunt mandata tua. Librum eumdem se versavisse abunde testificatus est Mathathias, cum ait primo Ma-
1. Mach. 2, 59, 60. chabaicorum : Ananias, & Azarias, & Misael, credentes liberati sunt de flamma. Daniel in sua simplicitate liberatus est de ore leonum. Danielem notant ista ex Epistola
Ebr. 11, 33. ad Ebræos : Obturaverunt ora leonum, extinxerunt impetum ignis. Danielem vero Christus nominatim appellavit, cum dixit apud
Matth. 24, 15. Marthæum : Cum ergo videritis abominationem desolationis, quæ dicta est a Daniele Propheta, stantem in loco sancto (qui legit, intelligat) tunc qui in Judæa sunt, fugiant ad
Dan. 9, 27. montes. Quæ sic a Daniele expressa sunt: Et erit in Templo abominatio desolationis. Ad hæc objectas sibi de cœlo species in Apoca-
Joh. 13, 1. Dan. 7, 7. lypsi referens Johannes, Danielem palam imitatur. Velut cum de Bestia cornibus instructa, sibi visa differit. Antiquum dierum
Dan. 7, 9. sic describit Daniel : Antiquus dierum sedit ; vestimentum ejus candidum quasi nix, & capilli ejus quasi lana munda, thronus ejus flam-
Dan. 10, 5. 6 ma ignis : sic & virum vestitum lineis : Et levavi oculos meos, & vidi : & ecce vir unus vestitus lineis, & renes ejus accincti auro ob-
ryzo, & corpus ejus quasi Chrysolithus, & facies ejus velut species fulguris, & oculi ejus ut lampas ardens ; & brachia ejus, & quæ deorsum usque ad pedes, quasi species aris candentis ; & vox sermonum ejus ut vox multitudinis ; sic Christum Johannes : Vidi .... Apoc 1, 13. 14. similem Filio hominis, vestitum podere, & præcinctum ad mamillas zona aurea : caput autem ejus & capilli erant candidi tanquam lana alba, & tanquam nix, & oculi ejus tanquam flamma ignis, & pedes ejus similes orichalco, sicut in camino ardenti, & vox illius tanquam vox aquarum multarum. Apparet quoque imitatio, cum Regnum San- Dan. 7, 22. 27. Apoc. 20, 4 ctorum prædicat, & Libros judicii ; cum innumerabiles Ministrorum Dei copias infinitis millibus tentat comprehendere ; cum Dan. 7, 10. Apoc. 5, 6. & 20, 12. & 5, 11. & 9, 16. Bestiam igni tostam exhibet ; cum Filium hominis nube curuli invectum, & Bestiam viros pietate insignes oppugnantem & expugnantem describit ; cumque cornua decem Bestiæ, Reges totidem præsignificare docet. Ait Daniel : Cumque loqueretur ad me, prolapsus sum pronus in terram, & tetigit me, & statuit me in gradu meo : & alibi : Et audiens jacebam consternatus super faciem meam, & vultus meus hærebat terræ : & ecce manus tetigit me, & erexit me super genua mea, & super articulos manuum mearum, ... & ait ad me, Noli metuere Daniel : ait Johannes : Et cum vidissem eum, cecidi ad pedes ejus tanquam mortuus ; & posuit dexteram suam super me, dicens, Noli timere. Cum Michaelis prælium narrat Johannes, Danielem aperte sectatur. Sic Daniel duodecimo capite : Et audivi virum, qui indutus erat lineis, qui stabat super aquas fluminis, cum elevasset dexteram, & sinistram suam in cœlum, & juravisset per Viventem in æternum, quia in tempus, & tempora, & dimidium temporis : sic Johannes : Et angelus quem vidi stantem super mare, & super terram, levavit manum suam ad cœlum, & juravit per Viventem in sæcula sæculorum. Hæc ipsa Da- Dan. 7, 25. Apoc. 12, 14 nielis locutio : In tempus, & tempora, & dimidium temporis, quam & alio loco usurpat, a Johanne itidem usurpatur.

Dan. 10, 13. Apoc. 12, 7. Dan. 12, 7. Apoc. 10, 5.

Nunc si a Scriptoribus exoticis petamus subsidia, plurima sane succurrunt. Placet imprimis Godefredi Wendelini opinio, qui Wendelin. Diss. de Pythag. Teut. Pythagoræ τετρακτὺν, nihil aliud significare conjectat, quam Dei nomen τετραγράμματον,

idque a Daniele Magorum Principe, qui tum senex fuerit, Pythagoram accepisse. Addidisset & Ezechielem, quicum conversari potuisse Pythagoram ostendimus supra. Adjungit & hoc e tertio Machabaicorum: *σὺ τὰς κατὰ βαβυλῶνα τρεῖς ἑταίρους τοῦ τὴν ψυχὴν ἐνθυμήτους διδασκόντας, εἰς τὸ μὴ λατρεύειν τοῖς ξυλοῖς, διάπυρον δρόσιλεν κάμινον ἐλθόντων μέχρι πυρὸς ἀπτομένου, φλόγα πᾶσιν ἐπιπέμψας τοῖς ὑπεναντίοις· σὺ τοὺς διὰ βολλὸς φθόνῳ λίθοις κατὰ γῆς βιβέντα θεοσεβῶν ἁγνὴν εἰς φῶς ἀνήγαγες ἅπαντα.* *Tu in Babylonia tres fodales, qui igni vitam suam ultro commiserant, ne idola colerent, ardentem fornacem rore respergens, flammis illæsos præstitisti, in omnes eorum adversarios flammam immittens. Tu Danielem, qui per invidorum calumnias feris leonibus in escam fuerat expositus, intactum in lucem eduxisti.* Præclarum vero, neque ulli exceptioni obnoxium Josephi testimonium. Alexandrum refert Hierosolymitano populo tributorum immunitatem in septimum quemque annum libenter dedisse, suisque uti legibus viveret concessisse, postquam ei Danielis vaticinia Pontifex ostendisset, quibus Persarum regnum a Principe Græcorum profligatum iri prædixit, Postmodum vero Græcis literis eadem Danielis Prophetia est explicata. Verumtamen huic interpretationi illa Theodotionis anteposita est. Itaque Josephus se hanc narrare testatur historiam, ita ut in vetustis Ebræorum Codicibus scriptam reperit: quos sane Codices dicere vetustos non potuisset, nisi multis ante ipsius, Christique adeo ætatem fuissent exarati.

Joseph. Antiq. l. 11. c. 8.

Refelluntur argumenta Adversariorum.

XII. Quæ quamvis nullis argumentis apperi posse videantur, Porphyrius tamen e quindecim libris, quibus Christianam religionem oppugnavit, toto duodecimo unum Danielis librum sibi refellendum proposuit. Sed a Methodio, Eusebio, & Apollinario confutatus est luculentis operibus, quæ diuturnitate consumta sunt. Multa quoque ejusdem argumenta dissolvit Hieronymus: velut quod ex his conflatur, *ἀπὸ τοῦ σχίνου σχίσαι, καὶ ἀπὸ τοῦ πρίνου πρίσαι*, quod & Africanus, & Judæorum usurparunt Magistri, ut Græci hominis opus hoc esse probarent, & ab Origene erudite discussum est, ut & ab Eusebio, & Apollinario. Plurima etiam adversus Additamenta Danielis commentati sunt novelli Heterodoxi: quæ cum egregie refellerint Catholicæ veritatis vindices, in iisdem repetendis oleum operamque non perdemus. Sed & supra de Daniele differentes, multas antevenimus contradictiones, vel iis data opera respondentes, vel ea certe afferentes in medium, ex quibus illarum nascitur solutio. Progrediamur ergo ad ea quæ nobis profliganda supersunt.

Ac primum falso Danielis nomen Librum hunc præferre contendit Porphyrius; Antiochi enim Epiphanis ævo in Judæa fuisse a quodam compositum, qui res ad id tempus gestas, sic tanquam futuras prædixerit; reliqua autem, quæ vere futura erant, ut pote a se ignorata, incertis & falsis vaticiniis prænuntiaverit. *Tanta enim*, inquit Hieronymus, *dictorum fides fuit, ut Prophetæ incredulis hominibus non videatur futura dixisse, sed narrasse præterita.* Nos falsa ea esse vaticinia negamus; perperam vero a Porphyrio intellecta cum Hieronymo dicimus: Bestiam enim tertiam & quartam, Danielis capite septimo memoratas, ad unum Macedonicum regnum refert, cum ad Romanum Imperium quarta pertineat. Cornua item decem, & parvulum cornu de medio eorum exortum, pravis interpretationibus ad res præteritas detorquet, cum ad futuras trahi debere ostendat Hieronymus, & ex Apocalypsi confirmet Sixtus Senensis, ubi Bestia describitur, cornua itidem habens decem, symbola nempe decem Regum, *qui regnum nondum acceperant*, cum Apocalypsis, nedum cum liber Danielis scriberetur, *sed potestatem tanquam Reges una hora accepturi erant post Bestiam.*

Primum argumentum.

Hier. Proœm. Comment. in Dan.

Hieron. in Daniel. 7. Sixt. Bibl. l. 8.

Apoc. 17. 12.

XIII. Longius etiam abit Philosophus Theologo-Politicus, & librum Danielis prodisse demum censet, dudum post instauratum a Juda Machabæo Templi cultum. Hujus sane perquam intricatæ sunt hoc loco opiniones, unde vix certi quicquam possis exsculpere. Nam capita postrema quinque sine dubio Danielis scripta continere fatetur. Unde colligimus, quæcunque adversus librum Danielis deinceps objicit, ad priora duntaxat septem pertinere. Ea autem suspicatur ex Chronologicis Chaldæorum libris esse depromta. Subjungit deinde, libro Danielis Esdræ librum adnecti, huic illum Estheræ; unde concludit ejusdem Auctoris opera esse, Danielis, Esdræ, & Estheræ libros: quibus mantissam

Secundum argumentum.

Trad. Theol. c. 10.

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mantiſſam addit & illum Nehemiæ. Auctorem fatetur ſe prorſus ignorare. Tum ſubdit: *Quare non dubito, quin hi Libri, dudum poſtquam Judas Machabæus Templi cultum reſtauravit, ſcripti fuerint: idque quia tum temporis falſi Danielis, Esdræ, & Eſtheris Libri edebantur a malevolis quibusdam, qui ſine dubio ſecta Sadducæorum erant: nam Phariſæi numquam illos Libros, quod ſciam, recepe-rant ..... Vel forte ea de cauſſa tum temporis deſcripti atque editi ſunt, ut populo oſtenderent, Danielis Prophetias adimpletas eſſe, atque eum hac ratione in religione confirmarent, ne de melioribus & futura ſalute in tantis calamitatibus deſperaret.* Quæ adeo perplexa ſunt, adeo vanitatis plena, ut hominem tantis de rebus, tamque ſeriis, tanta levitate differentem, omnino ceritum fuiſſe neceſſe ſit. Non patiuntur ſcriptionis hujus anguſtiæ nos pede collato ſingula pro merito ſuo retundere; quæ & partim jam ſupra de Esdræ, Nehemiæ, & Eſtheræ libris diſputantes, tanquam mera ſomnia ac deliramenta, nulla ſolida ratione ſubnixa exploſimus; partim hic levi brachio excutiemus. Libro Danielis Esdræ librum annecti ait; cujus opinionis cauſſam nullam affert; nos ejus repudiandi iſtam habemus, quod liber Danielis deſinat in anno tertio Cyri, a primo autem ejusdem anno initium ducat liber Esdræ, neque ulla intercedat argumenti ſimilitudo. Esdræ libro Eſtheræ librum conjungit, idcirco, quod huic conjunctio præfixa eſt, quæ alio referri non poſſit. Nos rationis hujus infirmitatem ſupra de Ezechiele agentes declaravimus; neque video; cur ad Esdram potius, quam ad alium quemcunque librum conjunctio iſthæc pertinere debeat. Demus tamen hæc conjungenda eſſe, propterea ne eidem Scriptori tribuenda ſunt? Homeri Iliadem excipiunt Quinti Smyrnæi Paralipomena, Virgilii Æneidem Maphæi Vegii liber, idemne porro Quintus, & Homerus; Vegius, & Virgilius? Atque hos cur ejusdem parentis fœtus eſſe diceret, aliquem attulit colorem; cur Nehemiæ etiam Librum, plane nullum. Nempe ea eſt hominis auctoritas, ut etiam ſine ratione nos frangere poſſit. Falſi illi Danielis, Esdræ, & Eſtheræ libri, a Sadducæis poſt reſtitutum a Juda Machabæo Templi cultum editi, (quibus verbis ſignificari puto partes Græcas librorum Danielis & Eſtheræ, & Esdræ tertium, de quo jam non diſputo) gerræ germaniæ, gratis obtruſæ, gratis retrusæ. Quod ſequitur, Libros eos hac de cauſſa editos, ut Danielis prædictiones completas eſſe populus intelligeret, quid ſibi vult? An ea ſententia eſt, Judæos horum temporum, ex Chronologicis, ut conjectat, Chaldæorum libris accepiſſe, talia olim a Daniele fuiſſe prædicta, quæ ut majorem apud vulgus haberent fidem, ſuppoſuiſſe librum ipſius Danielis nomine, eique has Prophetias inſeruiſſe? Hoc ſi cenſuit Conjector noſter, quæram ab eo, cujus ſectæ fuerint fabricatores doli: an Sadducæi? at Prophetias aſpernabantur: an Phariſæi? at non ita caute dolum inſtruere potuiſſent, ut eorum adverſariis Sadducæis tallacia non ſuboleret. Fraude autem pateſacta, manifeſtum adiiſſent capitis diſcrimen: non minus enim impium fuiſſet & periculoſum, Judæorum moribus, Prophetias confingere, quam Prophetam agere, quod morte puniri juſſit Moſes. An vero ſignificat Diſputator, ad confirmandam quinque poſtremorum Danielis capitum veritatem, quæ a Daniele vere ſcripta eſſe confeſſus eſt, ſeptem priora ſuppoſita fuiſſe? At res plane diverſæ utrobique narrantur, nec ad confirmandam unam altera conducit quicquam. Ajo præterea ea quoque ſeptem capita temere vocari in dubium. Si quid enim id perſuadere poteſt, maxime hæc duo, quod Chaldaice ſcripta ſint, cum reliqua ſermone Ebraico ſint explicata; item quod in iis de Daniele ἑτεροπροσωπικῶς (*ex aliena perſona*) ſermo fiat, in reliquis ἐυτοπροσώπως (*ex propria perſona*) At nos ſupra cauſſas conjectura videmur aſſecuti, unde factum, ut hæc partim Chaldaica, partim Ebraica loquela tradita ſint. Ad hæc primum Libri caput, & tres verſiculi priores capitis ſequentis, Ebraice concepta ſunt: unde ſequeretur eam quoque partem Danieli adjudicandam. Septimum vero, quod ἑτεροπροσωπικὸν (*ex aliena perſona prolatum*) eſt initio, pergit tamen ἐυτοπροσώπως (*ex propria perſona.*) *Daniel*, inquit, *ſomnium vidit: viſio autem capitis ejus in cubili ſuo:* hæc ἑτεροπροσωπικῶς (*prolata ex aliena perſona.*) Pergit: *Et ſomnium ſcribens, brevi ſermone comprehendit, ſummatimque perſtringens ait:* hinc tamen ſe auctorem prodit. Tum addit: *Videbam in viſione mea nocte:*

Deut. 13. 2. 21.

ἐυτοπρο-

ἐκπροσώπως (*ex propria perſona*) de ſe loqui hic incipit, ac porro pergit. Cur itaque caput octavum ac ſequentia Danieli tribuat Diſputator, non ſeptimum, cauſſa nulla eſt. Quod ſi ei ſeptimum largiare, ubi partim ex ſua, partim ex aliena perſona differit, cur non & reliqua, in quibus ex aliena? Diximus ſupra probabile eſſe Librum Chaldaice primum fuiſſe ſcriptum a Daniele, deinde & Ebraice a Judæis in patriam poſtliminio reverſis, in gratiam ſuæ gentis: hoc inſuper addo, res ſuas narrantem Danielem alienam induiſſe perſonam, vel ex gentilium ſuorum uſu, ac Moſis præcipue, qui cum geſtorum ſuorum memoriam poſteris proderet, ἑτεροπροσωπῶς (*ex aliena perſona*) locutus eſt; vel modeſtiæ & decori cauſſa, ne ſe virum captivum & extraneum apud victores Babylonios jactare videretur: Ebræos vero in Judæam reduces & compotes libertatis, cum id opus lingua ſua referrent, Danielem partim ex ſua, partim ex alterius perſona indiſcriminatim differentem pro arbitrio induxiſſe. At capite quarto, & fine tertii, Nabuchodonoſor verbis ſuis ſomnium ſuum refert; quod conſulto a Daniele factum eſt, ut majorem auctoritatem haberet oratio, edictum integrum ne muratis quidem verbis repræſentans. Si quis præterea nos urgeat auctoritate Joſephi, qui res a Daniele ſcriptis traditas recenſens, poſtquam ad octavum pervenit caput, gradum ſiſtit, quaſi ſequentia non agnoſcat, reſpondebimus non ſingulas ſacrorum Librorum partes explicandas ſuſcepiſſe Joſephum, ſed aliquas tantum carptim pro libitu delibaſſe. Notabile vero eſt, hæc ipſum fere Danielis attigiſſe capita, quorum γνησίστητα Tractator Theologo-Politicus in dubium revocavit. Sed & ſe reliquorum auctoritatem ſequi oſtendit alibi, cum Templi deſolationem a Daniele prædictam eſſe ait, nono videlicet capite, atque item undecimo, & duodecimo.

Joſeph. Antiq. l. 12. c. 11.

Dan. 9, 2. & 11, 31. & 12, 11.

Tertium argumentum.

XIV. Tertium ſuppeditat argumentum Thalmudiſtarum ſententia, qui capite primo Babæ bathræ, in Gemara, librum Danielis a viris Synagogæ magnæ elaboratum fuiſſe ſciſcunt. Hos alii aſſectantur Rabbini. Iſidorus a viris quibusdam ſapientibus ſcriptum eſſe perhiberi ait. Hobbeſius vero, an vaticiniorum ſuorum ſcriptor ipſe fuerit, ſciri non poſſe docet. Hac ratione nititur Thalmudiſtarum opinio, quod fas non fuerit literis Prophetias tradere extra Terram Sanctam, proindeque Ezechielis & Danielis vaticinia a Synagogæ magnæ viris, poſt reditum, in libros fuiſſe relata. At ſi Daniel fuerit unus ex illius Synagogæ proceribus, ut vult Maimonides in Jad Chazakah, utique non videtur rerum ſibi viſarum, ſuæque ipſius Prophetiæ literis conſignandæ munus alteri conceſſiſſe. Sin ex illis non fuerit Daniel, uti ſtatuit Abrabaniel in Hereditate patrum, (quod veriſimillimum eſt, cum anno tertio Cyri eſſet in Suſiana, in qua & ſepultus fertur; anno autem Cyri primo Judæi patriis ſedibus ſint reſtituti) frivola etiam erit Thalmudiſtarum ratio, quippe cui refragatur ipſe Daniel, cum ait: *Daniel ſomnium vidit, & ſomnium ſcribens brevi ſermone comprehendit:* Dan. 7, 1. 2. item: *Tu ergo viſionem ſigna:* tum: *Tu autem, Daniel, claude ſermones, & ſigna librum,* Dan. 8, 26. Præterea Jeremias vaticiniorum ſuorum partem literis prodidit in Ægypto. Falſum eſt ergo non licuiſſe extra Terræ ſanctæ fines Prophetias deſcribere: proindeque falſum quod inde cogitur, illam Danielis a Synagoga magna eſſe ſcriptam. Sed ut his careamus præſcriptionibus, hac certe petitionem iſtam excipiemus, revera Synagogæ magnæ viros librum Danielis ſcripſiſſe, Ebraice nimirum, ut diximus, cum jam ante a Daniele Chaldaico ſermone fuiſſet exaratus. Verum quid iſtis immoror, cum idem argumentum jam ante refellerim in diſputatione de Prophetia Ezechielis?

Quartum argumentum.

XV. Ex Habacuco diſcophoro, qui Danielis æqualis ponitur, & vaticinia tamen edidiſſe Manaſſis temporibus fertur in Seder Olam, & multis rationibus perſuaderi poteſt, quartum prodit argumentum. Nam ſi rationem ineamus temporum, annos vixerit circiter centum & quinquaginta, juxta Euſebianos ἐπιλογισμοὺς (*computationes:*) minimum certe annos plusquam centum & triginta; cum mortuus fingatur biennio ante dimiſſos Iſraelitas, quod vix credibile eſt. At ea nos facile fingimus, geminum Habacucum fuiſſe ſtatuentes; priorem Prophetam, Manaſſis æqualem, cujus vaticinia ſuperſunt ad hanc diem; alterum Prophetam quoque, qui eidem ad Danielem deferre juſſus eſt. Hunc fuiſſe de tribu Levi oſtendit Lemma, hiſtoriæ Beli & Draconis præfixum in edi-

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in editione Septuaginta Interpretum, quod exhibet Hieronymus in Proœmio Commentariorum Danielis, & nos supra adduximus. Ille vero Symeonis tribu oriundus fuit, ut est apud Pseudo-Epiphanium & Pseudo Dorotheum, in libris de vitis Prophetarum. Sed id plurimus infra persequemur. Demus tamen eumdem fuisse unumque Habacucum, ac vixisse annos plusquam centum & triginta: quid in eo novum? quid incredibile? Neque vero de Libri hujus dignitate detrahit, quod Magistrum quemdam Judæum præsente se objecisse narrat Hieronymus, nullum in veteri Testamento exemplum occurrere hominis gravi corpore volantis, & tantillo tempore tanta terrarum spatia tranantis. Quasi quæcumque vel in sacris, vel in profanis narrantur historiis, fidem amittant, nisi similia proferantur exempla. Detur e sacris Codicibus exemplum Noachici diluvii, vel Sodomitici incendii, vel Metamorphoseos uxoris Lothi. Nos vero, qui Christum scimus a Diabolo in montis cacumen, ac Templi fastigium fuisse delatum, Habacuci historiæ fidem facile tribuimus.

Hieron. Præf. in Dan.

Quintum argumentum. Ezech. 14, 14. & seq. & 28, 3.

XVI. Quintum demum argumentum procudunt Anabaptistæ ex istis Ezechielis: *Si fuerint tres viri isti in medio terræ, Noe, Daniel, & Job, nec filios, nec filias liberabunt.* Item: *Ecce sapientior es tu Daniele?* Quibus exprimitur vir quidam Daniel, grandis natu, & multorum liberorum parens; cum Propheta Daniel, quo tempore hoc scribebat Ezechiel, anno nempe Joachimi sexto, nondum pueriles annos excessisset. Id vero præclare retunditur ex Hieronymo, qui ait Danielem adhuc puerum inter grandævos homines ab Ezechiele fuisse collocatum, ut pote qui ex somniis Regis apposite explanatis, & ex liberata Susanna valde jam inclaruisset: ipsi vero non aliter liberos tribuisse, quam ἐξ ὑποθέσεως (*ex fictione*) ac si dixisset, Etiamsi liberos haberent Noe, Job, & Daniel, non eos pœnis eximere possent.

Hier. l. 1. adv. Jov. c. 13.

DE LIBRO DVODECIM PROPHETARVM.

I. *Disputatur de ordine librorum Duodecim Prophetarum.* II. *Probatur libri Duodecim Prophetarum* γνησιότης *& antiquitas.*

Disputatur de ordine librorum

I. ANtequam agamus sigillatim de libris Duodecim Prophetarum, paucula quædam de iis in universum præfanda sunt. Notat Hieronymus aliter dispositos esse in Ebraico exemplari, ac in Septuaginta virorum Interpretatione, quam secutus est Auctor libri quarti Esdræ; secuti & Eusebius & Pseudo-Epiphanius, & Pseudo Dorotheus, a quibus Prophetarum scriptæ sunt vitæ. At Ebraicum Codicem affectatus Hieronymus pristinam seriem restituit. Nulla tamen in sex postremis occurrit utrobique discrepatio, nulla in primo loco Oseæ tribuendo: de reliquis concertatio est; nam Joelem secundum, Amosum tertium, quartum Abdiam, quintum Jonam, sextum Michæam ponunt Ebræi: Septuaginta vero, Amosum secundum, Michæam tertium, Joelem quartum, quintum Abdiam, sextum Jonam. Utram pertèquare sententiam, parum refert, æquales quippe fuerunt sex hi priores, exiguo vel nullo ætatis discrimine; atque hinc nata ea varietas est. Viri Synagogæ magnæ, a quibus in ordinem dispositi sunt, rationem habuerunt temporum, etiam in Abdiæ collocando libro: quamvis Abrabaniel in eo seriem temporum interruptam censeat, & Abdiam ætate priorem fuisse Joele & Amoso; his tamen esse subjectum, tum quod proselytus fuerit, tum etiam quod in eodem ac illi argumento versatus sit. Sed de his mox viderimus.

Duodecim Prophetarum.

4. Esdr. 1. 38. 39. 40.

Probatur libri Duodecim Prophetarum γνησιότης *& antiquitas.* Eccl. 49, 12.

II. Luculento porro Libri hujus antiquitatem testimonio comprobat Sirachides, cum ait quadragesimo nono capite: *Duodecim Prophetarum ossa pullulent de loco suo; nam corroboraverunt Jacob, & redemerunt se in fide virtutis.* Quæ quidem testificatio, etiamsi reliquæ deessent omnes, omnibus Prophetarum vaticiniis, quæ hac collectione continentur, suam adstruit antiquitatem & γνησιότητα. Unumquodque tamen singulatim percensebimus, & præter generalem illam & late patentem, privata sua cuique ac legitima continget probatio. Sed nec aspernandum est testimonium Auctoris Beth-Israel, qui tradit Aggæum, Zachariam, & Malachiam Prophetias suas parvis Prophetiis adjunxisse, & in grandius volumen compegisse, ne separatæ propter exiguitatem perirent. Ac cum R. Isaac Aramah, Præfatione in Canticum, Synagogæ magnæ Magistris libri Duodecim Prophetarum scriptionem videtur tribuere, sic intellige, quosdam e Prophetis illis fuisse de numero Sapientum Synagogæ

Beth. Isr. ad Baba bathr. c. 1.

gogæ hujus, Aggæum videlicet, Zachariam, & Malachiam; totum vero conſeſſum prophetias horum Duodecim in unum volumen compoſuiſſe.

DE PROPHETIA OSEÆ.

I. *Diſputatur de Oſea.* II. *Probatur Prophetiæ Oſeæ γνησιότης & antiquitas.*

Diſputatur de Oſea.

I. PRophetarum Duodecim, qui Minores appellantur, ſed & majorum etiam quatuor primus cenſetur Oſee, quippe qui primus omnium æqualium futura prædicere aggreſſus ſit, Oziæ, Joathanis, Achazi, & Ezechiæ, regum Juda, Jeroboami vero, filii Joas, regis Iſrael temporibus. Hoc inter ſuos munere functus eſt per longiſſimum annorum decurſum, quos ad nonaginta proferunt Ebræi; proindeque ad ſummam vixerit ſenectutem: adeo ut Iſraelitici regni, teſte Hieronymo, futuram prænuntiaverit cladem, & luxerit ingruentem, & præteritam ad emendandum Judam commemoraverit. Tribu Iſſachar oriundum fuiſſe a Pſeudo-Epiphanio, Pſeudo-Dorotheo traditum eſt; oppido Bethſemes, non ut apud eos mendoſe legitur, Belemoth, quemadmodum a Druſio obſervatum eſt; patre Beeri, non Beera illo, quem captivum abduxit Thelgathphalnaſar, & cujus meminerunt Paralipomena, uti opinantur Ebræi: nam præterquam quod nomina diſcrepant, cum hic ſit בארי; ille באר; Propheta fuit Iſſacharides; ut dixi, alterum vero principem Rubenitarum fuiſſe Paralipomena indicant.

Hieron. in Oſe 1.

Epiph. & Doroth. de vit. Proph. Druſ. in Oſe. 1, 1. 1. Par. 5, 6.

Probatur Prophetiæ Oſeæ γνησιότης & antiquitas.

II. At vaticinii hujus auctorem ſe ipſe declarat Oſee tertio capite, ſic de ſe diſſerens ἀυτοπροσώπως (*ex propria perſona:*) *Et dixit Dominus ad me: Adhuc vade, & dilige mulierem dilectam amico & adulteram:* tum: *Et fodi eam mihi quindecim argenteis:* deinde: *Et dixi ad eam, Dies multos expectabis me.* Inde porro plurima ſumſiſſe Jeremiam deprehendimus: cum enim ſcripſiſſet Oſee ſecundo capite: *Et ceſſare faciam omne gaudium ejus, ſolemnitatem ejus, neomeniam ejus, ſabbathum ejus, & omnia feſta tempora ejus:* ſic eadem repræſentavit Jeremias: *Et quieſcere faciam de urbibus Juda, & de plateis Jeruſalem, vocem ſponſi & vocem ſponſæ: in deſolatione enim erit terra;* quæ bis, tertioque repetit. Ea quoque ita repræſentavit Ezechiel: *Et quieſcere faciam multitudinem canticorum tuorum, & ſonitus cithararum tuarum non audietur amplius.* Talibus convitiis Hieroſolymitanam Synagogam inceſſerat Oſee: *Et hæc neſcivit quia ego dedi ei frumentum & vinum & oleum, & argentum multiplicavi ei, & aurum, quæ fecerunt Baal:* hæcipſa ei objicit Ezechiel: *Et ſumens de veſtimentis tuis, feciſti tibi excelſa, hinc inde conſuta, & fornicata es ſuper eis, ſicut non eſt factum, neque futurum eſt. Et tuliſti vaſa decoris tui, de auro meo atque argento meo, quæ dedi tibi: & feciſti tibi imagines maſculinas, & fornicata es in eis. Et ſumſiſti veſtimenta tua multicoloria, & operuiſti illa; & oleum meum, & thymiama meum poſuiſti coram eis. Et panem meum, quem dedi tibi, ſimilam, & oleum, & mel, quibus enutrivi te, poſuiſti in conſpectu eorum, in odorem ſuavitatis, & factum eſt, ait Dominus Deus.* Reliquum Ezechielis caput, ſi quis cum Oſeæ ſecundo conflixerit, paria omnia deprehendet: utrobique enim Hieroſolyma acerrimis verbis caſtigatur propter impios idolorum cultus, qui adulterii & ſpurci amoris nomine adumbrantur; pœnæque olim infligendæ, atque iis demum toleratis venia ſcelerum condonanda, novumque ſanciendum fœdus præſignificantur. Similis ſunt argumenti, quæ extant viceſimo tertio capite Ezechielis; atque hæc potiſſimum: *Sediſti in lecto pulcherrimo, & menſa ornata eſt ante te, thymiama meum, & unguentum meum poſuiſti ſuper eam.* Iſta quoque Oſeæ: *Et poſt hæc revertentur filii Iſrael, & quærent Dominum Deum ſuum, & David regem ſuum:* hæc Jeremiæ pepererunt: *Non dominabuntur Jacob amplius alieni, ſed ſervient Domino Deo ſuo, & David regi ſuo:* & hæc quoque Ezechielis: *Et ſuſcitabo ſuper eas paſtorem unum, qui paſcat eas, ſervum meum David: ipſe paſcet eas, & ipſe erit eis in paſtorem. Ego autem Dominus ero eis in Deum, & ſervus meus David princeps in medio eorum.* Ex hoc denique Oſeæ: *Et adducet urentem ventum Dominus de deſerto aſcendentem, & ſiccabit venas ejus, & deſolabit fontem ejus, & ipſe deripiet theſaurum omnis vaſis deſiderabilis:* manifeſto hæc Ezechielis expreſſa ſunt: *Et ventus urens ſiccavit fructum ejus: marcuerunt, & areſactæ ſunt virgæ roboris ejus: ignis comedit eam: & nunc transplantata eſt in deſertum, in terra invia & ſitienti.*

Oſe. 2, 8.

Ezech. 16, 16 & ſeq.

Ezech. 23, 41

Oſe. 3, 5.

Jer. 30, 8, 9.

Ezech. 34, 23.

Oſe. 13, 15.

Ezech. 19, 12

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Oſe. 3, 1. & ſeq.

Oſe. 2, 11.

Jer. 7, 34. & 16, 9. & 25, 10.

Ezech. 26, 13

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DE PROPHETIA JOEL.

I. *Disputatur de Joele.* II. *Proponitur nostra opinio de ætate Joelis.* III. *Probatur Prophetiæ Joelis γνησιότης & antiquitas.* IV. *Refelluntur argumenta Adversariorum. Primum argumentum.* V. *Secundum argumentum.*

Disputatur de Joele. Epiph. de vit. Proph. Doroth. de vit. Proph.

I. OSeam sequitur Joel: de cujus patria & tribu quamvis parum inter Ebræos conveniat, Rubenitam tamen facit Pseudo-Epiphanius, ex agro Bethor, vel ut alii legunt, Bethoron. Dorotheus scribit, *Bethomeron.* Bethoron locus est in tribu Ephraimitica. Id si sequamur, Rubenita oriundo fuerit, Bethoronensis natalibus. Quid si legamus, *Betharam?* quo nomine dictus fuit locus tribus Gaditicæ, Rubeniticæ propior: vel *Bethnemra*; Gaditicæ item tribus: vel *Bethabara*, vel *Beelmeon*, quæ trans-Jordanem in Rubenitica tribu sita fuere? Lectoris arbitrium esto. Controversa quoque ipsius est ætas: nam quod regnum Juda prædictionibus suis perstringat, Israelitici vero regni prorsus non meminerit, hinc nonnullos ea incessit opinio, post expugnatam a Salmanasare Samariam, & excisum Israelis regnum, futura prædixisse Joelem, Manasse videlicet inter Judæos regnante. Sic Seder Olam Rabba, & Zutha: sic Ebræi Doctores alii, ut legitur apud R. David Ganz; quos & Christiani aliquot subinde sectati sunt. At Abrabaniel Oseæ tempore vaticinatum eum statuit, sed ante Amosum; cum ab eo versu auspicatus sit Amos Prophetiam, in quo suam Joel concluserat; isto nimirum: *Dominus de Sion rugiet.* Quæ Rabbinica ratiocinatio est, hoc est stolida & inepta. Ad Jorami utriusque tempora referri a nonnullis discimus ex R. Salomone Jarchio, & ex Davidibus Kimchio & Ganzio. A Michæa Cabalam eum accepisse traditur in Juchasin. At Hieronymus in ea est sententia, quam Abrabanieli placuisse dixi: cujus hanc affert rationem, quod in Ebræis Codicibus Oseæ subnexus sit Joel; quibuscunque autem Prophetarum libris temporis nota præfixa non est, hi ad ea sint tempora referendi, quæ in libro proxime præcedenti adnotata sunt. Ex incerta hac Joelis ætate factum est, ut in codicibus Ebraicis, & Hieronymianis enarrationibus Oseam sequatur Joel, quartum vero inter Duodecim Prophetas locum Græcæ ei editiones tribuant.

R. Abrab. Præf. in XII. Proph.

Hieronym. Præfat. in XII Proph. & Præfat. in Joel, & Comm. in Joel. 1, 1.

II. In hac dissensione meam quoque proponere conjecturam jus fasque est. Scriptum fuisse hoc vaticinium post decem tribuum deportationem conjici potest ex his Joelis: *Congregabo omnes gentes, & deducam eas in vallem Josaphat, & disceptabo cum eis ibi super populo meo, & hæreditate mea Israel, quos dispersérunt in nationibus, & terram meam diviserunt; & super populum meum miserunt sortem.* Sin rem futuram, quasi præteritam, a Propheta, uti sæpe fit, enuntiatam fuisse respondeas, at altum præterea de Israelitico regno ejus silentium omnino nos persuadet excisum penitus tum fuisse: nec enim perversitatem Israelitarum indictam prætermissurum fuisse verisimile est. Sed & ante hanc calamitatem diu vixisse puto, ita ut Oseæ ætati suppar fuerit, vel æqualis: ipse quippe Osea, ut dixi, Israelitici imperii excidium præcessit, eidemque superstes fuit. Omnem vero dubitationem tollunt hæc Hieronymi: *Perspicuum est prophetante Osee, Esaia, Joel, & Amos, & Abdia, & Jona, & Michæa, qui σύγχρονοι, id est contemporanei ejus fuerunt, regnum decem tribuum esse finitum.* Credibilius etiam id fiet, si Augustinum audimus, qui Joathanis regis Juda regno Joelis ætatem adjungit. Itaque Oseæ æqualis esse potuit Joel, sed hujus prophetia prophetia illius recentior fuit, utpote post decem tribuum exilium scripta, quod illa præcessit. Qui ergo libri Joelis habuerunt rationem quartum ipsi locum assignarunt; qui Joelis ipsius, Oseæ conjunxerunt.

Proponitur nostra opinio de ætate Joelis.

Joel. 3, 2. 3.

Hieronym in Os. 1.

August. de civit. Dei, l. 18. c. 27.

III. Antiquitati Joelis suffragantur posteriores Prophetæ, qui in lucubrationes suas transcripserunt insignem hunc locum: *Canite tuba in Sion, ululate in monte sancto meo, conturbentur omnes habitatores terræ; quia venit dies Domini, quia prope est dies tenebrarum & caliginis, dies nubis & turbinis.* Deinde: *Sol & Luna obtenebrati sunt, & stella retraxerunt splendorem suum, & Dominus dedit vocem suam ante faciem exercitus sui: quia multa sunt nimis castra ejus, quia fortia & facientia verbum ejus: magnus enim dies Domini & terribilis valde, & quis sustinebit eum? Nunc ergo dicit Dominus: Convertimini in toto corde vestro.* Nec multo post: *Et erit post hæc, effundam spiritum meum su-*

Probatur Prophetiæ Joelis γνησιότης & antiquitas.

Joel. 2, 1. 2, 12. & 13.

per omnem carnem, & prophetabunt filii vestri, & filiæ vestræ; senes vestri somnia somniabunt, & juvenes vestri visiones videbunt. Sed & super servos meos & ancillas, in diebus illis, effundam Spiritum meum. Et dabo prodigia in cælo & in terra, sanguinem, & ignem, & vaporem fumi. Sol convertetur in tenebras, & Luna in sanguinem, antequam veniat dies Domini magnus & horribilis. Et erit omnis qui invocaverit nomen Domini, salvus erit; quia in monte Sion, & in Jerusalem erit salvatio, sicut dixit Dominus. Inde manifesto prodierunt
Soph. 1. 15. 16. ista Sophoniæ: *Dies iræ, dies illa, dies tribulationis & angustiæ, dies calamitatis & miseriæ, dies tenebrarum & caliginis, dies nebulæ & turbinis, dies tubæ & clangoris super civitates munitas, & super Angelos excelsos.* In-
Jer. 10, 7. 10. didem & illa Jeremiæ: *Væ, quia magna dies illa, nec est similis ejus, tempusque tribulationis est Jacob, & ex ipso salvabitur.* Tum: *Tu ergo ne timeas, serve meus Jacob, ait Dominus, neque paveas Israel, quia ecce ego salvabo te de terra longinqua, & semen tuum de terra captivitatis eorum, & revertetur Jacob, & quiescet, & cunctis affluet bonis, & non erit quem*
Act. 2. 16. & seq. *formidet.* Et hæc Petri Apostoli in Actis: *Hoc est quod dictum est per Prophetam Joel: Et erit in novissimis diebus, dicit Dominus, effundam de Spiritu meo super omnem carnem: & prophetabunt filii vestri, & filiæ vestræ, & juvenes vestri visiones videbunt, & seniores vestri somnia somniabunt. Et quidem super servos meos & super ancillas meas, in diebus illis, effundam de Spiritu meo & prophetabunt: & dabo prodigia in cælo sursum, & signa in terra deorsum, sanguinem, & ignem, & vaporem fumi. Sol convertetur in tenebras, & Luna in sanguinem, antequam veniat dies Domini magnus & manifestus. Et erit, omnis quicunque invocaverit nomen Domini, salvus*
Rom. 10, 13. *erit.* Quæ postrema verba a Paulo etiam relata sunt.

Refelluntur argumenta Adversariorum. Primum argumentum.

IV. Adversatur nobis Ebræorum nonnullorum opinatio, Christianorum etiam quorumdam calculo comprobata, qui Jorami regis Juda æqualem fuisse Joelem putant hoc argumento, quod diram famem Judæis instantem prædixerit; atque hanc ipsam famem esse ajunt, quæ per septem annos Judæam vexavit Jorami temporibus, quemadmodum narratur capite octavo libri quarti Regum. Ego vero res diversas perperam confundi ajo: nam famem illam, quæ mortales hoc tempore afflixit, naturæ vitio exortam esse certum est; quam vero penuriam annonæ prædixit Joel, hosticis incursionibus contractam esse constat.

Secundum argumentum. Theodor. Præfat. in Joel.

V. Ad censuram quoque nostram revocandi sunt novitii quidam Scriptores, Theodoreti sententiam persecuti, qui Joelem Oseæ æqualem statuit, uti reipsa fuit; verum ea ducitur ratione, quam minime possum concoquere: paria quippe vaticinatum ait utrumque, vastandam nimirum ab Assyriis & Babyloniis Israeliticam gentem, & in servitutem cogendam, & restituendam demum in libertatem. Quæ sententia non rationibus expugnanda venit, sed sola libri Joelis lectione, omniumque propemodum Interpretum suffragio obteritur, cum diserte & sæpius iteratis verbis designentur Hierosolyma, & regnum Juda; semel autem, ut videtur, Israelitica captivitas, idque obiter. Nam quid hæc sibi volunt: *Periit sacrificium*
Joel. 1, 9. *& libatio de domo Domini, luxerunt Sacerdotes ministri Domini.* Utri autem conveniunt Hierosolymæ, an Samariæ? Et ista: *Accin-*
Joel. 1, 13, 14. *gite vos, & plangite, Sacerdotes, ululate, ministri altaris: ingredimini, cubate in sacco, ministri Dei mei: quoniam interiit in domo Dei vestri sacrificium & libatio. Sanctificate jejunium, vocate cœtum, congregate senes, omnes habitatores terræ in domum Dei vestri.* Et mox: *Numquid non coram oculis vestris*
Joel. 1, 16. *alimenta perierunt de domo Dei nostri, lætitia & exultatio?* Deinde: *Canite tuba in Sion, ululate in monte sancto meo.* Tum: *Canite*
Joel. 2, 1. 15. 17. 23. 32. *tuba in Sion, sanctificate jejunium, vocate cœtum, congregate populum: sanctificate Ecclesiam.* Et statim: *Inter vestibulum & altare plorabunt Sacerdotes ministri Domini.* Nec multo post: *Et filii Sion exultate, & lætamini in Domino Deo vestro.* Præterea: *In monte Sion, & in Jerusalem erit salvatio.* Adde & illud: *Cum convertero captivitatem*
Joel. 3, 1. 6. 12. 16. 17. 18. 20. 21. *Juda & Jerusalem; congregabo omnes gentes, & deducam eas in vallem Josaphat.* Et hoc quoque: *Et filios Juda, & filios Jerusalem vendidistis filiis Græcorum.* Atque item illud: *Consurgant & ascendant gentes in vallem Josaphat.* Et id etiam: *Dominus de Sion rugiet, & de Jerusalem dabit vocem suam.* Item: *Et scietis quia ego Dominus Deus vester, habitans in Sion monte sancto meo, & erit Jerusa-*
lem

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lem ſancta. Deinde: *Per omnes rivos Juda ibunt aqua, & fons de domo Domini egredietur.* Denique: *Judæa in æternum habitabitur, & Jeruſalem in generationem & generationem; & Dominus commorabitur in Sion.* Verus itaque Hieronymus: *Sanctus Joel apud Ebræos poſt Oſee ponitur: & ſicut ibi ſub nomine Ephraim ad decem tribus confertur vaticinium, quæ vel Samaria, vel Iſrael ſæpe memorantur: ſic in hunc Prophetam omne quod dicitur, ad tribum Juda, & ad Jeruſalem pertinere credendum eſt, & nullam omnino Iſraelis, id eſt decem tribuum, in hoc fieri mentionem.*

Hieron. in Joel. 1, 1.

DE PROPHETIA AMOS.

I. *Diſputatur de Amoſo.* II. *Probatur Prophetia Amoſi γνησιότης & antiquitas.*

Diſputatur de Amoſo.

I. DE Amoſo certiora & liquidiora proferre licet, cum ſe paſtorem Thecuitam, Oziæ regis Juda, & Jeroboami regis Iſrael ævo vaticinia protuliſſe ſignificet, biennio ante terræ motum. Thecuam locat Pſeudo-Epiphanius in terra Zabulon; ſed refragantur Euſebius, Hieronymus & Cyrillus, & ad Hieroſolymorum Auſtrum ſitam eſſe docent; nimirum in tribu Juda. Terræ vero motum eum eſſe, qui tum contigit, cum Pontificiale jus ſibi arrogavit Ozias, & cujus meminit Zacharias, centent Ebræi interpretes, & aſſentitur Hieronymus, & veriſimillimum eſt. Hoc ſi ſit, jam Prophetiæ hujus tempus compertum habebimus. Vaticinandi munere ad Achazum usque regem Juda functum eſſe Amoſum Interpretes volunt, & non abſurde probant. Sed & diutius etiam vivere, & futura prædicere per ætatem potuit, & Oſeæ, qui ſub iisdem floruit regibus, pietatis eſſe & propheticorum munerum conſors. Atque hinc extabit ratio, cur Oſeæ libro Librum hunc Græci interpretes adjunxerint. Nihil autem attinet ea hic iterare, quæ attulimus ſupra, cum Amoſum Iſaiæ patrem alium eſſe ac Amoſum hunc Prophetam evinceremus. Crebras ei ab impio Bethelis ſacerdote Amaſia inflictas plagas, cum idolorum cultum ſumma libertate carperet, mortem denique ipſi ab Amaſiæ filio illatam, eliſis clava temporibus, narrant ψευδώνυμοι *(falſum nomen gerentes)* Epiphanius & Dorotheus.

Epiph. de vit. Proph. Euſ. de loc. Ebraic. Hieronym. Proœm. in Amos, & de loc. Ebr. Cyrill. Præf. Enarr. in Amos. Zach. 14, 5.

Epiph. & Doroth. de vit. Proph.

II. Cum paſſim autem in ſuo prædictionum volumine de ſe ipſe αὐτοπροσώπως *(ex propria perſona)* differit Amos, tum maxime ſeptimo capite: *Et dixit Dominus ad me*, inquit: *Quid tu vides, Amos?* Quibus iſta ſubjicit, quæ quomodo ad Propheticum munus a Deo vocatus fuerit, exponunt: *Miſit Amaſias Sacerdos Bethel ad Jerobeam regem Iſrael: dicens rebellavit contra te Amos..... Hæc enim dicit Amos, in gladio morietur Jerobeam, & Iſrael captivus migrabit de terra ſua. Et dixit Amaſias ad Amos, Quid vides? gradere, & fuge in terram Juda, & comede ibi panem, & prophetabis ibi, & in Bethel non adjicies ultra ut prophetes, quia ſanctificatio Regis eſt, & domus regni eſt. Reſponditque Amos, & dixit ad Amaſiam, Non ſum Propheta, & non ſum filius Prophetæ, ſed armentarius ego ſum, vellicans ſycomoros; & tulit me Dominus cum ſequerer gregem, & dixit Dominus ad me, Vade, propheta ad populum meum Iſrael.* Et ſequenti capite: *Hæc oſtendit mihi Dominus Deus, Ecce uncinus pomorum. Et dixit, Quid tu vides, Amos?* Hæc clariſſima ſunt univerſis, non tamen Hobbeſio, qui hæc in Leviathani profari non dubitavit: *Liber Amos, prophetia ipſius eſt. An tamen ab eo ſcriptus ſit, non apparet.* Pro eo quoque teſtimonium abſque ulla ambage dicit Auctor libri Tobiæ, his verbis: *Cumque occultaſſet corpus, manducavit panem cum luctu & tremore, memorans illum ſermonem, quem dixit Dominus per Amos Prophetam: Dies feſti veſtri convertentur in lamentationem & luctum.* Entibi ipſa Amoſi verba: *Et convertam feſtivitates veſtras in luctum, & omnia cantica veſtra in planctum:* quæ priore quoque Machabaico adhibita ſunt: *Sanctificatio ejus deſolata & ſicut ſolitudo, dies feſti ejus converſi ſunt in luctum, ſabbatha ejus in opprobrium.* Ipſum quoque Amoſi exordium retulerunt Joel & Jeremias. Sic Amoſus: *Et dixit; Dominus de Sion rugiet, & de Jeruſalem dabit vocem ſuam:* ſic Joel: *Et Dominus de Sion rugiet, & de Jeruſalem dabit vocem ſuam:* Sic Jeremias: *Et dices ad illos, Dominus de excelſo rugiet, & de habitaculo ſancto dabit vocem ſuam.* Id quoque Joelis: *Et erit in die illa, ſtillabunt montes dulcedinem, & colles fluent lacte, & per omnes rivos Juda ibunt aquæ, & fons de domo Domini egredietur, & irrigabit torrentem ſpinarum:*

Probatur Prophetia Amoſi γνησιότης & antiquitas. Amos. 7. 8. & ſeq.

Amos 8, 1, 2

Hobb. Leviath. c. 33.

Tob. 2, 5, 6.

Amos 8, 10.

1. Mach. 1, 14.

Amos 1, 2.

Joel. 3, 15.

Jer. 25, 30.

Joel. 3, 18.

Amos 9, 13. ex hoc Amosi profluxit: *Stillabunt montes dulcedinem, & omnes colles culti erunt.* Dixe-
Amos 9, 4. rat Amosius: *Ponam oculos meos super eos in malum, & non in bonum:* dixit Jeremias:
Jer. 44, 11. *Ecce ego ponam faciem meam in vobis in malum, & disperdam omnem Judam.* Hoc
Amos 4, 9. Amosi dictum: *Percussi vos in vento urente, & in aruginc, multitudinem hortorum vestrorum & vinearum vestrarum, olveta vestra & ficeta vestra comedit eruca, & non rediistis ad me, dicit Dominus:* sic expressum dedit
Agg. 2, 18. Aggæus: *Percussi vos vento urente, & aurugine, & grandine omnia opera manuum vestrarum, & non fuit in vobis, qui reverteretur ad me, dicit Dominus.* Hæc quæ a Ste-
Act. 7, 43. phano dicta sunt: *Scriptum est in libro Prophetarum: Numquid victimas & hostias obtulistis mihi anno quadraginta in deserto, domus Israel? Et suscepistis tabernaculum Moloch, & sidus Dei vestri Remphan, figuras quas fecistis adorare eas:* ipsissima Amosi
Amos 5, 25. 26. verba sunt.

DE PROPHETIA ABDIÆ.

I. *Disputatur de Abdia.* II. *Proponitur nostra opinio de ætate Abdiæ.* III. *Probatur Prophetiæ Abdiæ γνησιότης & antiquitas.* IV. *Refelluntur argumenta Adversariorum. Unicum argumentum.*

Disputatur de Abdia. Epiph. & Dor. de vit. Proph.

I. ABdiam Sichemitam fuisse, ex agro Bethachamar, tradit Epiphanius Ἀβδώνυμος *(falsum nomen ferens) Bethacaram* scribit Ἀβδώνυμος *(falsum nomen ferens)* item Dorotheus. Nos scimus Bethacaram, seu Bethacarem, urbem montanam fuisse in tribu Juda, proindeque longe Sichemo dissitam. Quid si legamus, *Berhacad*, qui vicus
Euseb. & Hieron. de loc. Ebr. fuit Samariæ, uti ab Eusebio & Hieronymo notatum est? Sunt certe qui Samariæ sepultum fuisse affirment. De tribu vero Abdiæ, ejusque parentibus, nihil proditum est. Nos de ejus ætate dicturos summæ ambages circumsistunt, & satis amplus conjecturis quidem patet locus, firmæ vero ac certæ assensioni vix exiguus. Sunt enim qui Achabi Israelitici regis ætate floruisse Abdiam volunt, atque hunc ipsum esse Abdiam regiæ domus dispensatorem, qui
3. Reg. 18, 4. *cum interficeret Jezabel Prophetas Domini, tulit centum Prophetas, & abscondit eos quinquagenos & quinquagenos in speluncis, & pavit eos pane & aqua;* quique irriguas convalles ad pastum pecoris ab Achabo quærere jussus, obvium Eliam habuit. Hanc opinionem Ebræis tribuit Hieronymus, atque ipse etiam in Epitaphio Hieron. in Abd. 1. & in Epit. Paul. c. 6. Paulæ, Abdiæ huic, dispensatori domus Achab, Prophetæ nomen tribuit. Cujus opinionis argumenta quærenti mihi, unica occurrebat ad animum similitudo nominis, qua nihil infirmius. In eadem tamen sententia subinde etiam fuisse videntur R. Selomoh Jarchi, & R. David Kimchi, & R. David Ganz; ut pote quam ex majorum suorum auctoritate sine confutatione proponant. Aliter vero Aben Ezra: *Ignoramus ætatem ejus, neque possumus dicere eum esse, cujus mentio fit in libro Regum; nam ibi scriptum est, Abdias erat timens Deum valde. Si ille fuisset ille Propheta, quare vocaret eum Scriptura, Timentem Deum, & non potius Prophetam? major quippe est Prophetæ dignitas.* Pentecontarchum hunc esse autumant Pseudo-Epiphanius, & ejus interpres Dorotheus, qui ab Ochozia ad Eliam missus, duobus jam igne cœlesti absumtis, similem pœnam pietate sua effugit; deductoque ad Regem Propheta, ei demum comes adhæsit. 4. Reg. 1, 13. & seq. At Clemens Alexandrinus & Eusebius, Eliæ duntaxat æquævum ponunt, silent de reliquis. Veteribus Ebræorum Magistris placuisse tradunt R. Selomoh Jarchi, & R. David Kimchi, Idumæum fuisse, gentisque suæ repudiatis ritibus ad Ebraicos transisse, propheticoque demum a Deo munere dotatum, popularibus suis futura mala prænuntiasse. Idem sensit & Abrabaniel. Fundamentum hoc est illius sententiæ, quod unos Idumæos libello suo perstringat, vana prorsus & inani conjectura. Alii Oseæ, Joelis, & Amosi, Prophetarum æqualem faciunt. Sententiam eamdem secuti sunt prisci sacrorum Voluminum Canonis concinnatores, qui eum Amosum inter & Jonam collocarunt; secutus est & Cyrillus. Sunt denique qui Jeremiæ & Cyrill. præf. in Abd. Ezechielis æqualem statuunt. Hos inter suspicantur quidam eum esse Abdiam, quem Paralipomena Templi instauratoribus 1. Par. 34. 12. ἐργοδιώκτην *(urgendi operis impulsorem)* a Josia adhibitum fuisse commemorant, una nominum similitudine ducti.

II. Quibus omnibus expensis accurate, & *Proponitur* circum-

Nostra opinio de ætate Abdiæ.

circumspectis sententiis, reque ipsa attente explorata, ea mihi placet in primis opinio, quæ Oseæ, Joelis, & Amosi æqualem ponit. Nec enim facile discedendum arbitror ab auctoritate vetusti Canonis, cujus antiquitatem suo loco probabimus. At in eo collocatos esse liquet Prophetas minores hoc ordine, quo vixerunt, uti & Abrabanieli persuasum fuit. Caussas præterea his temporibus extitisse reperio, cur Idumæos ita Abdias incesseret: nam cum Rasin, & Phacee Romeliæ filius, hic Israelis rex, ille Syriæ, Achazum per æquerentur armis, & Hierosolymam obsidione frustra cinxissent, Ailam demum Judæis ereptam, Idumæis occupandam permiserunt. In partem quippe periculi ac prædæ venerunt Idumæi, multisque interfectis Judæis amplas manubias retulerunt. Traditur id in libris Regum & Paralipomenon. Hinc itaque frequentes Prophetarum συγχρόνων *(qui hac ætate vixerunt)* adversus Idumæos expostulationes & querelæ: Amosi puta, cum ait: *Hæc dicit Dominus, Super tribus sceleribus Edom, & super quatuor non convertam eum, eo quod persecutus sit in gladio fratrem suum, & indignationem suam servaverit usque in finem, mittam ignem in Thema:* & Joelis: *Erit Idumæa in desertum perditionis, pro eo quod inique egerint in filios Juda, & effuderint sanguinem innocentem in terra sua.* Quibus si conferamus Abdiæ verba, rem eamdem utrobique significatam esse fatebimur. *Propter interfectionem*, inquit, *& propter iniquitatem in fratrem tuum Jacob, operiet te confusio, & peribis in æternum. In die cum stares adversus eum, quando capiebant alieni exercitum ejus, & extranei ingrediebantur portas ejus, & super Jerusalem mittebant sortem, tu quoque eras quasi unus ex eis.*

Abrab. Præf. in Duodec. Prophet.

Amos 1, 11. 12.

Joel. 3, 19.

Abd. 10, 11.

Probatur Prophetia Abdiæ vetustas & antiquitas.

III. Itaque cum sequentibus annis, Nabuchodonosore Hierosolymam expugnante, eadem adversus Judeos attentassent Idumæi, similibus ipsos castigavit objurgationibus Jeremias, & ipsa Abdiæ verba in eos olim in pari caussa jactata usurpavit. Res apparebit ex verborum ipsorum contentione. *Auditum audivimus a Domino*, inquit Abdias, *& legatum ad gentes misit, Surgite & consurgamus adversus eum in prælium. Ecce parvulum dedi te in gentibus: contemtibilis tu es valde. Superbia cordis tui extulit te habitantem in foraminibus petræ, excelsa tenentem, dicentem in corde tuo, Quis detrahet me in terram? Si exaltatus fueris ut aquila, & si inter sidera posueris nidum tuum, inde detrahan te, dicit Dominus:* sic autem Jeremias: *Auditum audivi a Domino, & legatus ad gentes missus est: Congregamini, & venite contra eam, & consurgamus in prælium. Ecce enim parvulum dedi te in gentibus, contemtibilem inter homines. Arrogantia tua decepit te, & superbia cordis tui, qui habitas in cavernis petræ, & apprehendere niteris altitudinem collis. Cum exaltaveris quasi aquilam nidum tuum, inde detrahan te, dicit Dominus.* Pergit Abdias: *Si fures introissent ad te, si latrones per noctem, quomodo conticuisses? nonne furati essent sufficientia sibi? Si vindemiatores introissent ad te, numquid saltem racemum reliquissent tibi?* Hinc illa Jeremiæ: *Si vindemiatores venissent super te, non reliquissent racemum: si fures in nocte, rapuissent quod sufficeret sibi.* Ait Abdias: *Numquid non in die illa, dicit Dominus, perdam sapientes de Idumæa, & prudentiam de monte Esau?* inde Jeremias: *Ad Idumæam. Hæc dicit Dominus exercituum: Numquid non ultra est sapientia in Theman? Periit consilium a filiis, inutilis facta est sapientia eorum.* Merito ergo dicit Hieronymus: *Excepto ordine commutato, & aliis quæ videntur discrepare, magna pars Abdiæ in Hieremiæ volumine continetur.* Atque ex his satis patet Libri hujus vetustas.

Abd. 1. & seq.

Jer. 49, 14 & seq.

Abd. 5. & seq.

Jer. 49, 8.

Abd. 8.

Jer. 49, 7.

Hier. in Ab. 1.

Refelluntur argumenta adversariorum.

IV. Atenimqui Jeremiæ æqualem Abdiam esse docent, pugnabunt ipsius Abdiæ verbis, quæ post captam Hierosolymam omnino scripta videntur. Nam quid aliud hæc sonant: *In die cum stares adversus eum, quando capiebant alieni exercitum ejus, & extranei ingrediebantur portas ejus, & super Jerusalem mittebant sortem, tu quoque eras quasi unus ex iis.* Deinde: *Neque ingredieris portam populi mei in die ruinæ eorum.* Tum: *Quoniam juxta est dies Domini super omnes gentes: sicut fecisti, fiet tibi: retributionem tuam convertet in caput tuum. Quomodo enim bibistis super montem sanctum meum, bibent omnes gentes jugiter.* Refert hæc Hieronymus ad incursionem Chaldæorum, & Hierosolymæ excidium: atque ista in eamdem sententiam recitat e Psalmo centesimo tricesimo sexto, quem post deportatos Babylonem Judæos scriptum alibi diximus: *Memento, Domine, filiorum*

Unicum argumentum. Abd. 11.

Abd. 13. 15. 16.

Psal. 136, 7.

filiorum Edom in die Hieruſalem dicentium, Exinanite, exinanite usque ad fundamentum in ea. Has actiones multis excludimus exceptionibus, nam primum minus hic me movet Hieronymi auctoritas, qui hanc Abdiæ explanationem dedit admodum adoleſcens: *In adoleſcentia mea*, inquit, *provocatus ardore, & ſtudio Scripturarum, allegorice interpretatus ſum Abdiam prophetam, cujus hiſtoriam neſciebam.* Sin opus ab eo ſubinde emendatum fuiſſe dicas, at ſciunt certe qui in literis ſacris vel leviter ſunt verſati, de rebus futuris, ſic tanquam præteritis Prophetas differere ſolere: quamvis ergo hæc concederemus ad captivitatem Babylonicam & Hieroſolymitanam cladem pertinere, non hinc ſententia noſtra de ætate Abdiæ convelleretur. Verum nec iſtis concedimus Hieroſolymæ vaſtitatem præſignificari. Nam cum ait Propheta: *Extranei ingrediebantur portas ejus*, referri iſta poſſunt ad urbes plurimas, quas occupaſſe Syros neceſſe eſt, interfectis uno die centum & viginti Judæorum millibus, ducentis vero captivorum millibus in ſervitutem abductis. Præcipue vero Ailam notat, quam expulſis Judæis Syri Idumæis tradiderunt. Addit autem: *Et ſuper Jeruſalem mittebant ſortem*, utris nempe poſt expugnationem cederet. Minime vero ad Idumæos verba hæc ſpectant: *Quomodo enim bibiſtis ſuper montem ſanctum meum, bibent omnes gentes jugiter*, ne juxta plurimos quidem ex iis, qui poſtremum bellum Chaldaicum hic notatum volunt. Ad Judæos enim illic convertitur oratio, quos hac pollicitatione ſolatur DEus, futurum ut quas tolerarunt calamitates, easdem hoſtes ipſorum patiantur. Genuinam hanc eſſe ſignificationem metaphoræ iſtius oſtendit Chriſtus ipſe cum ait: *Pater mi, ſi poſſibile eſt, tranſeat a me calix iſte.* Præclare mentem Abdiæ aperit Jeremias, ſic ipſum velut interpretans: *Quia hæc dicit Dominus: Ecce quibus non erat judicium, ut biberent calicem, bibentes bibent; & tu quaſi innocens relinqueris? non eris innocens, ſed bibens bibes.* Ad Idumæos, ſed de Judæis verba facit. Senſus autem hic eſt: Si Judæos, quos ſummo favore ac benignitate complector, noxarum ſuarum pœnæ manent, putaſne, Idumæe, impune tibi erunt ſcelera tua? Par eſt apud Abdiam ſententia, ſed inverſa oratio: alloquitur enim Judæos, ſed de Idumæis, aliisque gentibus. Quemadmodum, inquit, in ſancto Monte Sion peccata veſtra luiſtis, cum circumſeſſam videretis Hieroſolymam, totamque regionem ferro flammaque vaſtatam, ita a reliquis gentibus criminum ſuorum pœnas experiam. Non alio igitur detorquendum hunc locum ratus eſt Aben Ezra, non Tremellius, non alii plerique ſacrorum Librorum interpretes.

Hieronym. Procem. Com. in Abd.

Matth. 26, 39.

Jer. 49, 12.

DE PROPHETIA JONÆ.

I. *Diſputatur de Jonæ patria*, II. *& ætate.* III. *Probatur Prophetia Jonæ γνησιότης & antiquitas.* IV. *Ex libro Jonæ quædam manarunt Græcorum fabulæ. Diſputatur de vera ſignificatione vocis* נבלה. V. *Refelluntur argumenta Adverſariorum. Unicum argumentum.*

I. DE Jona quoque controverſia eſt. Scribunt Hieronymus & Iſidorus, opinari Ebræos, filium eum fuiſſe viduæ Sareptanæ, quem ad vitam Elias revocavit. Cauſa credendi hæc eſt, quod Jonæ patri nomen fuiſſe dicatur Amathi: id *Veritatem* ſonat: vidua autem poſt ſuſcitatum puerum dixerit Eliæ: *Nunc in iſto cognovi, quoniam vir Dei es tu, & verbum Dei in ore tuo Veritas eſt:* puerum itaque *Filium Amathi* dictum, hoc eſt *Filium veritatis.* Frivola penitus & caſſa ſunt hæc, cuſa in Rabbinicis officinis: Repugnat etiam locorum ſitus; nam Sareptanæ viduæ filium, Sareptanum & ipſum fuiſſe par eſt credere, cum ſcriptura ſacra Jonam de Geth-Opher prodiiſſe tradat libro quarto Regum. Situm Geth-Opher accurate indicat Hieronymus, non longe a Sephori, quæ Diocæſarea appellatur, verſus Tiberiadem, in tribu Zabulonitide, ubi & Jonæ ſepulchrum ſua ætate oſtenſum fuiſſe ait; nonnullosque carpit, qui in alia Geth, Lyddæ, ſeu Dioſpoleos proxima, natum eum & conditum volebant; Geth illam cum Geth-Opher, Dioſpolin cum Diocæſarea permiſcentes. Benjamin quoque in Itinerario Jonam ad Siporin in monte ſepultum tradit. Idem & indigenis perſuaſum fuiſſe ait Brocardus Argentoratenſis in Deſcriptione Terræ ſanctæ. Inſaniunt ergo ſolennia Pſeudo-Epiphanius, ejusque imitator Dorotheus, cum ex terra Carjathmaum, non longe ab Azoto, (ſeu Carjathjarim legere mavis,

Diſputatur de Jonæ patria.

3. Reg. 17, 24.

4. Reg. 14, 25.

Hieronym. Procem. Com. in Jon.

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mavis, quæ urbs eſt tribus Judæ, longe tamen ab Azoto) ortum fuiſſe garriunt, & in terra Saar mortuum ac ſepultum, in ſpelunca Cenezæi judicis. Othonielem intelligunt, unum ex Iſraelis Judicibus, filium Cenez, cui Caleb frater Axam filiam deſpondens, Carjath-ſepher doti dixit. Eſt autem Carjath-ſepher, quæ & Dabir, in tribu Juda. Atqui videtur Epiphanius ille nominum affinitate deluſus, Carjath-ſepher confuditſe cum Geth-Opher, ſeu Geth-Epher; ſcribitur enim Ebraice גת־החפר, *Gath-hachepher*. At Muhammedanos delirare ſinamus, qui non longe a Ninives ruderibus Jonam ſepultum fuiſſe cenſent, ejusque tumulum venerantur.

& ætate. II. Quamvis autem Eliæ ævo vixiſſe Jonam Ebræi autument, Oſeæ tamen, Amoſi, & Iſaiæ æqualem ponunt, ut teſtatur Hieronymus. Sic vilum Abrabanieli. In eadem *Euſ. Præp. l. 10. c. 14.* opinione eſt Euſebius, & id pati poſſunt optimorum Chronologorum ratiocinia. Utut eſt, tempore certe præceſſit partam a Jeroboamo de Syris victoriam, ut pote quam *4. Reg. 14, 25.* prædixit, quemadmodum habetur in quarto Regum, ac proinde Oſeæ, Amoſi, & Iſaiæ vel minimum æquævus eſſe potuit. Quatuor certe Majorum, & Minorum Duodecim Prophetarum nullum ſupereſt tantæ vetuſtatis vaticinium. In quæ tempora vero conferendum ſit Niniviticum ipſius iter, atque hujus itineris hiſtoria, plane incertum eſt. R. David Kimchi, aliique Ebræi, Jehu filii Namſi, & Eliſæi temporibus adjungunt. In Sardanapali ætatem, & initium Arbacis con- *Scal. anim. in Euſeb.* jicit Scaliger, & in Joaſi ævum; ac propterea Niniven a Deo deſtinatum vult fuiſſe Jonam, quo ſolutos in flagitia & libidinem ad Regis exemplum Aſſyrios ad meliorem frugem revocaret. Sed parum ſolida hæc videtur conjectura. Profecto qui Canonem Librorum ſacrorum digeſſerunt, in collocandis duodecim Prophetarum libris ſpectaſſe videntur rationem temporum, ut dixi, ideoque exiſtimaſſe caſum hunc, vel caſus certe deſcriptionem, Oſeæ, Amoſi, & Abdiæ prædictionibus ſupparem eſſe vel æqualem. *Clem. Alex. Strom. 1. Euſeb. Præp. l. 10. c. 14. Cyrill. Præf. in Jon. Auguſt. de civ. Dei, l. 18. c. 27. Theodor.* Atque hæc eſt Clementis Alexandrini, Euſebii, Cyrilli, Auguſtini, Theodoreti, longeque plurimorum Interpretum aſſenſione probata opinio. Quanquam multo longius abit Clemens, velut priſtinæ deſertor ſententiæ, cum ſignum Jonæ, poſtremam Danielis in lacum Leonum miſſionem, & Tobiæ junioris nuptias in idem tempus conjicit. *Proœm. Comm. in XII. Proph.*

III. Etſi vero manifeſto non apparet, utrum Libellum hunc ipſe ſcripſerit Jonas, ut pote qui non *αὐτοπροσώπως (ex propria perſona)* de ſe ipſe differat, genuinum tamen agnoſcere ſe Jonæ librum poſterior ætas non obſcure declaravit. Nam prætermiſſo iſto quarti Regum; *Jeroboam reſtituit terminos Iſrael, ab introitu Emath, usque ad mare ſolitudinis, juxta ſermonem Domini Dei Iſrael, quem locutus eſt per ſervum ſuum Jonam, filium Amathi, Prophetam, qui erat de Geth, quæ eſt in Opher:* quod alterius Jonæ vaticinii, diuturnitate temporis aboliti, non ejus quod ſupereſt, antiquitatem probat; manifeſta ſunt illa Tobiæ: *In hora autem mortis ſuæ vocavit ad ſe Tobiam filium ſuum, & ſeptem juvenes filios ejus, nepotes ſuos, dixitque eis: Prope erit interitus Ninive; non enim excidit verbum Domini.* Ubi Græca editio: ἄπελθε εἰς τὴν μηδίαν, τέκνον, ὅτι πέπτωκεν ὧν ἐλάλησεν Ιωνᾶς ὁ προφήτης περὶ νινευή, ὅτι καταστραφήσεται. *Vade in Mediam, Fili, quia quæcumque de Ninive dixit Jonas, futurum nempe ut evertatur, credo eſſe eventura.* Et deinde: καὶ νῦν, τέκνον, ἄπελθε ἀπὸ νινευή, ὅτι πάντως ἔσται ἃ ἐλάλησεν ὁ προφήτης Ιωνᾶς. *Et nunc, Fili, exi Ninive, quia quæ effatus eſt Jonas Propheta, omnino contingent.* Addam etiam teſtimonium e tertio Machabaico, Auctoris ſatis antiqui: τὸν τε βυθοτερεφῆ ἐν γαστρὶ κήτους Ιωνᾶν τρεφόμενον ἀβλαβῶς ἀπήμαντον πᾶσιν εἰκόσιν ἐπιδειξας, πάτερ. *Et Jonam pereuntem in ventre ceti viventis in profundo, prorſus illæſum omnibus notis exhibuiſti, Pater.* Quam hiſtoriam recitat Chriſtus Dominus apud Matthæum & Lucam. Hauſta videntur ex iisdem fontibus & illa Joelis, cujus librum libro Jonæ recentiorem puto: *Benignus & miſericors eſt, patiens & multæ miſericordiæ, & præſtabilis ſuper malitia.* Nempe hoc ipſum eſt quod dixit Jonas: *Tu Deus clemens & miſericors es, patiens & multæ miſerationis, & ignoſcens ſuper malitia.* Pergit Joel: *Quis ſcit ſi convertatur, & ignoſcat?* Jonas iisdem verbis: *Quis ſcit ſi convertatur, & ignoſcat Deus?* *Tob. 14, 5. 6.* *Matth. 12, 38. & ſeq. & 16, 4.* *Luc. 11, 29. & ſeq.* *Joel. 2, 13.* *Jon. 4, 2.* *Joel. 2, 14.* *Jon. 3, 9.*

IV. At non ſacræ ſolum, ſed profanæ quoque literæ Jonæ memoriam retinent. Herculem enim, cujus famam aliorum facinoribus exornare Græci ſolent, finxerunt ad liberan- *Ex libro Jonæ quædam mutuarunt Græcorum fabulæ.*

Disputatur de vera significatione vocis. נביא.

liberandam Heſionen, in os & alvum canis Tritonis, ſive canis Carchariæ, qui ad eam depaſcendam mittebatur a Neptuno, inſiliiſſe, triduumque in ejus viſceribus latuiſſe, neque hinc aliud ipſi acceſſiſſe incommodi, quam capillorum aliquot defluvium. Auctor Lycophron, & Lycophronis Interpres Iſacius Tzetzes: auctor quoque Cyrillus, & Theophilactus in Jonam: auctor denique Sextus Empiricus, & Phavorinus. Hoc vero diſcrimen adiiſſe eum, compage navis, qua vehebatur, ſoluta, narrat Æneas Gazæus in Dialogo de immortalitate animorum. Obſervat præterea Grotius Amythaonidas fuiſſe apud Græcos, quemadmodum Jonas Amathi filius inter Ebræos, & Jonæ nomen habere poſſe ſignificationem hominis ex Græcia orti: nempe quod Græci Jonum nomine apud Ebræos cenſerentur, a Javane ducta appellatione, qui fuit Japhethi filius. Quid inde efficiat, non apponit; neque ego certe video: nam Amythaon bellum Trojanum multis præceſſit annis, quo Amathi longe recentior fuit. Jonas vero, ſi ab Ionibus nomen habuit, ita Herculis caſus fuerit adſcriptus Jonæ, non vero Jonæ caſus Herculi, quod abſurdum eſt. Probabilius videtur, quod aliis venit in mentem, Arionis hiſtoriam a nautis in mare miſſi, & a Delphine excepti, & Corinthum delati, ex Jonæ hiſtoria detortam eſſe: nam tempora, licet non omnino conveniant, propius tamen accedunt; & in nomine Arionis veſtigia extant nominis Jonæ; & ut hic in mari Deum oravit & Pſalmum dixit, ita ille cantu delphinem deliniiſſe fertur. Jonas Propheta fuit, Arion citharœdus. Quemadmodum enim Ægyptiis multa ſonat vox Propheta, myſtagogum, myſtam, ſacrificulum, cantorem ſacrum, & quorumlibet ſacrorum miniſtrum: ſic Ebræis multiplex eſt ſignificatio vocis נביא: præcipue vero Prophetam, & cantorem ſive Poetam notat, ut Latinis vocabulum *Vates*, deſignat & *Prophetam* & *Poetam*. *Quis ignorat*, inquit Quintilianus, *muſicen tantum jam in illis antiquis temporibus, non ſtudii modo, verum etiam veverationis habuiſſe, ut iidem muſici, & vates, & ſapientes judicarentur?* Sic vicefimo quinto capite prioris Paralipomenon, Aſaph, Heman, & Idithun, qui fidicines fuerunt, dicuntur בכנרות הנבאים. Vulgata, *Qui prophetarent in citharis.* Septuaginta, ἐπροφητευσαν ἐν κιθάραις. His aſſentitur Syrus Interpres, & Arabs. Simile reperias paulo inferius. Sic ſoror Moſis in Exodo appellatur, *Prophetiſſa*, הנביאה, quippe ſaltatrix & tympaniſtria. Sic Debbora in libro Judicum eodem afficitur *Prophetiſſe*, נביאה nomine, cujus Canticum ſtatim ſubjicitur. David ipſe, non ob vaticinia ſolum, ſed & propter pſallendi ac carminum condendorum facultatem, Prophetæ nomen videtur eſſe conſecutus. Manichæi, Gnoſtici, Nicolaitæ vatem futurorum fuiſſe ipſum omnino negabant: negabat & Theodorus Mopſueſtenus, ut annotatur in Actis quintæ Synodi; & Prophetæ nomen, quod ſæpe illi tributum negare non poterant, ad unam canendi peritiam referebant. Sed non unicus hic error nefariis Hæreticis illuſit. Leguntur hæc capite decimo nono libri primi Samuel: להקרא הנבואים נבאים. Vertunt Septuaginta, ἐκκλησίαν τῶν προφητῶν. Vulgata, *Prophetarum vaticinantium.* Ita Syrus quoque & Arabs. At Jonathan vertit, סגרי משבחין, *ſcribarum laudantium.* Et mox, ubi Vulgata habet, *& prophetare cœperunt*, habet Jonathan, ושבחו, *Et laudaverunt.* Item Vulgata, *& ambulabat ingrediens, & prophetabat:* Jonathan, *& ivit iens & laudans*, ומשבח. Vulgata, *Et prophetavit cum cæteris coram Samuele:* Jonathan, *Et laudavit*, ושבח. Vulgata demum: *Num & Saul inter Prophetas?* Jonathan: *Num & Saul inter ſcribas?* בספריא. Verum enim veriſimilius eſſe dicas, ſignificari muſicum concentum, an hominum turbam, ſibi invicem obſtrepentium, & vaticinia ita fundentium, ut a nullo poſſent exaudiri? Exiſtimare ſatius eſt, chorum notari pſallentium & ſaltantium hominum. His cum ſe adjunxerunt Saulis nuntii, & Saul ipſe, nempe afflatu divino ita ſunt permoti, ut ipſos cantandi quoque & pſallendi ac ſaltandi libido inceſſeret. Quemadmodum Eliſæus, cum vaticinari vellet, fidicinem canere juſſit: qui cum caneret, *facta eſt ſuper* Eliſæum *manus Domini.* Quippe muſico concentu excitata mens Prophetæ, & velut reſerata, inſtinctui Dei facilius patebat. Quam artem ne impiarum quidem religionum miniſtros neſciviſſe cognoſcimus ex Epiſtola Porphyrii ad Anebonem, & ex Jamblichi libro de myſteriis: nam & Corybantes,

Sext. Emp. adv. Gramm. l. 1. c. 12. Phavor. in πρόγνωσις. Grot. in Jon. 1, 1.

Exod. 15. 20.

Judic. 4. 4

1. Sam. 19. 20.

1. Sam. 19. 23.

Quintil. l. 1. c. 10.

1. Par. 25.

4. Reg. 3. 15.

Jambl. de myſt. ſect. 3. c. 9.

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bantes, & Bacchi, aliique hujus generis ſacerdotes, cymbalorum & tympanorum ſonitu agebantur in tetrum illum & Stygium furorem, quo ſtolidæ plebi illudebatur. Hac pſallendi & canendi exercitatione usque adeo incaluit Saul, ut veſtimenta detraheret, nimiaque demum laſſitudine confectus, in terram ſeſe nudus abjiceret. Quanquam non me fugit & Prophetis nonnumquam contingere, ut ſpiritus Dei correpti in terram prolabantur. *Qui viſionem omnipotentis intuitus eſt*, inquit Balaam, *qui cadit, & ſic aperiuntur oculi ejus.* Quod & iterat deinde. Hunc pſallendi ac tripudiandi morem inter Judæos receptum tenuit & David, cum Arcam de domo Obededomi, Hieroſolymam reduceret: nam ſeptem cantantium choris ſtipatus, ad ſtrepitum citharæ & tubarum ſtrenue ſaltabat. Verum Micholi hoc majeſtate regia indignum in Davide viſum eſt, universo vero populo in Saule: unde natum eſt adagium: *Num & Saul inter Prophetas?* Sed Dei inſtinctu factum id ab utroque neſciebant; quod quum ita ſit, tum vere exiſtunt Prophetæ: & hoc prophetiæ genus in ſecundo gradu collocat Rabbinorum doctiſſimus Maimonides in More nevochim: *Secundus*, inquit, *prophetiæ gradus eſt, cum homo in ſe ſentit rem vel facultatem quampiam exoriri, & ſuper ſe quieſcere, quæ eum impellit ad loquendum; ita ut loquatur vel de ſcientiis & artibus, vel Pſalmos & Hymnos, vel utilia ac ſalutaria rectæ vivendi præcepta, vel res politicas & civiles, vel denique divinas, & quidem inter vigilandum, & in vigore ſenſuum ordinario. Et hic eſt de quo dicitur quod loquatur per Spiritum ſanctum. Hac ſpecie Spiritus ſancti inſtinctus Pſalmos ſuos ſcripſit David.* Nec hic Zachariam præteribo, quem Lucas Spiritu ſancto repletum prophetaſſe ait, cum hymnum Deo cecinit; etſi in eo futura quædam prædicta ſunt. Multa præterea communia ſunt Prophetis & Poetis. Utrique Deo agitante vaticinantur. Utrique læti & ſoli cantant. Id de Prophetis perhibet Maimonides in libro de fundamentis Legis. Is & in More nevochim ait triſtitiæ & luctus tempore ceſſare prophetiam. De Poetis teſtificantur Iſraelitæ Babylone captivi, qui rogati a captivis ut ſe cantionibus oblectarent, negant ſe extorres & captivos in luctu canere poſſe. Sic & Euripides:

Num. 24. 4. 16.

Maimon. in More nev. l. 2. c. 45.

Luc. 1, 67.

Maim. de fund. Leg. c. 7. par. 5. More nov. Part. 2. c. 36.

Pſal. 136.

τόνδ' ὑμνοποιὸν, αὐτὸς ἂν τλὰς μέλη,
χαίροντα τύχαν.

Euripides Suppl. v. 190.

Et poetam, ſi verſus, ipſe pariat,
Lætum parere.

Et Horatius lyram appellat jocoſam. Notum illud:

Carmina proveniunt animo deducta ſereno, Ov. Trift. l. 1. Eleg. 1.

Notum & hoc:

Sed me Muſarum diſerta per avia dulcis
Rapuit amor,

Et iſtud quoque:

Carmina ſeceſſum ſcribentis & otia quærunt.

Item illud de Poetis:

Scriptorum chorus omnis amat nemus, & fugit urbes.

Quoniam igitur qui Spiritu Dei excitati pſallebant, נביאים dicebantur, hinc & fidicines omnes κατ᾽ ἐξοχὴν (*aluſive*) eodem nomine videntur appellati. Atque ita ex Jona Propheta, Arion fidicen confingi potuit.

V. Dixi ſuperius Jonæ vaticinium, libro quarto Regum memoratum, annorum injuria periiſſe. Hinc ejus, quod extat, deprimendi anſam arripit Theologo-Politicus Diſputator, vel quaſi fragmenti alicujus e majori opere decerpti, vel certe quaſi e ſcriptionum complurium numero levis unius opuſculi & contemnendi. Quam notam reliquis itidem inurit Prophetarum libris; una omnes opera abolere, in contemtum certe adducere ſtudens. Aliis quoque, ſed ſaniora ſentientibus de Libris ſacris, grandioris hiſtoriæ particula viſa eſt Prophetia Jonæ; idcirco quod a conjunctione connexiva initium capiat. Ii vero ſibi id reſponſi habeant, quæ edidit vaticinia Jonas præter Libellum hunc, non video ab eo literis fuiſſe mandata, proindeque nec temporum lapſu conſumta; ea quippe duntaxat ſcriptis tradiduſſe Prophetas, quæ in longitudinem pertinebant, ne ex hominum animis memoria ipſorum evaneſceret: quæ autem proxime ſpectabant ad exitum, etſi nonnunquam in libros relata ſunt, minime tamen id ita neceſſarium fuiſſe, ut pote quorum futura eſſet recens recordatio, tum cum eventu ipſo complerentur. Cujusmodi fuit illud, quod de Jeroboamo prænuntiatum a Jona libri Regum teſtantur: nam cum æquævi fuerint Jeroboamus & Jonas; veriſimile eſt in re inſtanti ac imminenti

Refelluntur argumenta Adverſariorum.

Unicum argumentum.

4. Reg. 14. 25. Tract. Theol. c. 10.

minenti prædictionem hanc a Jona editam fuisse. Favere nobis videtur Cyrillus: ait enim: Ἐγγραφος μὲν οὖν τῆς παρ' αὐτῷ προφητείας λόγος ἕτερος οὐδὲις παρὰ τοῦτον ἐστι. *Prophetia ab illo prolata sermo præter hunc nullus alter in literas relatus est.* Quæ autem ex conjunctione connexiva, initio Libri hujus posita, petitur ratio, frivolam esse demonstravimus alibi, cum librum Ezechielis contra Adversariorum argumenta tueremur; utpote quam ab Ebræis in fronte ornatus gratia collocari Grammatici doceant. Postremo etiamsi majoris operis partem esse Prophetiam hanc fateremur, quid inde illi ex auctoritate sua decederet, non intelligo. Imo vero hinc conjicere licet, nobilissimam visam ac utilissimam particulam hanc, quam adversus edacem vetustatem studium hominum, vel potius supremi numinis voluntas conservavit, ne eximio hoc Christi per triduum mortui, ac deinde resurgentis simulacro careremus.

DE PROPHETIA MICHÆÆ.

I. *Disputatur de Michæa.* II. *Probatur Prophetia Michææ* γνησιότης *& antiquitas.*

Disputatur de Michæa.

I. QUi ab Ebræis sextus inter Prophetas Duodecim ponitur Michæas, is tertius ab Interpretibus Septuaginta, aliisque Græcis scriptoribus collocatus est. Tempus quo edita ipsi a Deo sunt vaticinia, quibus nunc fruimur, ipsa in fronte indicant, nempe *in diebus Joathan, Achaz, & Ezechiæ regum Juda.* Proindeque munus Propheticum obire cœpit paulo post Oseam, Joelem, & Amosum, qui Oziæ regis Juda temporibus vaticinia sua exorsi sunt. Et vix stare potest Ebræorum sententia, qui Michæam Joeli Cabalæ mysteria tradidisse volunt. Patriam quoque titulus declarat, & Morasthiten fuisse docet. Viculum autem non grandem sua ætate fuisse Morasthi, juxta Eleutheropolin Palæstinæ urbem, tradit Hieronymus. Paria fere habet Eusebius in Topicis. Horum autem, in locorum sanctorum explorando situ, ratio potissimum habenda est, utpote oculatorum testium, qui ad præclaram Scripturæ sanctæ peritiam, diuturnam in his oris moram adjunxerunt. Minime igitur audiendus Paraphrastes Chaldæus, qui pro Morasthi Maresam reddit. Utramque accurate distinguit Hieronymus, cum in Epitaphio Paulæ; tum in libro de locis Ebraicis, ubi Maresam esse ait in tribu Juda, altero ab Eleutheropoli lapide, cujus rudera tantum sua ætate visebantur; Morasthi autem vicum esse ad Orientem Eleutheropoleos: quod ex Eusebii Topicis exscripsit. Nihilo magis audiendus Drusius, cum ambigere se ait, num Morasthi idem sit locus ac Moreseth Gath, cujus commate decimo quarto capitis primi Michææ fit mentio: nam pro eo quod est in vulgata: *Super hæreditatem Geth*, Ebraicum exemplar habet: על מורשת גת, quod quidam vertunt: *Ad Moreseth Geth*: quasi sit nomen loci proprium. His præter Vulgatum Interpretem refragantur Septuaginta Senes, & Jonathan. Deinde ex sequenti commate sententiam hujus odorari licet: *Hæredem*, inquit DEus, *adducam tibi, qua habitas in Maresa.* Futurum nempe minatur, ut Maresitas de patria sua alienus hæres a se adductus extrudat: unde apparet pari prorsus comminatione & simili sententia Gethæos exterrere voluisse: *Dabit emissarios super hæreditatem Geth.* Scribit Pseudo Epiphanius interiisse Michæam ex alto præcipitatum a Joramo filio Achabi regis Juda, quem ob ipsius patrumque noxas crebris objurgationibus perstringebat: quæ ineptiæ non scutica, sed flagello animadvertendæ sunt; nam neque rex Juda Achab fuit, aut Joramus ipsius filius, sed Israel; nec Joramo ævo vixit Michæas Morasthites, sed post ejus ætatem annis minimum centum ac triginta. Fraudi fuit insulso Scriptori Michæas alter, qui & Josaphati & Achabi ætate vixit, variisque ab eo cruciatibus vexatus est. Decepit hunc quoque fortasse, quod legitur initio libri Michææ, Prophetias ipsum edere cœpisse: ἐν ἡμέραις Ἰωαθάμ, *in diebus Joathami*; ubi perperam legisse videtur, ἐν ἡμέραις Ἰωράμ, *in diebus Joram*; non observatis iis quæ sequuntur, τοῦ Ἄχαζ τοῦ Ἐζεκίου βασιλέων Ἰούδα, *& Achaz & Ezechiæ regum Juda.* Deinde cum ait Epiphanius ille ὑποβολιμαῖος, (*supposititius*) patri Michææ nomen fuisse *Iramo*, ita videtur expressisse nomen *Iemla*, quod prisci illius Michææ pater gessit. Sed nec supplicio affectum fuisse Morasthiten satis ostendere videntur ista Jeremiæ: *Numquid morte condemnavit Michæam Ezechias rex Juda, & omnis Juda? nunquid non timuerunt Dominum,*

Hieron. Ep. Paul. c. 6.

Jer. 26, 18.

Juchas. & R. David. Ganz. Chronol.

Hier. Prol. in Mich. & de loc. Hebr.

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nam, *Operati sum faciem Domini, & petiit Dominum meus, quod locutus fuerat ancilla sua?* Domum in patria sepultum fuisse ait, prope Eusebianum sepulcretum; celeberrimoque ad fauces arcum vetustum ejus fuisse. Hanc patria faciebat Dorotheus. Monasthis certe, Michæam arcæ sepulcrum, Ecclesiam vero fuisse ait: fuisse scribit Hieronymus. Nomen vero Moraſthis, corruptum videtur apud Sozomenum & Nicephorum, & spectatum in Beauſobio, ubi sepultum Michæam narrant, ejusque sepulcrum dictum sermone loci veteres Nephthimentana, quod exponit Sozomenus, prope mare. Vere; eli enim mare. Unde apparet; eorum fidei habenda fit ea, qui loca Terræ Sanctæ describentes, dum in Oliveti monte delendi sepulcrum Michææ colligunt.

Hier. Epit. Paul. ad Eustoch. Sozom. l. 5. c. 20. Niceph. l. 9. c. 28.

Profectus Prophetæ Michææ prædicentis & comparentis.

II. Libri porro hujus, qui Michææ nomen præfert, fingularem in Michæa ipſe ſitis prodit, cum alibi, tum maxime capite secundo ubi ait: *Dicam non ejiciam vir habens funiculum, & mensurans petram hæreditatis ejus.* Item tertio: *Verumtamen ego replevi fortitudine ſpiritus Domini, judicio & virtute; ut annuntiem Jacob ſcelus ſuum, & Iſrael peccatum ſuum.* Nec caret præterea ſingularem temporum obſervatione. Illuſtre hoc eſt & omni exceptione majus, quod ipſe profert Jeremias: *Michæas de Moraſthi, fuit prophetans in diebus Ezechiæ regis Juda, & ait ad omnem populum Juda, dicens: Hæc dicit Dominus exercituum: Sion quaſi ager arabitur, & Jeruſalem in acervum lapidum erit, & mons Domus in excelſa ſilvarum. Numquid mortificando mortificavit eum Ezechias rex Juda, & omnis Juda? Numquid non timuerunt Dominum, & deprecati ſunt faciem Domini, & pœnituit Dominum mali, quod locutus fuerat adversum eos?* Quæ expoſtit Joſephus: ὁ δὲ τοῦτο τὸ λοιπὸν ἀνάλωτον τὸ τοῦ θεοῦ ἐπιφοιτῆσαν ἐπὶ τῆς ἀνατολῆς ἐπὶ τὴν δύσιν ἐπέβη, καὶ τοῦτο ἐπὶ τῆς ἀνατολῆς ἐπὶ τὴν δύσιν ἐπέβη. ἐπὶ τοῦτο ἐπὶ τῆς ἀνατολῆς ἐπὶ τὴν δύσιν ἐπέβη. ἐπὶ τοῦτο ἐπὶ τῆς ἀνατολῆς ἐπὶ τὴν δύσιν ἐπέβη. *Qui vero veritis erant ſenſores, Prophetarum ea nulla dimiſerunt, ubique ſanctum ſervant, ne quid mali adversus Jeruſalem diſſeruerint.* Aſſumta enim ejus hanc

Jer. 26. 18.

Jos. Ant. l. 10. c. 3.

filium ejus futura prædixerit, ſed & Michæam ante ipſum eadem eſſe vaticinatum, adeoque complevit, quorum nullus a ſui temporis regibus aliis ante, ſed horum tempora Prophetæ Dei ejus aſſidet. Hæc autem verba, quibus Hezechiæ eadem impune interminatus eſt Micheas, tanto cepit ſic concepta ſunt: *Propter hoc cauſſe vobis, Sion quaſi ager arabitur, & Jeruſalem quaſi acervus lapidum erit, & mons Templi in excelſa ſilvarum.* Videtur quoque Scripturæ ex Sept. eodem Libro ita tradidit: *Salvabo claudicantem, & eam quæ ejecta fuerat congregabo, & ponam eas in laudem, & in nomen, in omni terra confuſionis earum.* Sic enim Micheas: *Et ponam claudicantem in reliquias, & eam quæ laboraverat in gentem robuſtam, & regnabit Dominus ſuper eos in monte Sion.* Illa etiam Ezechielis: *Prophetæ ejus in medio illius, quaſi lupi rapientes prædam ad effundendum ſanguinem & adperdendas animas, & avari ad ſectanda lucra. Prophetæ autem ejus linebant eos abſque temperamento, videntes vana, & divinantes eis mendacium, dicentes, Hæc dicit Dominus Deus, cum Dominus non ſit locutus: ulciſcatur hæc dicens Micheas: Qui ædificant Sion in ſanguinibus, & Jeruſalem in iniquitate. Principes ejus in muneribus judicabant, & Sacerdotes ejus in propheta docebant, & ſuper Dominum requiebebant dicentes: Numquid non Dominus in medio noſtrum? non veniet ſuper nos mala.* Appoſita quoque ad id argumentum teſtimonia Matthæi & Johannis, unde intelligitur, ex prædictione Michææ confeſſionem Judæorum genium ejusmodi exciſe, futurum ut Bethlehemi Chriſtus naſceretur: nec enim ex ſui ipſorum perſona docent Evangelia id prænuntiaſſe Michæam, ſed perulgata inter Judæos fama pertinuiſſe ad Scribas: talia enim de Herode refert Matthæus: *Et congregans omnes principes Sacerdotum, & Scribas populi, diſcebatur ab eis ubi Chriſtus naſceretur. At illi dixerunt ei: In Bethlehem Judæ; ſic enim ſcriptum eſt per Prophetam: Et tu Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exibit dux, qui regat populum meum Iſrael.* Item Johannes: *Quidam autem de turba: Numquid a Galilæa venit Chriſtus? Nonne Scriptura dicit, Quia de ſemine David, & de Bethlehem*

Mich. 4. 7.

Ezech. 22. 27. 13. 10.

Mich. 3. 10. 11.

Matth. 2. 4. 5. 6.

Joh. 7. 41. 42.

caſtello, ubi erat David, venit Chriſtus? Jamdudum enim percrebuerat inter Judæos in-
Mich. 2, 1. ſigne illud Michææ vaticinium: *Et tu Bethlehem Ephrata, parvulus es in millibus Juda; ex te mihi egredietur qui ſit dominator in Iſrael, & egreſſus ejus ab initio, a diebus æternitatis.* Chriſtus ipſe denique verba ejus & voces uſurpare dignatus eſt: nam cum apud Mat-
Matth. 10, 31. 36. thæum ſic duſſerit: *Veni enim ſeparare hominem adverſus patrem ſuum, & filiam adverſus matrem ſuam, & nurum adverſus ſocrum ſuam; & inimici hominis domeſtici ejus:* procul dubio in animo hæc habuit: *Veni enim ſeparare hominem adverſus patrem ſuum, & filiam adverſus matrem ſuam; & inimici hominis domeſtici ejus:* quæ Michææ ſeptimo capite reperiuntur.

DE PROPHETIA NAHUM.

I. *Diſputatur de Nahumi patria.* II. *Varia de ejus ætate opiniones proponuntur;* III. *deinde noſtra.* IV. *Probatur Prophetia Nahumi γνησιότης & antiquitas.* V. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VI. *Secundum argumentum.*

Diſputatur de Nahumi patria.

I. DE Nahumi patria & ætate, deque Ninives excidio, quod vaticiniis Nahumus præſignificavit ſuis, magnæ cientur inter eruditos velitationes, & oppido pauca ac fere nulla poſterior ætas huic præbet teſtimonia; adeo ut quæcunque ad eum pertinent, jacebant propemodum in obſcuro, & denſis tenebris circumſepta ſint. Inſtitutum tamen tenere conabimur, & Librum hunc ab omni νεωτερισμῶ ſuſpicione vindicare. Agamus primum de Nahumi patria. Simeonitide tribu oriundum fuiſſe ait Pſeudo-Epi-
Epiph. de vit. Proph. phanius, Elceſi natum, trans Jordanem, verſus Begabar. Verba ipſius hæc ſunt: ἦν ἀπὸ ἐλκεσαῖ, πέραν τοῦ Ἰορδάνου, εἰς βηγαβάρ, ἐκ φυλῆς συμεών. *Hic erat ab Helceſi, trans Jordanem, in Begabar, de tribu Symeon.* Dorotheus vero
Doroth. de vit. Proph. Epiphanii hujus ſimius: *Hic Nahum erat ab Elceſi, trans Bethabaran, de tribu Symeon.* Hinc emendandus Epiphanius, & pro βηγαβάρ, legendum βηθαβαρᾶν. Bethabaran enim
Euſeb. & Hier. de loc. Heb. trans Jordanem eſſe ſitam docent Euſebius & Hieronymus, illicque Johannem lavacro
Origen. in Joh. homines in noxarum emendationem abluiſſe. Idem habet Origenes. Elceſi igitur circa Bethabaran natus eſt Nahumus, ex Epiphanii & Dorothei ſententia, ibidemque ſepultus. Elceſi quoque natum agnoſcunt Euſebius & Hieronymus. Verum hic longe a
Euſeb. & Hier. de loc. Heb. Hieronym. Prœm. in Nahum. Bethabara Elceſin locat; aitque Helkeſai, κώμην, parvum Galilææ viculum, & vix veterum ædificiorum ruderibus agnoſcendum, ſua ætate extitiſſe, Judæis notum, ſibique ab itineris duce monſtratum. Unde eos confutat, qui Nahumum Helceſæum putabant eſſe dictum, a patre Helceſæo, Propheta quoque & ipſo. Si qua in re, certe in notitia Terræ ſanctæ fidem meretur Hieronymus, qui & ex diligenti luſtratione, & ex accurata ſacrorum codicum lectione, & ex frequenti doctorum Judæorum conſuetudine Palæſtinæ loca apprime cognoverat.

Varia de ejus ætate opiniones proponuntur;

II. Exploranda deinde Nahumi ætas, quam quidam ad Sardanapali tempora retulerunt; hoc Ninives excidium notatum ab eo eſſe volentes, quod Arbace auctore contigit, cum ab Aſſyriis ad Medos imperium translatum eſt; Joa Judæorum, Jehu Iſraelitarum regnum tenente. Id ſi ſit, ſacrorum omnium Prophetarum, majorum, & minorum, quorum ſcripta conſtant, antiquiſſimus ille fuerit. Pro-
Joſ. Antiq. L. 9. c. 11. babilius Joſepho viſum eſt, ad Joathami tempora Nahumum pertinere; quas autem adverſus Ninivitas edidit vaticinationes, poſt centum & quindecim annos eſſe completas, Joſiæ nempe temporibus. Plures Ezechia regnante floruiſſe Nahumum cenſent, Hiero-
Hieronym. Theodor. & Theoph. Proœm. in Nahum. nymus, Theodoretus, & Theophylactus, etiam poſt abductos a Salmanaſare in ſervitutem Iſraelitas; & Deum tum eos, tum & reliquos Ebræos, qui Ezechiæ parebant, & variis modis ab iisdem hoſtibus vexabantur, prædictionis hujus ſolatio recreare voluiſſe. Atqui idem Hieronymus, primo Nahumi capite prædictam fuiſſe ſentit cladem Sennacheribo, Aſſyriisque illatam ab Angelo, dum Hieroſolymam oppugnarent. Unde colligitur editum eſſe vaticinium inter duas Aſſyriorum expeditiones, Salmanaſaris adverſus tribus decem, Sennacheribi adverſus reliquas duas, quarum illa vix novem annis hanc anteceſſit. At auctor Seder Olam, & ex eo R. Iſaac Abrabaniel, Ebræique fere omnes, cum Michæa, quem ſub Joathamo, Achazo, & Ezechia floruiſſe ſciebant, ſuccedere Nahumum in Canone viderent, eum, ejuſque prædictiones attribuendas duxerunt ævo Manaſſis, qui Ezechiæ

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chiæ regi succeſſit. Atque has prædictiones exitum habuiſſe ſtatuunt, Joakimo inter Judæos regnante, cum a Nabuchodonoſore Ninive diruta eſt. Jonathan vero, & Pſeudonymi Epiphanius & Dorotheus, aliique, Niniviticis imminentes calamitates prædixiſſe rentur, quod Jonæ comminationibus ad meliora jam ante converſi, in priſtinas deinde noxas eſſent revoluti. Quot annis Jona fuerit recentior, accuratius definire in ſuper habent, quod quidam nonaginta annorum ſpatio definiunt. Sunt qui Joſiæ ævo futura prædixiſſe velint. Omnium vero longiſſime extra oleas abit Clemens Alexandrinus, Ezechiele ipſo recentiorem Nahumum fingens.

Clem. Al. Strom. 1.

deinde noſtra.

III. In tanta Interpretum diſcordia, ad ſimilitudinem veri mihi valde videtur accedere Hieronymi ſententia, qui in Ezechiæ ætatem Nahumi vaticinium confert, inter Iſraeliticam deportationem, & Hieroſolymitanam Rabſacis obſidionem; nam & id poſtulare videtur ordo quem inter Prophetas minores obtinet, & eo inclinare video maximam eruditiorum Interpretum partem. Verum aliud præterea adjecit Hieronymus accurata obſervatione dignum: nam inflictam quidem Aſſyriorum exercitui pro mœnibus Hieroſolymitanis cladem, primo Nahumi capite prænuntiari ſentit; ſed reliqua duo libelli ejusdem capita ad toleratas olim ab Iſraelitis ærumnas, irrogatasque Judæis ab Aſſyriis contumelias, & exciſam demum a Nabuchodonoſore Niniven pertinere arbitratur. Quæ poſtrema capita duo priusquam explanet, Lectorem monet ſe Ebræorum expoſitionibus adhærere. Quamobrem ſi Ebræos illos, quos ſecutum ſe profitetur Hieronymus, conciliare velimus aliis ejusdem gentis Magiſtris, qui ſub Manaſſe editum Nahumi vaticinium rentur, dicemus primum caput temporibus Ezechiæ prodiiſſe, poſt deportatas decem tribus; eventum vero tum eſſe nactum, cum Sennacheribi copiæ ab Angelo deletæ ſunt, & ipſe Sennacheribus Niniven redux, a filiis interfectus eſt; reliqua vero capita duo multis poſt annis primum a Nahumo fuiſſe adjecta, & ita quidem adjecta, ut in unum contextum colligata ſimul videantur cohærere; nimirum quod conſimilis eſſent & ejusdem argumenti, & Aſſyriorum calamitates prænuntiarent; exitum vero habuiſſe, partim cum Niniven vaſtavit Cyaxares Medorum rex, Joſiæ temporibus; partim etiam ac præcipue, cum eam Nabuchodonoſor aliquot poſt annis funditus delevit. Idem quippe Hieronymus, Proœmio in Jonam, ſic differit: *Quantum ad hiſtorias tam Ebræis, quam Græcis pertinet, & maxime Herodotum, legimus Niniven, regnante apud Ebræos Joſia, & Aſtyage rege Medorum, fuiſſe ſubverſam.* At cladis hujus auctorem fuiſſe Cyaxarem tradit Herodotus. Illuc reſpexit Joſephus cum Joathami æqualem Nahumum ſtatuens, poſt annos centum & quindecim edita ab ipſo adverſus Niniven vaticinia, eventu comprobata fuiſſe refert; in Joſiæ qvippe ætatem incurret illud tempus, ſi a Joathami ætate initium feceris numerandi. Itaqve Nahumi prædictio adverſus Niniviticas, quæ duobus poſtremis capitibus ineſt, a Cyaxare & Nabuchodonoſore diverſis temporibus completa eſt. Nec reitragari videntur conditores priſci Librorum ſacrorum Canonis, a qvibus Nahumus ſubjunctus eſt Michææ, qvi Joathami, Achazi, & Ezechiæ æqualis fuit: in eo quippe deſiit Michæas, in quo vaticinari exorſus Nahumus ad Manaſſem pervenit.

Herod. l. 1. Joſ. Antiq. l. 9. c. 11.

IV. Bene vero eſt, quod Duodecim Prophetarum memoriam Sirachides retinuit, unde ſatis probatur antiquitas Nahumi, qui unus ex illis ſemper habitus eſt, ut ex Septuaginta Senibus, aliisque cujusvis ætatis interpretibus cognoſcere promtum eſt. Vix ulla autem Scriptoris hujus poſterior ætas ſervavit veſtigia. Unum hoc apud Habacucum & Ezechielem nanciſcor, quod extat tertio Nahumi capite: *Va civitas ſanguinum, univerſa mendacii dilaceratione plena: non recedet a te rapina.* Ad id quippe videtur excuſum hoc Habacuci: *Va qui ædificat civitatem in ſanguinibus, & præparat urbem in iniquitate.* Multo magis etiam iſtud Ezechielis: *Va civitati ſanguinum, cujus ego grandem faciam pyram.* Incertum autem habeo, an a Nahumo Iſaias, an ab Iſaia Nahumus hæc ſumſerit: *Ecce ſuper montes pedes evangelizantis & annuntiantis pacem: celebra, Juda, feſtivitates tuas, & redde vota tua:* utrumque enim docui vaticinia hæc Ezechiæ temporibus ſcripſiſſe.

Probatur Prophetia Nahumi ex antiquitate & antiquitas.

Eccli. 49, 12

Nah. 3, 1.

Hab. 2, 12.

Ezech. 24. 9.

Nah. 1, 15. Iſa. 52. 7.

V. Diximus Sennacheribi, Aſſyriorumque interitum prædictum fuiſſe primo capite Nahumi; at poſtremis duobus illatas Niniviticis per Cyaxarem & Nabuchodonoſorem clades:

Refelluntur argumenta Adverſariorum. Primum argumentum.

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clades: quam ſententiam Hieronymi ſuffragio tutati ſumus. Verum ſuppoſititii Epiphanius & Dorotheus aliorſum vaticinationes illas detorquent; præſignificaſſe quippe Nahumum volunt, futurum ut exundante aqua, & ignibus erumpentibus Ninive ſubvertatur; atque id eveniſſe; terræ quippe motu ſtagnum, quo cingitur civitas, ripas ſupergreſſum loca vicina, urbemque adeo ipſam ſubmerſiſſe, cum interea flamma aliunde effervescens eam depaſceret. Nempe hæc adverbum interpretati ſunt: *Montes commoti ſunt ab eo, & colles deſolati ſunt, & contremuit terra a facie ejus.* Deinde: *Indignatio ejus effuſa eſt ut ignis, & portæ diſſolutæ ſunt ab eo.* Tum: *In diluvio prætereunte conſummationem faciet loci ejus.* Et alibi etiam: *Portæ fluviorum apertæ ſunt, & templum dirutum.* Paulo poſt: *Ninive, quaſi piſcina aquarum aqua ejus.* Præterea: *Succendam usque ad fumum quadrigas tuas.* Rurſum: *Devorabit ignis veſtes tuos.* Verum quid iſtis fiet, quæ ibidem leguntur: *Miles captivus abductus eſt, & ancillæ ejus minabantur gementes ut columbæ, murmurantes in cordibus ſuis:* & iſtis: *Vox impetus rotæ, & equi frementis, & quadrigæ frementis, & equitis aſcendentis, & micantis gladii, & fulgurantis haſtæ, & multitudinis interfectæ:* & his quoque: *Ecce populus tuus mulieres in medio tui: inimicis tuis adapertione pandentur portæ terræ tuæ, devorabit ignis veſtes tuos. Aquam propter obſidionem hauri tibi, exſtrue munitiones tuas, intra in lutum & calca, ſubigens tene laterem. Ibi comedet te ignis, peribis gladio.* Quæ manifeſto declarant bello domitam & dirutam fuiſſe Niniven, & militum copiis, non aquis inundatam; & flammis hoſtilibus, non naturæ vi ingruentibus abſumtam; quod neque conſentit cum fide hiſtoriæ, neque cum Ninives ipſius ſitu, quæ ſtagno haudquaquam circumfuſa fuit. Attendiſſent autem Epiphanius ille & Dorotheus, quam ſæpe exotici & ſacri Scriptores, ac potiſſimum Prophetæ, ad bellicas clades exprimendas, hujusmodi translationibus ex incendiorum & exundationum impetu arceſſitis utantur.

Epiph. & Doroth. de vit. Proph.

Nah. 1, 5. 6. 8

Nah. 2, 6. 8. 13.

Nah. 3, 13.

Nah. 2, 7.

Nah. 3, 2. 3.

Nah. 3, 13. 14.

VI. Leve quoque eſt argumentum, quod ex Theodoreti verbis erui poteſt, quibus aſſeverat poſt interfectum a liberis Sennacheribum, imperium ad Chaldæos paulo poſt tranſiiſſe, & regum illorum genus extinctum fuiſſe. Hæc enim aperte pugnant cum hiſtoria a ſacris Auctoribus tradita, cujus fides non ad manifeſtas halucinationes exigenda eſt, ſed hæ contra ex illa convincendæ. Certum quippe eſt Sennacheribo ſucceſſiſſe Aſarhaddonum filium, ut docet poſtremus liber Regum; huic Saosduchinum, quem excepit Cineladanus; quod cognoſcitur ex Canone Mathematico Regum Babyloniorum, quem repræſentat Georgius Syncellus. Imperium autem Aſſyriorum a Chaldæis exciſum non eſt ante Nabuchodonoſorem, qui æqualis Joakimi fuit. Itaque a Sennacheribi obitu ad dirutam a Chaldæis Niniven, anni intercedunt circiter centum & viginti. Caſtigandus hic ergo Theodoretus; multo etiam magis Cyrillus, qui a Nahumo prædici cenſet eam Ninives expugnationem, quæ auctore Cyro facta eſt; Niniven haud dubie cum Babylone confundens, quam Cyrus ditioni ſuæ ſubjecit.

4. Reg. 19. 37.

Cyrill. Præf. in Nahum.

Secundum argumentum. Theodor. Procem. in Nah.

DE PROPHETIA HABACUC.

I. *Diſputatur de Habacuci patria.* II. *Variæ de ejus ætate opiniones proponuntur.* III. *Deinde noſtra.* IV. *Diſputatur de libro apocrypho Habacuci.* V. *Probatur Prophetiæ Habacuci γνησιότης & antiquitas.* VI. *Refelluntur argumenta Adverſariorum. Unicum argumentum.*

Diſputatur de Habacuci patria. Epiph. & Doroth. de vit. Proph.

I. DE Hababuci patria & ætate nihilo certiora quamde Nahumo proferre poſſimus. Quid veſtigando tamen & ſcrutando reperire poſſimus, experiamur. Patriam deſignavit Epiphanius ὑποβολιμαῖος *(ſuppoſititius)* quem ſecutus eſt Pſeudo-Dorotheus, oriundumque fuiſſe ait ex tribu Simeon, natum in agro Bethſocher: cujus dictionis cum ambigua ſit & parum conſtans in exemplaribus lectio, Dorotheus vero ſcribat *Biticuchar*, locum aſſignare promtum non eſt. Videndum an is ſit, qui ſexto capite prioris Machabaici dicitur Bethzachara, Joſepho non ſemel memoratus; an qui ſequenti capite Berzecha appellatur. Ait idem Epiphanius adventante in Judæam Nabuchodonoſore Habacucum fugiſſe Oſtracinen, (quam urbem in Iſmaelitica terra collocat,) ad Caſſiotidem usque, in qua Oſtracinen

1. Mach. 6, 57. 1. Mach. 7, 19

cinen Ptolemæus ſtatuit, Iſmaelitarum fines prorogans; poſt diſceſſum vero Chaldæorum rediiſſe in patriam, in eaque tandem fuiſſe ſepultum. Quæ perperam accepta Dorotheus interpretando pervertit. Epiphanio conſentit Said Ebn Batrik; in Iſmaelitarum ſiquidem regionem fugiſſe vult Habacucum, atque inde in Ægyptum. Alii Levitica ipſum tribu prognatum fuiſſe volunt, & in urbe Cella ſepultum. Euſebius quidem narrat in Topicis ſua ætate ſepulcrum Habacuci Ceilæ monſtrari ſolitum fuiſſe.

Sozom. l. 7, c. 29. Nicephl. l. 12 c. 48. Quod ab illo ſumſerunt Sozomenus & Nicephorus.

Varie de ejus ætate opiniones proponuntur;

II. In ætate vero deprehendenda viri eruditi in varias opiniones diſceſſere. Exiſtimarunt Ebræi veteres filium fuiſſe Sunamitidis mulieris, quem vitæ reſtituit Eliſæus, quemadmodum Jonam Sareptanæ filium ab Elia ad vitam revocatum fuiſſe rati ſunt; argumento ducto ex convenientia nominis Habacuc, cum verbis, quibus Eliſæus Sunamitidi filium pollicitus eſt: חבקת בן *amplecteris filium*; quæ Rabbinicæ nugæ ſunt. Saniora ſenſerunt Judæi recentiores, in Manaſſis tempora Habacuci vaticinium conferentes. Ita Seder olam, Rabbah & Zuthah: unde Abrabaniel, & Rabbinorum greges ſua hauſere. Joſiæ ætati aſſignant alii; Sedeciæ & Jeremiæ, Clemens Alexandrinus & Pſeudo-Epiphanius; Danielis etiam idem Epiphanius, Hieronymus, Dorotheus, aliique complures, quibus placet non alium eſſe Habacucum hunc, quam qui cibaria ad Danielem inter leones jacentem ab Angelo vectus detulit, biennioque ante obiit, quam libertatis compotes facti Judæi in patriam remeaſſent. A quo tempore ad Eliſæum retro computantur anni trecenti circiter & quinquaginta; quo intervallo Habacucum fuiſſe conſtat; ſed in loco intra hos limites accurate definiendo laborant Interpretes.

4. Reg. 4. 16.

Clem. Al. Strom. 1. Epiph. de vit. Proph. Hieronym. Procem. in l. 1. Habacuc. Doroth. de vit. Proph.

deinde noſtra.

III. Ego vero & ſupra jam dixi, cum de Daniele agerem, & nunc etiam aſſeverantius dico geminum fuiſſe Habacucum, alterum Danielis obſonatorem, alterum hunc Prophetam Manaſſis æqualem, de tribu Simeonis, cum illum Levitica prognatum eſſe declaret titulus hiſtoriæ Beli & Draconis, quem ex editione Septuaginta Senum repræſentat Hieronymus. Chaldæorum certe adverſus Judæos expeditionem præceſſit, quam & prædixit: *Quia ecce*, inquit, *ego ſuſcitabo Chaldæos.* Chaldæorum ipſorum vaſtationem, ſic tanquam rem nondum inſtantem, ſed multis poſt annis eventuram denuntiat: *Quia adhuc viſus procul, & apparebit in finem, & non mentietur: ſi moram fecerit, expecta illum, quia veniens veniet, & non tardabit.* His autem tangi videntur Manaſſis flagitia: *Lacerata eſt Lex, & non pervenit uſque ad finem judicium: Quia impius prævalet adverſus juſtum, propterea egreditur judicium perverſum.* Rurſum: *Quare aſpicis ſuper iniqua agentes, & taces devorante impio juſtiorem ſe?* Iſta omnino his adſonant, quæ de Manaſſe narrat poſterior liber Regum: *Inſuper & ſanguinem innoxium fudit Manaſſes multum nimis, donec impleret Jeruſalem usque ad os; abſque peccatis ſuis, quibus peccare fecit Judam, ut faceret malum coram Domino.* Addit Joſephus, Deum intentatis per Prophetas minis ad meliorem mentem revocare ipſum fruſtra voluiſſe, cum interea novis ſeſe alligaret ſceleribus, & aliquem e Prophetis quotis quibusque diebus ſupplicio afficeret. Cum autem poſt Babylonicum exilium mores in melius commutarit, plane dicendum eſt Habacuci vaticinium ad priora illa & nefaria Manaſſis tempora pertinere: nec abludit a vero prædictionem illam Chaldaicæ irruptionis, non ſolum poſtremam, qua diruta eſt Hieroſolyma, ſed & priorem illam ſpectare, cum Manaſſes Babylonem deportatus eſt. Nam quamvis narrent Paralipomena captum eum fuiſſe a Principibus exercitus regis Aſſyriorum, nihilominus Chaldæos intelligere decet, qui a Principibus & regulis ſupremum Regis Aſſyriorum imperium agnoſcentibus regebantur. Hanc autem Judæorum calamitatem notare videtur Propheta, cum Judæos monet eventura illa ipſorum temporibus: *Opus*, inquit, *factum eſt in diebus veſtris.* Similibus Achazum & Ezechiam objurgationibus, & impendentis ab Aſſyriis & Chaldæis exitii minis Iſaias aliquot ante annis perterruerat. Adeo ut æquævum ipſi Habacucum, ſimili inſtinctum afflatu, paribus denuntiationibus intonuiſſe credibile ſit. Denique ætatem ejus patefacit aſſignatus ipſi in Canone locus inter Prophetas minores Duodecim: Nahumum enim ſequitur, quem

Hieronym. Procem. Comm. in Dan. Hab. 1, 6. Hab. 2, 3. Hab. 1, 4. Hab. 1, 13. 4. Reg. 21, 16. Joſeph. Antiq. l. 10. c. 4. 2. Par. 33, 11 Hab. 1, 5.

Ezechiæ æqualem diximus; Sophoniæ vero præit, qui Josia regnante vaticinatus est.

Disputatur de libro apocrypho Habacuci.

IV. De libro apocrypho Habacuci, quem commemorat Auctor Synopseos, etsi jam a me superius disputatum est, cum de Græcis Prophetiæ Danielis interpretationibus agerem, aliqua tamen hic iteranda sunt, quæ prætermittere omnino locus non patitur. Hunc ergo apocryphum Habacuci librum, ipsam esse dixi Beli & Draconis historiam, in qua liber Danielis clauditur. Tradit

Hieronym. Proœm. Comm. in Dan.

enim Hieronymus, in Græca interpretatione Septuaginta virorum Habacuco adscriptam fuisse hanc historiam, & Eusebium ac Apollinarium cum Porphyrium refellerent respondisse, Susannæ, Beli, & Draconis historias partem esse Prophetiæ Habacuci de tribu Levi. At Græca libri Danielis interpretatio, quæ Septuaginta Senum nomen sibi præscripserat, Hieronymo merito suspecta fuit, & ab Ecclesiæ magistris repudiata est. Itaque quod Beli & Draconis historia Habacuco tribuitur, perperam id factum dixi, cum mirabilem illam Prophetæ exportationem, non ab alio quam ab ipso in literas relatam fuisse Interpres conjectasset; reliquorum Prophetarum consuetudine deceptus, qui res a se gestas memoriæ prodere consueverunt aliquando, at nonnunquam id facere neglexerunt. Nimium igitur suspicioni huic indulgens Interpres nomen Habacuci historiæ huic præmisit. Sed prudenter fecerimus, si titulum leviter & temere excogitatum inducamus.

Probatur Prophetia Habacuci genuina & antiqua.

V. Prophetiæ autem Scriptorem ipse suæ declarat Habacuc, cum ait secundo capite: *Super custodiam meam stabo, & figam gradum super munitionem, & contemplabor, ut videam quid dicatur mihi, & quid respondeam ad arguentem me. Et respondit mihi Dominus, & dixit: Scribe visum, & explana eum super tabulas, ut percurrat qui legerit eum.* Quibus significat, se a Deo mandatum habuisse, ut res sibi præmonstratas literis traderet: cui mandato pro sua pietate paruisse ipsum plane credendum est. Eas ergo αὐτοπροσώπως (*ex propria persona*) differuit. Unde Hobbesium mirari subit, qui incertum esse dicit, utrum prophetiam suam ipse Habacuc scriptam ediderit. Earum præterea in novitiorum Prophetarum libris expressa licet reperire vestigia. Cum enim gentem Chaldæam

Hab. 2, 1. 2.

Hobb. Lev. 2. 33.

descripsisset Habacuc: *Leviores pardis equi ejus, & velociores lupis vespertinis, & dissidentur equites ejus: equites namque ejus de longe venient, volabunt quasi aquila festinans ad comedendum:* ita Nabuchodonosorem pinxit Jeremias: *Ideo percussit eos leo de silva, lupus ad vesperam vastavit eos, pardus vigilans super civitates eorum:* ita & Ezechiel: *Hæc dicit Dominus Deus, Aquila grandis magnarum alarum, longo membrorum ductu, plena plumis & varietate venit ad Libanum.* Hæc quoque Jeremiæ querela: *Justus quidem tu es, Domine, si disputem tecum, verumtamen justa loquar ad te: Quare via impiorum prosperatur, bene est omnibus qui prævaricantur, & inique agunt?* numquid videtur referre hanc Habacuci: *Mundi sunt oculi tui, ne videas malum, & respicere ad iniquitatem non poteris: quare respicis super iniqua agentes, & taces devorante impio justiorem se?* Illud quoque Jeremiæ: *Et dices ad eos: Hæc dicit Dominus exercituum Deus Israel: Bibite, & inebriemini, & vomite:* ex hoc Habacuci detortum dicas: *Bibe tu quoque, & consopire: circumdabit te calix dexteræ Domini, & vomitus ignominiæ super gloriam tuam.* Deinde vero Lucas in Actis Habacucum designavit, cum diceret: *Videte ergo, ne superveniat vobis quod dictum est in Prophetis: Videte contemptores, & admiramini, & disperdimini, quia opus operor in diebus vestris, opus quod non credetis, si quis enarraverit vobis:* hæc enim ex Habacuci priore capite petita sunt. Cujus & istud: *Justus autem in fide sua vivet*, Paulus non semel in Epistolis suis usurpavit.

Hab. 1, 8.
Jer. 5, 6.
Hab. 1, 8.
Ezech. 17, 3.
Jer. 12, 1.
Hab. 1, 13.
Jer. 25, 27.
Hab. 2, 16.
Act. 13, 40. 41
Hab. 1, 5.
Hab. 2, 4.
Rom. 1, 17.
Gal. 3, 11.
Ebr. 10, 38.

Refelluntur argumenta Adversariorum. Unicum argumentum.

VI. Circumspicienti vero mihi, si qua parte oppugnari posset nostra de Habacuci ætate sententia, unum occurrit ejus ipsius testimonium, unde eudere contra nos argumentum queant Adversarii. *Aspicite*, inquit, *in gentibus, & videte: admiramini & obstupescite: quia opus factum est in diebus vestris, quod nemo credet cum narrabitur.* De Chaldæorum bello adversum Judæos verba facere ipsum liquet, quod quum factum jam fuisse his diebus clarissime significet, hinc efficitur necessario, post vastatam a Nabuchodonosore Judæam vixisse Habacucum, & vaticiniis inclaruisse. Verum id argumentum infringit ipse commate sequenti, cum ait: *Ecce ego suscitabo Chaldæos:* nondum ergo fuerant suscitati, quos suscitaturum se Deus prænun-

Hab. 1, 5.
Hab. 1, 6.

præsentiat. Sed & Ebraicum exemplar, non futurum habet, יהיה, *fuerit*, sed Benoni hoc, יהוה, quod Ebraei præsentis, quo carent vice fungitur. Itaque Septuaginta id reddunt: ὃν τρόπον ἐγένετο Quo modo *fuit*: & Symmachus, pariter ad præteritum Historiæ: Ὡς γενόμενον ἐστιν Quasi factum sit.

Hieron. in hunc loc.

DE PROPHETIA SOPHONIÆ

I. *Disputatur de Sophoniæ patria & tribu,* II. *& ætate.* III. *Probatur Prophetiæ Sophoniæ genuinus & antiquitas.*

Disputatur de Sophoniæ patria & tribu.

I. PRophetiæ Sophoniæ lemma hoc præfixum est: *Verbum Domini quod factum est ad Sophoniam filium Chusi, filii Godoliæ, filii Amaria, filii Ezechiæ, in diebus Josiæ filii Amon regis Juda.* Inde Sophoniam vere Prophetam Dei fuisse colligimus: tum & quibus parentibus ortus sit, & quo tempore vixerit. Si patriæ ac tribui, unde prodiit, fidem apponimus, nihil ultra requiremus. Verum occurrit desiderio nostro Epiphanius, sæpe jam in partes vocatus; nam Sarabatha teste ortum fuisse tradit. At sibi non constat in nostri hujus nominis scriptis, ut supra in variis Libri illius locis Codicum fides; alii enim habent *Barada*: Pilpis. Dorotheus scribit *Saharbara*. An *Saradatha* legendum, quem locum memoratum fuisse intra terminos Rubenitici tribus discimus ex libro Josuæ? an *Sarabatha*, quem commemorant Paralipomenus, & Sanhum ejus vicum quidam? an *Baradi*, interquem locum & Cadesbarnen Moses Pascua Agarei? Addit Epiphanius ortum se tribu Simeonitica, cum tamen Ezechiæ regis Juda abnepotem, proindeque ex tribu Juda oriundum fuisse arbitretur Abenezra, auctor inter Ebræos non futilis: quam opinionem necad rationi, nec recipit R. David Kimchi. Quibus argumentis hanc opinionem secutus sit Abenezra, nescio, profecto nimpetra apte commentum, neque ullo videtur fulciri cauſa, cur istius Libelli hujus, non potius solum Sophoniæ se applicuerit, sed explicata prærogativa hujus, genus ab hoc capite carnis Scripturarum Interpretum, Prophetarumque omnium nostræ sit cognitum, quam ut clarissimo & laudatissimo patriæ progenitum fuisse Prophetam appareret, neque nobilitatis cum præclare & illustri homine fundamentum.

Epiph. in Sophon.

Sophon. 1. 1.

Ezech. 18. 1.

Reliqua de tribu Simeonis.

Quæ Simeonitarum.

R. Abr. Ezr. & R. David Kimchi in hunc loc.

Ita tamen Cyrillus, cum scribit: ἐκ Σαρὰ τῆς κατὰ τὴν Συμεωνίτιδα γῆς, *ex Sara, quæ est in terra Simeonitica*? an propter consanguinitatem proavorum maxime quidem probabiliter credidit, quod & R. David Kimchio visum est, non vero regia stirpe ortum? Vel quidem id tenuibus est, quam quod dixi ex eadem Ebræorum opinione persuasum est, delatipes hic fuisse ab aliquo usque patrimum nomina, quod Prophetæ olim, cum pro certo haberi non conflet, quo nominisque Prophetarum nominantur in Codicibus locis parentes, Prophetas & hos fuisse.

Cyrill. in Sophon. 1.

II. Ætatis ipse sux tempus cum definire & nam- tit Sophonias, Josiæ regnum paulo tenuius vi- Sophon. 1. dentem sit docet, satis pro meritis culpare non possum Thomam Holbeachum, cum suum Lect. Prophetarum omnium antiquissimum Sophoniam, & Amosum ac Oseæ æqualem facit. Eorum vero rationes, quibus probare ratus, qui sub initia Josiæ prophetiam ejus cœpisse ipsius affirmant, æque parum pendimus & facetiæ idolorum cultus a Manasse indicti Josiæ sublatitia: quod in duodecimum ipsius annum ab initio regni Paralipomena conferunt. Flagitiosa enim & impia Judæorum tum hac objurgatione arguit: *Et extendam manum meam super Judam, & super omnes habitatores Jerusalem: & disperdam de loco hoc reliquias Baal, & nomina sacerdotum cum Sacerdotibus, & eos qui adorant super tecta militiæ cæli, & adorant, & jurant in Domino, & jurant in Melchom.* Deinde: *Et qui adorant super ostia in die illa: qui complent domum Domini impietate & dolo.* Neque hactenus fuit, quæ Josiæ pietati, ut divinus ex posteriore Regum: *Fecerunt Pascha Domino in Jerusalem, & sacerdotes juxta ordines suos, & confortavit eos in ministeriis domus Domini, & locutus est ad Levitas, qui docebant universum Israel sanctificatum Domino, & dixit: Ponite arcam sanctam in domo quam ædificavit Salomon filius David rex Israel, non portabitis eam super humeros vestros, & servite Domino Deo vestro, & populo ejus Israel.* Deinde: *Constituite vos per familias vestras, quod est in mandato filii David, & secundum conscriptionem filiorum ejus, ut maneat unusquisque filius fratris, ad filium per gregem Levitici.* Verumtamen,

Sophon. 1. 4. 5.

4. Reg. 23. 5. 2. Par. 35. 3. 5.

Q q 2 ne sic

ne ſic quidem eliſis penitus impietatis radicibus, novis ipſos commonitionibus Jeremias idemtidem urgebat: ſed ita tamen ut non tanquam hujus temporis noxas, ſed tanquam
Jer. 2, 5. vetera flagitia ſere ipſis objiceret. *Quid*, inquit, *invenerunt patres veſtri in me iniquitatis, quia elongaverunt a me, & ambulaverunt poſt vanitatem, & vani facti ſunt?* Et paulo
Jer. 2, 20. poſt? *A ſeculo confregiſti jugum meum, rupiſti vincula mea, & dixiſti, Non ſerviam. In omni enim colle ſublimi, & ſub omni ligno frondoſo tu proſternebaris meretrix:* Deinde:
Jer. 2, 32. & 3. 1. *Populus meus oblitus eſt mei diebus innumeris.* Tum: *Fornicata es cum amatoribus multis. In viis ſedebas expectans eos quaſi latro in ſolitudine, & polluiſti terram in fornicationibus tuis, & in malitus tuis.* Quanto aliter Sophonias? non priſtina quidem recolens facinora, ſed tanquam in flagranti
Soph. 1, 4. 5. 9. deprehenſos facinore increpans: *Diſperdam de loco hoc reliquias Baal, & nomina adituorum cum Sacerdotibus, & eos qui adorant ſuper tecta militiam cæli, & adorant, & jurant in Domino, & jurant in Melchom. Viſitabo ſuper omnem qui arroganter ingreditur ſuper limen in die illa, qui complent domum Domini iniquitate & dolo.* Nempe hæc in re præſenti παρεπαγώδει (*paratragœdiabat*) priusquam Joſias violatam religionem reparaſſet, ablatis ſceleratis ceremoniis: quod, ut dixi, duodecimo poſt capeſſitum regnum anno facere inſtituit. Verum cum inolitum morem tollere haud ita promtum eſſet, & poſt multos annos antiquæ conſuetudinis veſtigia ſupereſſent, inſtabat Jeremias, ut quod coacti a Joſia fecerant Judæi, id ſponte jam
Jer. 3, 10. præſtarent: *Non eſt*, inquit, *reverſa ad me prævaricatrix Juda in toto corde ſuo, ſed in mendacio, ait Dominus.* Conſtat itaque nondum avitam impietatem aboleviſſe Joſiam, cum hæc Sophonias vaticinaretur, atque inde licet prædictionis illius ætatem ante duodecimum Joſiæ annum liquido ſtatuere, proindeque & ante Jeremiæ prophetiam, quæ a decimo tertio Joſiæ anno ducit initium.

Probatur Prophetia Sophoniæ ex ſtylo & antiquitas. III. Quare & dicta quædam Sophoniæ videmus ſubinde Jeremiam & Ezechielem uſurpaſſe. Ait Sophonias: *Audivi opprobrium Moab, & blaſphemias filiorum Ammon,*
Soph. 2, 8. 9. *quæ exprobraverunt populo meo, & magnificati ſunt ſuper terminos eorum. Propterea vivo ego, dicit Dominus exercituum Deus Iſrael, quia Moab ut Sodoma erit, & filii Ammon quaſi Gomorrha, ficuetas ſpinarum, & acervi ſalis, & deſertum usque in æternum, reliquiæ populi mei deripient eos, & reſidui gentis mea poſſidebunt illos:* inde Jeremias: *Audivimus* Jer. 48, 2. & ſeq. *ſuperbiam Moab; ſuperbus eſt valde; ſublimitatem ejus, & arrogantiam, & ſuperbiam, & altitudinem cordis ejus. Ego ſcio, ait Dominus, jactantiam ejus, & quod non ſit juxta eam virtus ejus, nec juxta quod poterat conata ſit facere. Ideo ſuper Moab ejulabo, & ad Moab univerſam clamabo, ad viros muri fictilis lamentantes:* indidem & Ezechiel: *Et dices* Ezech. 25, 1. & ſeq. *ad filios Ammon, Audite verbum Domini Dei, Hæc dicit Dominus Deus: Pro eo quod dixiſti: Euge, euge, ſuper ſanctuarium meum, quia pollutum eſt, & ſuper terram Iſrael, quoniam deſolata eſt, & ſuper domum Juda, quoniam ducti ſunt in captivitatem. Ideirco ego tradam te filiis Orientalibus in hæreditatem, & collocabunt caulas ſuas in te, & ponent in te tentoria ſua.* Preſſius etiam Sophoniæ veſtigia ſectatur Ezechiel cum ait: *Argentum eorum* Ezech. 7, 19. *& aurum eorum non valebit liberare eos in die furoris Domini: animam ſuam non ſaturabunt, & ventres eorum non implebuntur, quia ſcandalum iniquitatis eorum factum eſt:* quid enim hæc diſtant iſtis Sophoniæ: *Sed &* Soph. 1, 18. *argentum eorum, & aurum eorum non poteſt liberare eos in die iræ Domini: in igne zeli ejus devorabitur omnis terra, quia conſummationem cum feſtinatione faciet cunctis habitantibus terram.* Cum ait Ezechiel: *Sacer-* Ezech. 22, 26. 27. 28. *dotes ejus contemſerunt Legem meam, & polluerunt ſanctuaria mea; inter ſanctum & profanum non habuerunt diſtantiam, & inter pollutum & mundum non intellexerunt, & a Sabbathis meis averterunt oculos ſuos, & coinquinabar in medio eorum: principes ejus in medio illius, quaſi lupi rapientes prædam ad effundendum ſanguinem, & ad perdendas animas, & avare ad ſectanda lucra: Prophetæ autem ejus liniebant eos abſque temperamento, videntes vana, & divinantes eis mendacium, dicentes, Hæc dicit Dominus Deus, cum Dominus non ſit locutus:* nonne hæc Sophoniæ referre voluit: *Principes ejus* (Jeruſalem) Soph. 3, 3. 4. *in medio ejus quaſi leones rugientes; judices ejus lupi veſpere non relinquebant in mane: Prophetæ ejus vaſani, viri infideles: Sacerdotes ejus polluerunt ſanctum, injuſte egerunt contra*

contra Legem. Sed & ad Locum quemdam e Michææ tertio capite, quem indicavi ſupra: videtur illic reſpexiſſe.

DE PROPHETIA AGGÆI.

I. *Diſputatur de Aggæo.* II. *Probatur Prophetiæ Aggæi γνησιότης & antiquitas.* III. *Refelluntur argumenta Adverſariorum. Argumentum unicum.*

Diſputatur de Aggæo.

I. AGgæum ab aliquibus Angelum eſſe creditum, hominibus juvandis, & ad virtutem excitandis a Deo miſſum refert Hieronymus: cauſſa inde ducta quod מלאך יהוה appelletur priore ipſius capite. Id & Angelum ſignificat, & nuntium Domini. Quaſi non & alii hoc nomine affecti ſint, quos Angelos fuiſſe nemo ſuſpicatus eſt. Unum e Synagogæ magnæ aſſeſſoribus cum Zacharia fuiſſe Rabbini aſſeverant. Synagogam vero magnam Darii Hyſtaſpidæ temporibus initium habuiſſe cenſent. Aggæi autem & Zachariæ vaticinia, quæ in annum ſecundum Darii Regis Scriptura Sancta confert, ad Darium Nothum pertinere arbitratus eſt Scaliger, aliique Scaligerum ſectati: quod Darius ille, cujus ætate futura prædixerunt Aggæus & Zacharias, quarto Eſdræ capite ſubjungatur Aſſuero & Artaxerxi, quos Xerxem & Longimanum eſſe volunt. Sed certioribus niti videtur fundamentis eorum opinio, qui Darium hunc Hiſtaſpiden fuiſſe cenſuerunt. Hos inter, præter eos quos dixi Rabbinos, inſigne nomen eſt Joſephi, Clementis Alexandrini, Hieronymi, & Theodoreti; quibus maxima Chronologorum aſſenſa eſt pars. Aſſuerum vero & Artaxerxem, Darii hujus deceſſores, vel Cyrum & Cambyſen eſſe, ita ut gemino nomine deſignetur uterque; vel Cambyſen certe & Smerdin; vel Cambyſen unicum, ſed πολυώνυμον (*multis nominibus affectum*) eſſe ſunt arbitrati; quod Perſarum reges, poſtquam rerum eſſent potiti, Xerxis fere & Artaxerxis nomina uſurpare ſolerent. Hujus ſane controverſiæ, tot velitationibus in utramque partem excuſſæ, diſputationem hoc loco repetere, etſi eſt præter noſtrum inſtitutum, dicam tamen valde infirmum mihi videri argumentum, quod Scaligeranæ doctrinæ patroni eliciunt ex hoc commate Zachariæ:

Et reſpondit Angelus Domini, & dixit, Domine exercituum, usque quo tu non miſereberis Jeruſalem, & urbium Juda, quibus iratus es? Iſte jam ſeptuageſimus annus eſt: & ex iſto: *Loquere ad omnem populum terræ, & ad Sacerdotes, dicens, Cum jejunaretis, & plangeretis in quinto & ſeptimo per hos ſeptuaginta annos, numquid jejunium jejunaſtis mihi?* Eodem tempore vaticinati ſunt Aggæus & Zacharias, ut habetur quinto Eſdræ capite, & ut libri utriusque oſtendunt. Ad utrumque ergo iſta pertineant. Anni, inquiunt, hi ſeptuaginta, non ſunt anni Babylonicæ captivitatis, qui deſierunt anno primo Cyri: vaticinia autem illa ſcribebat Zacharias anno ſecundo & anno quarto Darii, quorum neuter ſeptuageſimus erat ab excidio Hieroſolymæ: Darius porro hic Hyſtaſpides non eſt, nam ſi ab anno ejus ſecundo, vel quarto ſeptuaginta annos retro numeres, ubicunque illorum conſiſtat initium, nihil occurret, cui hæc oracula Zachariæ poſſint accommodari: unde concludunt non alium notari hic Darium, quam Nothum; ſeptuaginta vero annorum Zachariæ initia repetenda eſſe a primordiis regni Aſſueri, quem Xerxem eſſe ſtatuunt; apud quem accuſati ſunt Judæi, & graviſſimas deinde calamitatibus oppreſſi. Verum hæc ipſa Zachariæ dicta opportunam nobis commenti hujus confutationem ſubminiſtrant. Anno ſecundo Darii ſeptuageſimum annum Propheta numerat; anno item quarto ſeptuageſimum: numeraſſet utique ſeptuageſimum ſecundum anno quarto, ſi ſeptuageſimus in annum ſecundum cecidiſſet. Utrobique autem numeratur ſeptuageſimus, quod in annos illos Darii ſecundum & quartum, ſeptuaginta annorum finis non congrueret: definitum quippe jamdiu, ac circumſcriptum annorum ſignificabat ſpatium, quo Babylone captivi fuerant Iſraelitæ. Ebraica vero verba, interpretatio Septuaginta Senum, & Jonathanis Paraphraſis, ſi recte intelligas, non magis præſens quam præteritum tempus notant. Hinc error natus eſt. Reſpondent ad numeri rotunditatem Septuaginta annos dixiſſe Prophetam, qui ſeptuaginta non erant. Cur idem igitur Propheta initio capitis utriusque, primi & ſeptimi, non annos ſolum, ſed menſes & dies tam accurate diſtinxit? Adde ſplendidum Aggæi teſtimonium: *Quis in vobis*

Zach. 1, 12.

Zach. 7, 5.

Hieron. in Agg. 1, 1. Agg. 1, 13.

Joſ. Scalig. Prol. & l. 6. de emend. temp.

Joſeph. Antiq. l. 11. c. 4. Clem. Al. Strom. l. 1. Hier. Prol. in Agg. Theodor. Proœm. Comm. in xii Proph. & Agg. Comm. in Agg.

Agg. 2, 4.

vobis est derelictus, qui vidit domum istam in gloria sua prima? & quid vos videtis hanc nunc? numquid non ita est, quasi non sit in oculis vestris? Multum in his eludendis æstuat Scaliger, ne fateri cogatur ex sua sententia consequi, homines hac ætate superfuisse centum septuaginta sex annis majores; atque ita hæc accipienda esse vult, quasi diceret Propheta, O si quis vestrum domum priorem vidisset, quam parvi hanc faceret! Verum quis non videt similia hæc esse eorum, quæ leguntur tertio Esdræ capite: *Plurimi etiam de Sacerdotibus & Levitis, & Principes patrum, & Seniores, qui viderant Templum prius cum fundatum esset, & hoc Templum in oculis eorum, flebant voce magna.* Multi supererant anno primo Cyri, vetustiores Templi excidio: quidam ex illis ad annum Darii Hystaspidæ secundum protraxerunt vitam, qui annus a primo Cyri decimus octavus fuit. Hæc sibi cohærent, & consentanea sunt. At Scaliger vim affert Aggæi verbis: ipsius tamen expositionem quamlibet violentam si admittamus, at fateri tamen cogetur ex opinione sua consequi, ad centum & quinquaginta annos, eoque amplius, vitam produxisse Jesum Josedeciden, & Zorobabelem; Esdram etiam ad ducentos annos: quod viris sobriis neutiquam persuadebit. Scio aliter istud comma Zachariæ ab aliis exponi, ejusque verisimilem a Petavio interpretationem afferri. Hanc defendant alii, dum meam mihi persequi liceat. Sed hæc obiter, nunc ad rem. Docent libri Aggæi & Esdræ propheticum munus administrasse Aggæum & Zachariam, antequam Templi instaurationi supremam manum imposuissent Zorobabel & Josue Josedecides Pontifex maximus. Unde & consentaneum est quod habet Cyrillus, jam inde a Cyri temporibus vaticinia ipsos edidisse: & fides haberi potest Epiphanio & Dorotheo *ψευδωνύμως (falso nomine appellatis)* cum Aggæum adhuc juvenem Babylone profectum Hierosolymam venisse, ibidemque mortuum, ac prope Sacerdotum sepulcra humatum fuisse scribunt.

Scalig. l. 6. de emend. temp.

1. Esdr. 3, 2.

Petav. de doctr. temp. l. 12. c. 24.

Aggæ. 1, 1. 1. Esdr. 5, 2.

Cyrill. l. 1. adv. Julian.

Epiph. & Doroth. de vit. Proph.

Probatur Prophetia Aggæi ex Scriptura & antiquitate.

II. Ejus autem Libello luculentum constat testimonium in his libri Esdræ verbis: *Tunc intermissum est opus domus Domini in Jerusalem, & non fiebat usque ad annum secundum regni Darii regis Persarum. Prophetaverunt autem Aggæus Propheta, & Zacharias filius Addo, prophetantes ad Judæos qui erant in Judæa & Jerusalem, in nomine Dei Israel. Tunc surrexerunt Zorobabel filius Salathiel, & Josue filius Josedec, & cœperunt ædificare Templum Dei in Jerusalem, & cum eis Prophetæ Dei adjuvantes eos.* Significantius etiam sequenti capite: *Seniores autem Judæorum ædificabant, & prosperabantur, juxta prophetiam Aggæi Prophetæ, & Zachariæ filii Addo, & ædificaverunt & construxerunt jubente Deo Israel.* Nec de nihilo est quod Sirachides scripsit: *Quomodo amplificemus Zorobabel? nam & ipse quasi signum in dextera manu Israel:* nempe alludebat ad id Aggæi: *In die illa, dicit Dominus exercituum, Assumam te, Zorobabel, fili Salathiel, serve meus, dicit Dominus; & ponam te quasi signaculum, quia te elegi, dicit Dominus exercituum.* Sed & istud ex Epistola ad Ebræos: *Cujus vox movit terram tunc, nunc autem repromittit dicens: Adhuc semel, & ego movebo non solum terram, sed & cœlum;* derivatum est ex his Aggæi: *Quia hæc dicit Dominus exercituum: Adhuc unum modicum est, & ego commovebo cœlum, & terram, & mare, & aridam, & movebo omnes gentes.* Et deinde: *Loquere ad Zorobabel ducem Juda dicens: Ego movebo cœlum pariter & terram.* Præter exiguum illum prædictionum Libellum, huic atque item Zachariæ Psalmum centesimum quadragesimum quintum adscribit Vulgata editio; adscribunt & Interpretes Septuaginta, atque sequentes insuper duos, & centesimum tricesimum octavum. Sed de collectione Psalmorum satis supra egimus.

1. Esdr. 4, 24. & 5, 1. 2.

1. Esdr. 5, 1. 2.

Eccl. 49, 12.

Agg. 2, 24.

Agg. 2, 7. 8. 22.

III. Porro quod inter magnæ Synagogæ *συνέδρους (assessores)* ponerentur ab Ebræis quibusdam, Aggæus, Zacharias, & Malachias, idcirco ex albo Prophetarum ab aliis illorum gregalibus, & Isaaco præsertim Abrabaniele expuncti sunt. Hanc quippe Synagogam Sapientibus, non Prophetis, conflatam fuisse volunt. Hinc & Danielem inter Synagogæ magnæ proceres adscribere volentes, Prophetæ dignitate fraudare conantur. At palam refragatur Maimonides, qui Synagogæ magnæ confessores Prophetas fuisse censet. Refragantur & ipsi Aggæi, Zachariæ, & Esdræ libri, qui hos Prophetæ titulo honestant.

Refelluntur argumenta adversariorum. Unicum argumentum.

Maimon. More nev. Part. 1. c. 59.

Refra-

Eccli. 49, 12. Refragatur & Sirachides Eccleſiaſtici Auctor, qui cum Duodecim Prophetarum mentionem facit, tribus his poſtremis, perinde ut aliis, titulum hunc manifeſto tribuit. Refragatur & ipſa res, cum futurorum vaticinationes tum ipſorum, tum & Malachiæ ſcriptis contineantur. Hujus quoque refragatur inſcriptio: *Onus verbi Domini ad Iſrael, in manu Malachiæ:* quo *oneris* vocabulo calamitatum prædictiones a Prophetis editæ affici ſolent. Itaque ab aliis Rabbinis repudiatur temerarium hoc Abrabanielis dogma: & Auctor Beth Iſrael Aggæum, Zachariam, & Malachiam fuiſſe ſtatuit נביאים האחרונים *poſtremos Prophetas;* & in Avoth R. Nathan eximuntur e Synagogæ magnæ cenſu, ſed Cabalam Synagogæ magnæ tradidiſſe dicuntur.

Auct. Beth Iſr. ad Bab. bathr. c. 1.

DE PROPHETIA ZACHARIÆ.

I. *Diſputatur de Zacharia.* II. *Deque ejus avo Addone,* III. *& patre Barachia.* IV. *Probatur Prophetiæ Zachariæ γνησιότης & antiquitas.*

Diſputatur de Zacharia.

I. SEquitur Zacharias, parentum ipſe ſuorum & ætatis index; ſe quippe Deo afflatum fuiſſe anno ſecundo Darii, octavo menſe, duobus nempe menſibus poſt Aggæum, quem menſe ſexto ejusdem anni vaticinatum eſſe Scriptura ſancta nos docet; filium vero Barachiæ, filii Addo, declarat. Levitica tribu ortum, Sacerdotibus prognatum, & Hieroſolymæ ſacerdotio functum fuiſſe produnt Cyrillus & Pſeudo-Dorotheus. Jam grandem natu Hieroſolymam Babylone reveniſſe, plurimisque prædictionibus ac prodigiis editis utrobique inclaruiſſe, a ſuppoſititio Epiphanio, eodemque ipſius ſectatore Dorotheo traditum eſt. In ſepulcro vero ipſius aſſignando a duce ſuo diſcedit Dorotheus. Illic enim prope Aggæum fuiſſe ſepultum narrat, Hieroſolymis videlicet, ut diximus: Dorotheus ab Eleutheropoli ſtadius quadraginta, in Agro Noeman, cui Betharia, centum ac quinquaginta ſtadiis Hieroſolyma diſſito. Verum cum ſubjiciat hunc fuiſſe Zachariam Barachiæ filium, cujus meminit Iſaias, videtur Zachariam illum cum noſtro hoc confudiſſe; quos tamen diverſos fuiſſe ratio temporum demonſtrat, & nos mox oſtendemus. Supra notavimus Rabbinorum quorumdam eſſe ſententiam, inter Synagogæ magnæ παρέδρους *(aſſeſſores)* lectum eum fuiſſe, perinde ut Aggæum, cum quo plurima ipſi fuere communia. Ea jam ſemel obſervaſſe ſatis eſto. Nec de ætate, quæ æqualis utrique ſub Dario Hyſtaſpida fuit, verbum amplius addam. Tantum Lectorem commoneſaciam, valde Cyrillum ſuam fefelliſſe memoriam, cum Zachariam Sophoniæ æqualem finxit, quem Joſiæ temporibus floruiſſe nulli dubium eſt. Sed Sancto ac erudito viro gratificantes credamus potius mendam inſediſſe ipſius codices, & nomini Aggæi Sophoniæ nomen ſubrepſiſſe, ac illud ſedibus tandem ſuis extruſiſſe.

Agg. 1, 1.

Cyrill. Præf. Comm. in Zachar. Doroth. de vit. Proph. Epiph. de vit. Proph.

II. Nunc vero dubitationibus aliquot occurrere decet, quæ circa Zachariæ parentes oriri poſſunt. Nam primum videndum eſt, quid ſit, cur cum ſe dicat *filium Barachiæ, filii Addo,* initio Prophetiæ ſuæ, in libro tamen Eſdræ filius Addo appelletur. Interpretes Septuaginta Zachariam Barachiæ & Addo filium ſtatuunt his verbis: πρὸς Ζαχαρίαν τὸν τοῦ βαραχίου, υἱὸν Ἀδδὼ τὸν προφήτην. Hieronymus quoque in interpretatione ſua ad Ebraicum excuſa: *Ad Zachariam filium Barachiæ, filium Addo Prophetam:* quam lectionem & in expoſitione ſua ſequitur: cum Vulgata tamen habeat, *filii Addo.* Atque hinc quæſtionem movet, neque ſolvit, *cum ſit filius Barachiæ, quare dicatur filius Addo.* Exiſtimat Cyrillus natura filium fuiſſe Barachiæ, inſtitutione vero & imitatione Addonis Prophetæ. At exemplis fidem facere debuerat, quæ nusquam extant. Credibilius eſſet natura alterius filium fuiſſe, alterius Lege; altero nimirum ſine liberis mortuo, alterum agnatum ad Moſaicæ Legis præſcriptum vidua ducta, Zachariam in defuncti agnati nomen & familiam genuiſſe. Sed malumus in recentiorem Interpretum ſententiam concedere, qui Barachiam Zachariæ patrem, Addonem avum ponunt; filium vero Addonis dici apud Eſdram, quod generali filiorum nomine nepotes ab Ebræis appellari ſoleant. Teſtis unus pro omnibus Matthæus: *Liber generationis Jeſu Chriſti, filii David, filii Abraham.* Ebraicum exemplar libri Zachariæ utramque admittit interpretationem, *Filium Barachiæ, filii Addo; & Filium Barachiæ, filium Addo.*

deque ejus avo Addone.

1. Eſdr. 5, 1.

Cyrill. Præf. Comm. in Zachar.

Matth. 1, 1.

Atque

Atque hinc dubitationis origo. Minime vero ferendus eſt Hieronymus, cum Addonem hunc Zachariæ avum, eum ipſum eſſe ſine hæſitatione pronuntiat, qui ad Jeroboamum in Bethel ſacrificantem miſſus, futuram aræ demolitionem prædixit. Utcumque enim rationem ſubduxeris, non efficies, ut avum inter & nepotem intercedere poſſint quadringenti & quinquaginta anni; quo intervallo Darius Hyſtaſpides Jeroboamo Nabati filio recentior fuit.

& patre Barachia.

III. Quærendum præterea, idemne ſit Zacharias hic noſter Barachiæ filius, an Zacharias alter Barachiæ itidem filius, cujus capite octavo Iſaias meminit. Id ne credamus, facit diuturnitas temporis, quæ Achazum regem Juda, ad cujus ætatem pertinet hoc Iſaiæ caput, a Dario Hyſtaſpida dirimit: anni enim interjacent plusquam ducenti. Is præterea quem Vulgata Iſaiæ editio Barachiæ filium facit, Jebarechiæ filius fuit juxta Ebraicos Codices, בן יברכיהו: cum Propheta noſter dicatur בן ברכיה, *filius Barachiæ.* Longe etiam minus credibile eſt, noſtrum hunc Zachariam eum fuiſſe, quem Joaſi regis juſſu, in atrio domus Domini lapidibus necatum fuiſſe Paralipomena narrant: quod tamen Auctor libri de vita & morte Prophetarum, qui Epiphanio adſcribitur, affirmaſſe legitur in Codice Auguſtano. Nam ſi Joaſi temporibus occubuit, quomodo ad Darii Hyſtaſpidæ tempora potuit pervenire, qui totis trecentis annis recentior fuit? Deinde hic Jojadæ filius fuit, ille Barachiæ. Utrum vero noſter ille ſit, quem apud Matthæum & Lucam Chriſtus interfectum fuiſſe dicit inter Templum & aram; an potius Zachariam alium ſignificaverit, qui Joaſi regis juſſu, ut dixi, in atrio domus Domini lapidibus necatus eſſe dicitur in Paralipomenis, dijudicare haud ita promtum eſt. Barachiæ quidem filius eſt noſter, ut ille Chriſti; inter Templum vero & aram cæſum fuiſſe ſcriptores ſacri haudquaquam tradunt. Ἀλλὰ περὶ τοῦ Ζαχαρίου υἱοῦ Βαραχίου, inquit Origenes, Φονευθέντος μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου, ἀπὸ μὲν ἱερέων μεμαθήκαμεν, ἀπ' ἄλλης δὲ οὐδεμιᾶς γραφῆς ἴσμεν. *Sed & de Zacharia filio Barachiæ, occiſo inter Templum & locum ſacrificiorum, a JEſu quidem didicimus, a nulla vero alia Scriptura cognovimus.* Cæſus eſt ille Paralipomenon in atrio Templi, perinde ut ille Chriſti; at Barachiæ filius hic fuit, ille Jojadæ. Undique anguſtiæ. Cenſuiſſe nonnullos Prophetam noſtrum a Chriſto fuiſſe notatum docet Hieronymus, optimus nodi hujus vindex: eosdemque hoc argumento refellit, quod ejus temporibus vix Templi ruinæ ſuperfuerint. In alteram itaque abit ſententiam, & Zachariam a Joaſo morte affectum, cum eſſe vult, quem Chriſtus commemoravit: atque hunc in Evangelio, quo utebantur Nazaræi, & cujus exſcribendi licentiam ſibi factam fuiſſe ait ab iis qui Beroeam Syriæ incolebant, non Barachiæ, ſed Jojadæ filium eſſe dictum. Duos itaque tantum habemus Zacharias Barachiæ filios, alterum Iſaiæ æquævum, alterum Prophetam unum e Duodecim. Meminit præterea Joſephus, in libris de bello Judaico, Zachariæ cujusdam, filii Baruchi, viri itidem pii & ſancti, in Templo quoque a Zelotis per invidiam interfecti; atque ita priorem Zachariam Joaſi æqualem, ut nomine, ſic moribus & vita, ac interitu etiam & mortis cauſa referentis.

Par. 24, 20.

Matth. 23, 25. Luc. 11, 51.

Orig. Epiſt. ad Afric.

Hieronym. in Matth. 23. & de Script. Eccl.

Joſeph. de bell. Judaic. l. 4.

Probatur Prophetia Zachariæ γνησιότης & antiquitas.

IV. Genuinum autem Zachariæ fœtum eſſe Prophetiam ipſi adſcriptam oſtendunt primum Libri ipſius verba, quæ de ſe Zacharias ipſe ἐκπροσώπως (*ex propria perſona*) profert. Puta cum ait: *Factum eſt verbum Domini ad Zachariam filium Barachiæ, filii Addo, Prophetam, dicens: Vidi per noctem, & ecce vir aſcendens ſuper equum ruſum, & ipſe ſtabat inter myrteta, quæ erant in profundo; & poſt eum equi ruſi, varii, & albi. Et dixi, Quid iſti, Domine mi? Et dixit ad me Angelus, qui loquebatur in me, Ego oſtendam tibi quid ſint hæc.* Plurima hujusmodi per totum opus ſparſa ſunt. Hic præterea valere debent teſtimonia, quæ ad fidem libro Aggæi conciliandam ſupra adduximus, cum par vaticiniorum utriusque commemoratio iis contineatur. Nobis vero brevitati conſulentibus ea iterare nihil attinet. Recitemus potius iſtud Malachiæ: *Revertimini ad me, & revertar ad vos, dicit Dominus exercituum:* quod prodiiſſe liquet ex hoc Zachariæ: *Convertimini ad me, ait Dominus exercituum, & convertar ad vos, dicit Dominus exercituum.* Jam vero ſi ad novum decurramus Teſtamentum, multa illic e Zacharia arceſſita offendemus: hoc præcipue apud Matthæum, *Dicite filiæ Sion, Ecce rex tuus venit tibi manſuetus,*

Zach. 1, 7.

Mal. 3, 7.

Zach. 1, 3.

Matth. 21, 45. Zach. 9, 9.

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fuetus, ſedens ſuper aſinam, & pullum filium ſubjugalis: quod & in Evangelium ſuum
Joh. 12, 15. Johannes tranſtulit. Et iſtud etiam: *Et acceperunt triginta argenteos, pretium appretiati, quem appretiaverunt a filiis Iſrael, & dederunt eos in agrum figuli, ſicut conſtituit mihi Dominus.* Referuntur hæc quidem
Matth. 7, 9. apud Matthæum ad Jeremiam, ſed id factum
Zach. 11, 12. videtur oſcitantia librariorum. Quanquam alias alii cauſas afferunt. Proclivem in nominibus propriis eſſe lapſum ſciunt, qui manu ſcriptos Codices verſare ſolent. Sic apud
Juſt. Dial. cum Tryph. Juſtinum Zachariæ tribuuntur iſta, quæ Mal. 4, 5. lachiæ ſunt: *Ecce ego mittam vobis Eliam Prophetam.* Petitum eſt indidem hoc Mat-
Matth. 26, 31. Marc. 14, 27. thæi: *Scriptum eſt enim, percutiam paſtorem, & diſpergentur oves gregis;* quod & Marcus
Zach. 13, 7. repræſentat: & hoc Johannis: *Et iterum*
Joh. 19, 37. *alia Scriptura dicit, Videbunt in quem trans-*
Zach. 12, 10. *fixerunt:* ἀνάλογα *(verbis ipſis)* vero iſtud
Eph. 4, 25. Pauli: *Loquimini veritatem unusquisque cum proximo ſuo.* Zacharianum eſt denique illud
Zach. 8, 16. Apoc 1, 7. Zach. 12, 10. Johannis in Apocalypſi: *Ecce venit cum nubibus & videbit eum omnis oculus, & qui eum pupugerunt. & plangent ſe ſuper eum omnes tribus terræ.* Quam prædictionem jam ante attigerat in Evangelio.

Cæterum quæ ſupra diximus de Pſalmis aliquot Aggæi & Zachariæ nomine inſcriptis, cum Aggæi prophetiam expenderemus, atque item argumentum quod adverſus Aggæi dignitatem prolatum confutavimus; quoniam ea Aggæo cum Zacharia communia ſunt, huc etiam æquo jure pertinento.

DE PROPHETIA MALACHIÆ.

I. *Diſputatur de Malachia.* II. *Utrum fuerit Angelus.* III. *Utrum fuerit Esdras.* IV. *Probatur Prophetiæ Malachiæ γνησιότης & antiquitas.*

Diſputatur de Malachia.

I. MInorum Prophetarum agmen claudit Malachias, Synagogæ magnæ cum Aggæo & Zacharia a Rabbinis quibusdam adſcriptus. Scribit ſuppoſititius Epiphanius oriundum eum fuiſſe tribu Zabulonis, & natum in Sopha, poſt ſolutam Captivitatem; ſive ut habet Pſeudo-Dorotheus, Supha; vel ut alii legunt, Socha, loco tribus ejusdem, ubi & ſepultum volunt, cum juvenis obiiſſet. Tempus quidem quo floruit, ipſe non adnotavit: at ſi verum eſt, quod ſciſcit Hieronymus, quibus Prophetiis temporis nota in titulo præfixa non eſt, eas hoc tempore fuiſſe editas, quod proxime præcedentes Prophetiæ adſcriptum præferunt, æqualis fuerit Malachias Aggæo & Zachariæ, & Darii Hiſtaſpidæ ævo floruerit. Ita ſenſit ex præſcripto ſuo Hieronymus; ita Euſebius, Theodoretus, & Auguſtinus; ita Cabaliſtæ, & Seder Olam, & R. David Ganz. Sed his ſuppar potius quam æqualis cenſendus eſt, ſi juvenis obiit: nam dici non poteſt æqualem quidem illis fuiſſe, ſed ſerius ad futura prænuntianda fuiſſe a Deo inſtinctum. Recte id aliquando, quanquam non ſemper, diſtinxerunt Clemens Alexandrinus & Hieronymus; diſtinxit & Cyrillus. Itaque ut recentiorem eum credamus Prophetis reliquis undecim, poſtulat Libri ipſius locus, qui poſtremus eſt; poſtulat & ratio rerum, cum in Aggæi & Zachariæ libris, tum & in illo Malachiæ traditarum. Illi enim Judæos ad Templum inſtaurandum impellunt, hic ut in Templo pie ac reverenter ſe gerant Sacerdotes adhortatur. Illa ergo vaticinia ante reſtitutionem Templi edita ſunt; hoc poſt Templum reparatum. Audi Malachiam: *Offertis ſuper altare meum* Mal. 1, 7. 10. 12. *panem pollutum, & dicitis, In quo polluimus te? in eo quod dicitis, Menſa Domini deſpecta eſt.* Deinde: *Quis eſt in vobis qui claudat oſtia, & incendat altare meum gratuito?* Tum: *Vos polluiſtis nomen meum in eo quod dicitis, Menſa Domini contaminata eſt: & quod ſupponitur contemtibile eſt, cum igne qui illud devorat.* Quid quod & Esdra ac Nehemia recentiorem ipſum ſtatuit Cyrillus? quod non patitur ſane eorum opinio, qui juvenem ipſum fato functum putant, neque optimorum Chronologorum computationes. Mihi quidem fit veriſimilius inter inſtaurationem Templi, quæ ſexto Darii Hyſtaſpidæ anno contigit, & Esdræ reditum, qui incidit in ſeptimum Artaxerxis Longimani, Malachiam vaticinium ſuum edidiſſe; cum in Canonem ſit receptus, quem Synagogæ magnæ juſſu ab Esdra concinnatum fuiſſe Artaxerxis Longimani temporibus paulo poſt oſtendemus.

Hier. Præf. in Duodec. Prophet. & Procem. in Malach.

Euſ. Chron. l. 2. Theodor. Procem. in XII. Proph. Aug. l. 18. de civ. Dei c. 36.

Clem. Alex. Strom. 1. Hieronym. Procem. in Malach. Cyrill. Præf. in Malach.

II. Tangam obiter & eam quæſtionem, inter veteres Chriſtianos controverſam, fueritne *Utrum fuerit Angelus.*

Malachias Angelus extraordinaria legatione a Deo in terras missus, ad emendanda vitia & mentes hominum ad studium veritatis excitandas, quod & de Aggæo creditum diximus. Præcipuus sententiæ hujus auctor & defensor fertur Origenes, eumque hoc nomine in Origenianis nostris non perfunctorie castigavimus; quippe ex perversa προϋπάρξεως *(præexistentiæ)* animarum, & æqualis rerum omnium ratione pollentium naturæ dogmate, incessit illi prava hæc suspicio, Aggæum, Malachiam, Johannem Baptistam quoque, & Melchisedecum, & Prophetas denique omnes, ac viros sanctitate florentes, fuisse Angelos. Quanquam & ante Origenem plerique in eodem errore versati sunt. Nec de Malachia tamen idem sensisse puto Clementem Alexandrinum, quamvis fere eum appellet, τὸν ἐν τοῖς δώδεκα ἄγγελον *(Angelum inter Duodecim)* cum & ipsi suum aliquando Malachiæ nomen tribuat. Angelus quoque a Septuaginta Senibus appellatur in ipso Prophetiæ indice; atqui item aliis. Quicumque autem hoc ipsum titulo decorarunt, non in eodem versatos esse errore credendum est ac Origenem. Tradunt ψευδώνυμοι *(falsa gerentes nomina)* Epiphanius & Dorotheus, sic ipsum vulgo fuisse vocatum, propter morum candorem, benignitatem, pietatem, ac formæ etiam præstantiam, & commendationem oris. Ineptum vero est quod addit Epiphanius, quæcumque prædicebat, eodem die Angelum vulgo aspectabilem iterasse. Isidorus Angeli nomine affectum eum fuisse vult, quod quæcumque loqueretur, haud secus ac Dei ipsius mandata acciperentur. Profecto Sacerdotes, & Prophetæ, & quicumque Dei jussa hominibus significant, merito appellantur Angeli, & ita nonnunquam in Libris sacris nuncupantur: velut apud hunc ipsum Malachiam: *Labia enim Sacerdotis custodient scientiam, & legem requirent ex ore ejus, quia Angelus Domini exercituum est.* Et alibi de Johanne Baptista: *Ecce ego mitto Angelum meum.* Quod & a Maimonide probatum est. At propiorem caussam in Malachiæ nomine reperio; nam, מלאכי, idem sonat ac *Angelus meus:* quam rationem non magis nobis persuadere debere ait Hieronymus, reipsa Angelum fuisse Malachiam, ac nomina Josuæ, & Joelis, & Jonæ; quorum illud *Servatorem* significat, id *Deum meum*, hoc *Columbam*; fidem facere possunt hunc fuisse columbam, istum Deum, illum Servatorem.

Clem. Alex. Strom. & 3.

Epiphan. & Doroth. de vit. Proph.

Isid. Orig. l. 7. c. 8.

Mal. 2, 7.

Mal. 3, 1.

R. Mos. ben. Maim. More nev. Part. 2. c. 42.

Hieronym. Procem. in Malach.

III. Nihilo magis audiendus est Jonathan Chaldæus Paraphrastes, vetustioresque Ebræorum Magistri, cum Malachiam eumdem atque Esdram fuisse docent. Cujus opinionis argumenta hæc affert Hieronymus; quod ætas utriusque conveniat; quod *omnia quæ in libro illius continentur, etiam hic Propheta commemoret*; quod denique cum ait Malachias, *Labia Sacerdotis custodient scientiam, & legem requirent ex ore ejus, quia Angelus Domini exercituum est*, se Esdram esse non obscure declaraverit; Esdram quidem Sacerdotem & Legis instauratorem dicens, se vero Angelum Domini appellans, quod sonat vocabulum, Malachias. Sed hæc diffiare facile est: nam quod tempora congruant, efficitur æquævos esse, non unum & eumdem virum. Falsum est porro eadem libris utriusque contineri. Quibus autem Malachiæ verbis ostendi putant eumdem ipsum esse ac Esdram, ea ad Levi primum, deinde ad universos Sacerdotes pertinere contextus orationis ostendit. Et tamen futilibus his argumentis labefactatus Hieronymi animus, opinationem istam si calculo aperte non comprobavit suo, at certe nec confutavit, pro eo ac debuit. Adde nec Prophetam in sacris Codicibus appellari Esdram, sed Sacerdotem & Scribam; cum decuisset tamen nobiliore eum titulo insigniri. Itaque sanior Christianorum Patrum ac Interpretum pars commentum hoc repudiavit.

Utrum fuerit Esdras.

Hieron. Procem. in Mal.

Hieron. Procem. in Mal.

IV. Ad propugnandam Libri hujus γνησιότητα & antiquitatem vix ullis ex Veteri testamento juvamur subsidiis, propter exiguitatem operis, & auctoris novitatem. Unicum se dat illud testimonium, quod ex Ecclesiastico Sirachidæ supra attulimus, quo generatim atque universe Duodecim Prophetarum, inter quos postremus hic est, fit mentio. Sed multorum instar unum hoc esse potest. At in novi Instrumenti scriptoribus Malachiæ auctoritas crebrius usurpatur. Matthæus quippe, Marcus, & Lucas, in testimonium citant hæc ipsius verba: *Ecce ego mittam Angelum meum, & præparabit viam ante faciem meam.* Scripsit Malachias: *Ecce ego mittam vobis Eliam Prophetam, antequam veniat dies Domini magnus & horribilis,*

Probatur Prophetia Malachiæ γνησιότης & antiquitas.

Matt. 11, 10. Marc. 1, 2. Luc. 7, 27.

Mal. 3, 1. Mal. 4, 5.

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bilis, & convertet cor patrum ad filios: id significabant Christi Discipuli, cum dicerent
Matth. 17. 10. Marc. 9, 10. apud Matthæum & Marcum: *Quid ergo Scribæ dicunt, quod Eliam primum oportet venire?* significabat & Angelus, cum de Johanne Baptista Zachariæ patri hæc prænuntiaret
Luc. 1, 17. apud Lucam: *Ipse præcedet in virtute Eliæ, ut convertat corda patrum in filios.* Malachiam quoque spectabat Paulus cum diceret:
Rom. 9, 13. *Scriptum est, Jacob dilexi, Esau autem odio habui:* hæc quippe ἀυτολεξὶ (*ipsis verbis*)
Mal. 1, 2. Malachiæ sunt.

Nihil hic me movent Rabbini quidam, qui quod in Synagogam magnam allectum fuisse Malachiam nonnullis fuerit persuasum, causam inde habuerunt, cur ei Prophetæ dignitatem detraherent; hos quippe refelli jam supra, cum de Aggæi Prophetia disputarem.

DE LIBRIS MACHABÆORVM.

AC PRIMVM DE PRIORE.

I. *Disputatur de priore Machabaico.* II. *Probatur prioris Machabaici γνησιότης & antiquitas.*

Disputatur de priore Machabaico.

I. TAntam nominis claritatem præclaris rebus gestis adepti sunt Assamonæi, ut eorum memoriam propagandam Judæi merito censuerint; quo posteri ad religionem conservandam, & tuendam libertatem, majorum exemplis incitarentur. Itaque sive privatorum aliquorum hominum studio & industria, sive, quod potius crediderim, auctoritate publica factum est, ut in literas Machabaica historia referretur, suppeditatis ad id, ut satis Libri ipsius primi finis indicat, publicis Commentariis, quos diligenter ab ea gente confieri solitos fuisse supra notavimus. Atque id quidem non multo post res gestas factum fuisse probabile est: quippe stylí ipsius character vetustatem indicat, & ad priscorum exemplarium formam opus compositum est. Ac primum descriptum est Ebraica lingua, sive potius Syriaca, seu Hierosolymitana, ea nempe quæ hoc tempore inter Judæos patrium solum incolentes jam inde a soluta Babylonica captivitate usurpabatur. Ergo hæc historia continebatur priore Machabæorum libro, qui diu Ebraicis descriptus literis superfuit, quemque se vidisse testatur Hieronymus. Hinc Græca prodiit interpretatio qua fruimur; hinc & Latina quæ ad hanc diem extat: quippe Ebraismis utraque adeo oblita est, ut Ebraicam prorsus originem sapiat. Hæc vero, Latinam dico, an ex Ebraico exemplari proxime petita sit, an per Græcæ interpretationis fistulas derivata fuerit, incertum est. Titulum Libri Origenes indicat hunc fuisse, εαρβηθ σαρβαν ἐλ. Hoc est, uti alibi exposuimus, שרבית סרבני אל, *sceptrum rebellium Dei;* vel si secundam dictionem disjungas, atque ita scribas, שרביט שר בני אל *Sceptrum principis filiorum Dei.* Atque id lemma libro Machabæorum priori, Ebraicum Ebraico præfixum primo fuit. Deinde vero cum Libro priori alter, & in aliquibus etiam Codicibus tertius quoque adjungeretur, omnes communem hanc appellationem tulerunt: quemadmodum libri Esdræ titulum sequens Nehemiæ liber participavit. Causa itaque non est, cur tantopere miretur Scaliger sub Ebraicum titulum librum Græcum venisse, nec cur Origeni Judæos imposuisse usque adeo alleveranter affirmet. Ignoratur Libri hujus prioris Auctor, quem tamen conjectando quidam assequi tentarunt. Sunt qui Johannem Hyrcanum fuisse putent, Simonis filium, quem diuturno potitum imperio ac Pontificatu, & futurorum quoque præscium fuisse narrat Josephus: quod & tuto credi, & sine periculo negari potest.

Hier. Prol. Galeat.

Scal. Animadv. in Euf.

Joseph. Antiqu. l. 13. c. 18.

II. Quamvis autem ad probandam Libri hujus γνησιότητα vix quicquam nobis Libri sacri præstent opis, reliqui etiam oppido pauca, quod in Canonem Ebræorum nunquam, in illum Christianorum sero sit admissus; satis clara tamen ad ejus agnoscendam antiquitatem supersunt vestigia, si quis animum adhibeat minime refractarium ac pertinacem, sed studiosum veritatis, qualem initio operis hujus desideravimus. Primum autem non una res est, quamobrem ex priore Machabaico in secundum multa transfisse suspicemur. Nam cum ex variis libris hinc inde compilatus sit secundus, ut ex capite secundo liquet; ad Ægyptios autem Hellenistas, inter quos prodiit, Hierosolymitani Judæi multa ex suis tabulariis deprompta transmiserint veteris memoriæ instrumenta, ut ostendit idem caput, atque item primum, dubitari vix potest, quin Machabaicam

Probatur prioris Machabaici γνησιότης & antiquitas.

quoque ipſis hiſtoriam impertiverint. Inde adeo non res ſolum eædem in utroque referuntur, ſed ſententiæ etiam aliquot occurrunt utrobique conſimiles. Nam quod his verbis expreſſerat Machabaicus prior: *Et ædificaverunt gymnaſium in Jeroſolymis ſecundum leges nationum & fecerunt ſibi præputia, & receſſerunt a teſtamento ſancto, & juncti ſunt nationibus, & venumdati ſunt ut facerent malum:* id ſic alter retulit: *Etenim auſus eſt ſub ipſa arce gymnaſium conſtituere, & optimos quosque Epheborum in lupanaribus ponere.* Scripſerat prior: *Quicumque non feciſſent ſecundum verbum regis Antiochi, morerentur. Secundum omnia verba hæc ſcripſit omni regno ſuo, & præpoſuit principes populo, qui hæc fieri cogerent:* ſcripſit alter: *Decretum autem exiit in proximas gentilium civitates ſuggerentibus Ptolemæis, ut pari modo & ipſi adverſus Judæos agerent, ut ſacrificarent: eos autem qui nollent tranſire ad inſtituta gentium, interficerent.* Illic Judas Machabæus adverſus Nicanorem præliaturus ait: *Qui miſſi erant, a rege Senacherib, Domine, quia blaſphemaverunt te, exiit Angelus, & percuſſit ex eis centum octoginta quinque millia*: iſtic vero: *Admonuit eos & de auxiliis Dei quæ facta ſunt erga parentes, & quod ſub Sennacherib centum octoginta quinque millia perierunt.* Nicanoris interitus, capitis ejus dextræque exectio, atque eorum contra Templum Hieroſolymitanum in ſublimi loco collocatio, & inſtituta victoriæ ab eo reportatæ anniverſaria celebritas, paribus fere verbis ab utroque recitantur. Plura non proferam, cum Librorum germanitas ex inſtituto ab aliis paralleliſmo præclare intelligatur. Ex his ſequitur ferri eorum non poſſe ſententiam, qui Theodotionem primum Libri hujus interpretem Græcum ponunt. Adde probabile haudquaquam videri, tamdiu paſſos fuiſſe Helleniſtas Judæos decora ſuæ gentis, & eximia Dei adverſum ſuos beneficia a popularibus ſuis ignorari. Jam ſi diſcedamus a ſacris Codicibus, Joſephum ita ſe ad prioris Machabaici affectationem compoſuiſſe reperiemus, ut totum in Archæologiam ſuam transtulerit. Id ultro fatentur Rabbini. Judæos a ſuperſtitioſo Sabbathorum cultu Tertullianus revocat exemplo Machabæorum, qui commiſſis Sabbathi die præliis patriam liberarunt. Meminit etiam hujus Origenes, ut dixi; & arceſſita ex eo teſtimonia uſurpat non ſemel Cyprianus.

1. Mach. 1. 15.
2. Mach. 4. 12.
1. Mach. 1, 52.
2. Mach. 6, 8.
2. Mach 7, 41.
2. Mach. 8, 19.

DE LIBRO SECVNDO MACHABÆORVM.

I. *Variis conſtat partibus hinc inde collectis & conſutis ſecundus Machabæus.* II. *Diſputatur de Auctore Libri hujus.* III. *Probatur Machabaici ſecundi γνησιότης & antiquitas.*

I. MVltis partibus conflatum eſſe Machabaicum ſecundum liquet. Nam primum ad Libri frontem præfixæ ſunt Epiſtolæ duæ; prior populi Hieroſolymitani ac Judaici ad Helleniſtas Ægyptienſes, quæ in nono verſu primi capitis deſinit: altera populi ejusdem, Senatus, & Judæ ad Ariſtobulum & eosdem Ægyptienſes Judæos. Hæc eos ad celebrandum diem ignis; iſta ad diem Scenopegiæ menſis Caſleu, ſive Encæniorum feſto ritu traducendum hortatur. Quæ quoniam res Machabaicis geſtas temporibus continebant, & Machabaici erant argumenti, in hoc Machabaicum volumen merito relatæ ſunt. Subjecta eſt deinde Jaſonis Cyrenæi hiſtoriæ epitome. Quid ea hiſtoria contineretur, tradit ipſe Epitomes Auctor: *De Juda Machabæo, & fratribus ejus, & de Templi magni purificatione, & de aræ dedicatione, & de præliis quæ pertinent ad Antiochum Nobilem, & filium ejus Eupatorem, ab Jaſone Cyrenæo quinque libris comprehenſa, tentavimus nos uno volumine breviare.* Extrivi voculam, *itemque*, in editione Vulgata his dictionibus præfixam, *ab Jaſone Cyrenæo*, unde imprudens aliquis alia ab Jaſone deſumta ſuſpicari poſſet, quam quæ ſupra memorantur; nam vocem illam Græcum exemplar non agnoſcit. Quæcunque præterea Machabaicus ille ſecundus continet, haudquaquam Jaſon ille ſuppeditavit: puta caput tertium & initium quarti, quæ res ſub Seleuco geſtas referunt; item poſtrema duo, quæ ad Demetrii Soteris tempora pertinent. Notandus interim obiter Blondellus, qui ignorari ait qua lingua hiſtoriam ſuam ediderit Jaſon Cyrenæus; cum clariſſima ratio ſuadeat, ea uſum eſſe lingua, qua Callimachus itidem Cyrenæus poematia ſua ſcripſit, Græca nimirum, quæ inter Cyrenæos Græcæ originis homines uſurpabatur. Eadem quoque in multis

Variis conflat partibus hinc inde collectis & conſutis ſecundus Machabæicus.

1. Mach. 2, 20.

Blond. de Sibyll. libr. 2. c. 24.

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multis Ægypti partibus, ac maritimis præfertim obtinebat, maxime vero Alexandriæ. Itaque harum regionum incolæ Judæi Græco sermone vulgo loquebantur, & Libros sacros Græce scriptos in Synagogis prælegebant; Ebraicæ vero linguæ fere rudes erant & inscii. Quapropter Helleniſtæ dicti sunt, quod cum Judaicæ essent originis, Græca loquela uterentur. Ex pluribus ergo libris excerptum esse Machabaicum secundum fatis ista indicant; *Considerantes enim multitudinem librorum, & difficultatem volentibus aggredi narrationes historiarum, propter multitudinem rerum, curavimus volentibus quidem legere, ut esset animi oblectatio; studiosis vero, ut facilius possint memoriæ commendare.* Tum deinde: *Libenter laborem sustinemus, veritatem quidem de singulis auctoribus concedentes, ipsi autem secundum datam formam brevitati studentes.* Ipsa præfatio in fine secundi capitis posita, ad sequentia viam muniens, non aliunde petita est, sed e Scriptoris Machabaici penu depromta. Valde porro credibile est ad id consarcinandum opus, inter reliquas scriptiones, priore Machabaico usum quoque fuisse, uti ostendimus supra, aliisque memoriis ex Hierosolymitano tabulario desumtis. Id ut significaret, eam, quam dixi, Hierosolymitanorum epistolam quasi dedita opera repræsentavit, in qua hæc habentur: *Judas ea quæ deciderant per bellum quod nobis acciderat, congregavit omnia, & sunt apud nos. Si ergo desideratis hæc, mittite qui perferant vobis.* Itaque ne præclaro hoc patriæ fortitudinis, & divinæ erga gentem suam benignitatis monumento carerent Helleniſtæ Ægyptienses, quemadmodum reliquos Codices sacros Ebraico sermone descriptos Græce redditos habebant, ita Machabaicorum quoque gestorum historiam literis Græcis, quibus utebantur, complexi sunt; exemplar Ebraicum ita affectati, ut alios quoque ejusdem argumenti libros adhiberent. Ex ipsa sane phrasi Græce lucubratum esse vere dixit Hieronymus. Oratio operosa affectata, præceptis abundans & sententiis, rhetoricis pigmentis fucata. Quidam non satis caute distinctis variis Libri hujus partibus, cum Librum ab Hierosolymitanorum Epistola inchoarum esse perspexissent, nec bene observassent Epistolæ hujus clausulam, reliqua cohærere, totumque Librum Epistolam unam esse crediderunt. Fuit in ea sententia Genebrardus; fuerunt & alii, cum recentiores, tum antiqui. Vetustam σημάνσιν (*notationem*) profert doctissimus Cotelerius, quæ Machabaicum secundum epistolæ formam habere definit. Eamdem ob causam ab Hierosolymitanis scriptum esse Rabanus Maurus opinatus est; sed numero singulari Auctor de se ipse loquens in postremis Libri versibus deprehenditur, ut recte notatum est a Serario; & duæ sunt Epistolæ; & secunda in decimo nono capitis secundi versu clauditur.

2. Mach. 2, 25. 26. 29.

2. Mach. 2, 14. 15.

Hier. Prol. Galeat.

Genebr. in Chronol.

Cot. in Not. ad Canon. Apost.

Serar. in Mach. Præloq. 2.

II. At quis ea in librum unum compegerit, itidem ut prioris Machabaici Auctor, prorsus ignoratur, Philoni Judæo lucubrationem adscribit Honorius Augustodunensis; Josepho alii. At stili character a Philonis stilo discrepat, etsi disertus est; nec in Philonis scriptionibus occurrit quicquam, unde non modo fœtum ipsius hunc esse, sed vel visum ipsi conjectare liceat: quod esset sane aliter, si Libri auctor extitisset. Josepho autem cur sit adscriptus, causa manifesta est. Scripsit is elegantem librum hoc titulo: *ἢ μακκαβαϊκὸς, ἢ περὶ αὐτοκράτορος λογισμοῦ. De Machabæis, sive, de imperio rationis*, quo Eleazari, septemque puerorum, ac piissimæ matris supplicia narrantur. Hinc Hieronymus: *Josephus Machabæorum scriptor historiæ, frangi & regi posse dixit perturbationes animi, non eradicari.* Idem alibi quoque apud eumdem reperias, sed & apud Eusebium. Fraudi hæc fuerunt vel imperitis, vel incautis lectoribus, qui expressum ex Machabaico secundo Libellum, cum Machabaico ipso secundo confuderunt. Adde & nonnulla haberi in Archæologia Josephi, quæ cum Libro illo non satis consentiant. At Serarius Judæ cujusdam Essæi opus hoc esse opinatur; quam opinionem his rationibus fulcit. Judæ primum id adscribi vult his verbis secundi capitis: *Judas ea quæ deciderant per bellum quod nobis acciderat, congregavit omnia, & sunt apud nos.* Tum deinde disquirens, quisnam fuerit ille Judas, eo tandem delabitur, ut conjecturas suas in Juda Essæo sistat, quod magna ejus fuerit inter Ægyptios Judæos auctoritas, & quod vaticinandi etiam facultate floruerit, ut ex Josepho discimus. Nec alium esse putat quam qui huic ipsi Epistolæ scribendæ affuit, & in inscriptione nominatur. Atque

Disputatur de Auctore libri hujus.

Honor. de Script. Eccl. in Philone.

Hier. l. 1. adv. Pelag. c. 3. & l. de Script. Eccl. in Josepho. Euf. Hist. l. 3. c. 10.

Serar. Præloq. 2. in Mach. & in c. 1. & 2. Lz.

2. Mach. 2. 14.

Joseph. Antiq. l. 17. c. 19. & de bell. Jud. l. 1. c. 3.

hujus demum ſententiæ auctorem laudat Rupertum. Ego contra hoc loco quem deſignat in ſecundo capite, minime adſcribi puto Judæ iſti Machabaici ſecundi lucubrationem. Judam ait res per bellorum motus diſſipatas recollegiſſe; quod de Bibliotheca accipiendum oſtendit antecedens comma. At aliud eſt colligere libros, aliud ſcribere. Præterea demus Judam libros ſcripſiſſe, non ideo Machabaicum hunc ſcripſerit. Nego etiam Judam Eſſæum hunc fuiſſe, qui etſi ſumma inter ſuos dignitate ac futurorum præcognitione, non ideo ſcribendi quoque facultate præſtiterit. Nego denique eumdem eſſe Judam illum, quem Machabæum eſſe veriſimile eſt, ac qui in Epiſtolæ lemmate ponitur. Hanc ergo opinionem tam infirmis nixam radicibus corruere neceſſe eſt. Verum cum longe operoſius ſit reperire verum, quam falſum refellere; quis non fuerit hujus ſcriptionis Auctor oſtendiſſe contenti, quis fuerit tandem, eruditioribus aut felicioribus inveſtigandum relinquemus.

Probatur Machabaici ſecundi γνησιότης & antiquitas.

III. Nunc quod inſtat agendum, & ſua γνησιότης ac antiquitas Libro huic inter Codices ſacros poſtremo aſſerenda eſt. Opem ad id nobis præſtat Epiſtola ad Ebræos, cujus hæc verba; *Alii autem diſtenti ſunt, non ſuſcipientes redemtionem, ut meliorem invenirent reſurrectionem*, Theodoretus aliique eruditi viri complures, ex Eleazari & ſeptem fratrum hiſtoria, ſexto & ſeptimo capitibus ſcripta, petita cenſuere. Nam quod habet ſcriptor Machabaicus: ἀυθαιρέτως ἐπὶ τὸ τύμπανον πρόεισι *Sponte ad tympani ſupplicium præibat*, ſic reddidit Paulus: ἄλλοι δὲ ἐτυμπανίσθησαν. *Alii Tympani ſupplicio ſunt affecti.* Huc quoque inſtructus ad egregiam ejusdem caſus narrationem conſcribendam videtur Joſephus acceſſiſſe; vel quisquis auctor eſt libelli περὶ αὐτοκράτορος λογισμοῦ, *(de imperio rationis)* ſcriptor certe antiquus. Apertisme vero meminit Clemens Alexandrinus τοῦ συντάξαντος τὴν τῶν μακκαβαικῶν ἐπιτομήν. *Ejus qui compoſuit Machabaicorum epitomen.* Apertius etiam Origenes Machabaicum utrumque poſt Librorum ſacrorum recenſionem commemorat, grandemque ex ſecundo hoc laciniam ſuis in Exodum Exegeticis aſſuit, atque alibi ſæpe ejus teſtimonio ſententias ſuas confirmat. Ejus quoque ſuffragio crebro ſe tuetur Cyprianus. His ſubjungere Zenonem Veronenſem, Ambroſium, aliorumque deinceps agmina tota, ſed acquieſcamus in Canonibus Apoſtolorum, apocryphis, ut voles, antiquis certe, qui Machabaicos tres agnoſcunt; & in Thalmudicis ſcriptoribus, a quibus ſeptem fratrum hiſtoria celebratur.

Ebr. xi, 35.

2. Mach. 6. 19.

Clem. Al. Strom. 5.

Can. Ap. 76

De Comparatione Teſtimoniorum, quæ ad Librorum Sacrorum probandam γνησιότητα & antiquitatem tota hac propoſitione ex his depromuntur.

I. *Refelluntur argumenta Adverſariorum. Primum argumentum.* II. *Secundum argumentum.*

Refelluntur argumenta Adverſariorum. Primum argumentum.

I. NUnc antequam tollamus manum ex hac tabula, occurrendum eſt expoſtulationi cuidam, ſupra a nobis leviter jam delibatæ, hominum pertinaciam, quos tamen ab his diſputationibus operis initio arcebamus. Queri enim poſſunt intutam eſſe & malefidam viam, quam ad ſacrorum voluminum γνησιότητα & antiquitatem demonſtrandam ſumus ingreſſi. Nam cum ad id recentiorum Scriptorum teſtimonia protulerimus, tanquam depromta ex eorum libris, quos antiquiores probare volebamus, id nobis ut probatum ſumſiſſe, quod in quæſtione poſitum erat; tam fieri quippe potuiſſe, ut quos antiquiores credidimus, ii e contrario teſtimonia a nobis prolata excerpſerint ex iis, quos finximus recentiores; vel utrosque fortaſſe eadem excerpſiſſe teſtimonia ex priſcis aliquibus Scriptoribus, quorum lucubrationes diuturnitate temporis conſumtæ ſint. Huic quærelæ primum obnoxios non eſſe ſcriptores ajo, quorum nomina ac ſcripta in aliis memorantur. Exempli cauſſa, quod Jeremianæ Prophetiæ nominatim meminerit Daniel, jure poſſum colligere vetuſtiorem Daniele fuiſſe Prophetiam Jeremiæ. Atqui complures e Scriptionibus ſacris in hac claſſe ponendæ ſunt. Ajo præterea, etiamſi id ita eſſe concedamus, ut volunt Adverſarii, vix nobis inde deperire quicquam, vix illos quicquam inde lucrari: nam dum antiquitatem detrahunt uni, alteri adſtruunt: utrumlibet enim priorem ponant, hujus certe probata fuerit antiquitas. Velut cum dixit Origenes in Epiſtola ad Africanum, totam pericopen ex Iſaia Michæam tranſtuliſſe; ſi ex Michæa translatum id potius

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potius dicere audeant Adverſarii, hoc ipſo Michææ Prophetiam Iſaiæ Prophetia antiquiorem cogentur agnoſcere. Atque ita Michææ antiquitatem & γνησιότητα ſatis comprobatam habebimus. Sin & Iſaiam & Michæam ex vetuſtiore aliquo Propheta hæc hauſiſſe contendant, utris potius habenda fides eſt, an his nullo argumento, ſola pertinacia pugnantibus, neque ullum commentitiæ quam afferunt originis propheticarum ſententiarum indicium, notamve dantibus; an nobis res liquidas clariſſimaque teſtimonia proponentibus? Arbitretur prudens & æquus Lector, & ſententiam ferat. Deinde ſi id quod volunt obtinent Adverſarii, & quas ſcriptiones antiquiores poſuimus, recentiores eſſe fateamur iis quas diximus poſteriores, tum illidentur Chronologiæ & Hiſtoriæ ſcopulis, quæ has rerum & temporum perturbationes vindicabunt. Ad hæc recordari debemus Librorum fere omnium Veteris Teſtamenti γνησιότητα generatim nos probaſſe initio Propoſitionis hujus, iis argumentis, quæ nullis Adverſariorum reſponſionibus eludi queant. Totam itaque volumus rationum quas adhibuimus molem ſpectari, quæ eſt hujusmodi, ut cavillationes omnes facile contemnat.

Ib. 22. & ſeqq. Mich. 4, 1. & ſeqq.

Secundum argumentum.

II. Objici poteſt præterea Libros ſacros a Spiritu ſancto Prophetis eſſe dictatos, & verba Prophetarum verba eſſe Spiritus ſancti, non ex aliorum depromta libris, ſed ab eodem profecta Spiritu, qui a diverſis Prophetis res easdem denuntiari hominibus voluerit; ac ideirco temere nos facere, qui vetuſtiorum Prophetarum teſtimonia a novitiis uſurpata ſtatuamus. Jampridem hoc ipſum apud Origenem jactavit Africanus, velut arbitratus Prophetarum, Spiritus ſancti nuntiorum ac præconum; dignitati parum convenire, alienis dictis & ſententiis uti. Quam perverſam ei opinionem eximit Origenes, teſtimoniis ipſis Prophetarum in medium prolatis, quæ palam extant in antiquioribus: ac imprimis celebri illo, quod Michæas ex Iſaiæ ſecundo capite in quartum ſuum tranſtulit. Fateor equidem vaticinia Prophetarum Dei oraculo eſſe edita; at Spiritum ſanctum ajo afflatus ſuos ad ingenium Prophetarum & hominum mores temperaſſe: *Diviſiones gratiarum ſunt, idem autem Spiritus*, inquit Paulus; *& diviſiones miniſtrationum ſunt, idem autem Dominus; & diviſiones operationum ſunt, idem vero Deus qui operatur omnia in omnibus.* Optime Maimonides in eximio opere More Nevochim: *Scito unumquemque Prophetam peculiare quid habere; & ea lingua, eaque loquendi ratione, quæ ipſi eſt familiaris & conſueta, impelli a Prophetia ſua ad loquendum ei qui intelligit ipſum.* Iſaiam & Amoſum idem afflavit Spiritus; diſertus tamen eſt Iſaias, rudis & inconcinnus Amoſus: quemadmodum flatus uno ore emiſſus pro calamorum varietate varios ſonos edit e fiſtula. Alioquin unus eſſet Scriptorum omnium ſacrorum character, ſtilus unus, eadem oratio; quam tamen diverſam eſſe obſervamus. Ergo afflatus ac inſpiratæ ipſæ res, Spiritus ſancti ſunt; ſermo ac verba, ſunt Prophetarum, ſic tamen inſpirante & incitante Spiritu ſancto loquentium: quæ verba proinde ab aliis ſumere, & in proprios uſus convertere potuerunt. Atque ea non a Scriptoribus ſolum ſacris, ſed & ab Ethnicis nonnumquam mutuati ſunt; uti fecit Paulus, cum Arati, & Epimenidis ſententias ac verba protulit. Verba hæc fuiſſe Spiritus ſancti, nemo dixerit: ut a Paulo autem citarentur, Spiritus ſancti inſtinctu factum eſt. At vetuſtiorum Auctorum ſacrorum verba a recentioribus Auctoribus ſacris recitata, & ut primum ederentur a vetuſtioribus, & ut deinde a recentioribus citarentur, Spiritus ſanctus auctoritate & impulſu ſuo perfecit: fuerunt nihilominus Prophetarum verba, ſed movente & inſtigante Spiritu ſancto prolata.

Afr. in Ep. ad Origen. Orig. Epiſt. ad Afric.

Iſa. 2, 3. 4. Mich. 4, 1. & ſeqq.

2. Cor. 12, 4. & ſeqq.

More nev. Part. 2. c. 29

Act. 17, 28. Tit. 1, 12.

DE CANONE LIBRORUM SACRORUM.

I. *Diſputatur de Auctore & ætate Canonis Librorum ſacrorum. Variæ opiniones proponuntur.* II. *Unicus ante Chriſtum editus fuiſſe videtur Canon, ab Eſdra compoſitus, & Synagoga magna auctoritate comprobatus.* III. *Diſputatur de Synagoga magna.* IV. *Probatur noſtra ſententia veterum Scriptorum auctoritate;* V. *deinde argumentis.* VI. *Diſputatur utrum inſcriptiones libris Prophetarum præfixæ, a Synagoga magna, an a Prophetis ipſis additæ ſint.* VII. *Nehemias & Judas Machabæus Canonem recognoverunt & confirmarunt, novum*

vum vero Ecclesia Christi edidit. VIII. *Disputatur de Arca in qua reconditi fuisse feruntur Libri Canonici.* IX. *Refelluntur argumenta Adversariorum. Primum argumentum.* X. *Secundum argumentum.* XI. *Tertium argumentum.* XII. *Quartum argumentum.* XIII. *Quintum argumentum.*

Disputatur de Auctore & ætate Canonis Librorum sacrorum. Varia opiniones proponuntur.

I. SUperiores omnes, quibus Librorum sacrorum γνησιότητα probare conati sumus, disputationes, una de eorumdem Canone disputatione continentur. Canonem dico, Librorum sacrorum collectionem ac catalogum, legitimo Synagogæ, vel Ecclesiæ consensu determinatum ac comprobatum. Caussa nominis hæc est. Canon regulam primario significat; deinde ea etiam quæ accedunt ad formam regulæ, ut virgulas, palos, pilas, columnas; tum etiam tabellas, ligna nempe levia & oblonga. Et quoniam tabellis hujusmodi ea inscribebantur, quæ ad omnium notitiam venire debebant, propterea que publice erant proponenda, Canonis nomen ad res Canoni inscriptas transiit. Hinc Canones Mathematici, & Chronici, Chronologis & Mathematicis propositi: hinc & decreta Conciliorum Canonum nomine affecta sunt: item indices & catalogi corporatorum ejusdem societatis tabellis inscripti & palam propositi sodalibus, ut sibi inter se cogniti sint; inde nomen Canonicorum: indices quoque omnes, quos vulgo legi & cognosci interest, velut nominum Sanctorum, quorum commemoratio fieri debebat in Ecclesiis. Jam liquet ex his ratio nominis hujus sacrorum Librorum indici tributi: quod nempe tabellæ inscriptus, & Ecclesiæ palam sit propositus. Qui aliam quærunt vocabuli originem, abutuntur operam. Quod si Canonem hunc Esdræ temporibus conditum fuisse demonstravero, libros omnes in eum collatos Esdra vetustiores esse necesse est, quod ad præsens institutum est satis. Plurimum ergo refert hujus Canonis ætatem scrutari, quod pro rei momento ac dignitate satis accurate a nemine factum adhuc reperio. De Canone enim differunt omnes, hosque vel illos libros κανονιζομένους *(in Canonem receptos)* vel ἀκανονίστους *(in Canonem non receptos)* fuisse affirmant, huncque vel illum Canonis conditorem fuisse ajunt; qui vero legitimis id argumentationibus probaverit, quod equidem sciam, nemo homo est. Nos huic quæstioni, cum utili per se, tum ad propositum opus valde opportunæ paucis satisfaciemus. Ac non una primum de eo sententia est. Plures quidem Canonis auctorem Esdram agnoscunt, eum qui Librorum sacrorum instaurator & reparator habitus est. Synodo magnæ adscribit Genebrardus, quam Quintam appellat, cui- Genebr. Chronol.
que Esdram interfuisse ait, at præter Esdrinum hunc Canonem, alios inducit duos, alterum ab Hierosolymitana Synodo Sexta conflatum, quam de sacris Codicibus ad Ptolemæum Philadelphum mittendis, & Septuaginta Interpretibus Græce eos reddituris coactam fuisse vult: in eum autem Canonem conjectos esse docet Libros sacros, qui post Quintam Synodum prodierant, puta Tobiæ ac Judith; Ecclesiasticum item & Sapientiam, quos per utriusque Synodi intervallum editos censet. Tertium demum Canonem existimat fuisse conditum in Septima Synodo, quam coiisse arbitratur ad probandos Pharisæos, quorum duces Sammai & Hillel; damnandos vero Sadoc & Barjethos, Sadducæorum antesignanos. Hujus porro Synodi decreto scribit fuisse confirmatam librorum Tobiæ & Judith, aliorumque auctoritatem, qui in antecedente Synodo fuerant cooptati in Canonem, in eumque tum primum adscriptos libros Machabæorum. Serarius, aliique literati viri geminum tantum Canonem admittunt priorem Esdrinum, in Synodo magna confectum; recentiorem alterum, in quem dedicati fuerint Libri reliqui, quos prior non continebat. Disputator vero Theologo-Po- Tract. Th.
liticus pro more suo παραδοξογῶν (*paradoxa* c. 10.
pronuntians) nullum sacrorum Librorum Canonem ante Machabæorum tempora concinnatum fuisse asseverat; cum ejus, qui Esdræ tribuitur, libri aliquot Machabaico ævo haudquaquam vetustiores sint.

Unicus ante Christum editus fuisse videtur Canon, ab Esdra compositus, & Synagoga magnæ auctoritate comprobatus.

II. His diligenter pensitatis sententiis, verisimillimum mihi visum est unicum ante Christum editum fuisse Canonem, ab ea nempe Synagoga, quæ Magna appellata est; cum in libris colligendis, digerendis, & adornandis primas partes ageret Esdras, vir patriæ antiquitatis, Ebraicorum rituum, sacrarumque literarum longe peritissimus: γραμματεὺς, 1. Esdr. 7, 6. 11. 12.

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γραμματεὺς, νόμων νόμων ἱερῶν διδάσκαλος ἐπιφανὴς. *Scriba, & legum ſacrarum inſignis magiſter*, ut eum appellat Euſebius in Chronico; &, ut Esdræ ipſius verbis utar, *Scriba velox in lege Moyſi. Scriba eruditus in ſermonibus & præceptis Domini, & ceremoniis ejus in Iſrael*: & ut in Epiſtola compellatur ab Artaxerxe: *Scriba legis Dei cœli doctiſſimus.* Cum itaque doctrina, & priſcorum Codicum uſu ac tractatione æqualibus ſuis antecelleret, dubium non eſt quin Librorum ſacrorum conquirendorum, excutiendorum, ac dijudicandorum provinciam ei demandaverit Synagoga Magna Judæorum; ſed ita tamen ut ipſe de rebus a ſe mature expenſis ad illam referret, quæ eas demum ſupremo arbitrio determinaret ac componeret.

Diſputatur de Synagoga Magna.

III. Sciendum quippe eſt captivitate Babylonica ſolutos Judæos, & patriis laribus redonatos, cum de cultu Dei inſtaurando, & divinis ac humanis legibus reſtituendis cogitarent, viros gentis ſuæ ſapientia & eruditione florentiſſimos diverſis temporibus iis negotiis adminiſtrandis præfeciſſe; Zorobabelem in his, Mardochæum, Joſuam Joſedeciden; Aggæum quoque, Zachariam, & Malachiam. Prophetas iſtos ex hac ſerie expungunt alii, qui hunc cœtum, ut dixi, Sapientibus, non Prophetis, conſtitiſſe volunt. Unde & Danieli dignitatem Prophetæ detrahunt, ut eum inter Synagogæ Magnæ confeſſores collocent. Certe eum, & Ananiam, & Azariam, & Miſaelem ſuperioribus adjungit Maimonides in Jad Chazacah, ſed contradicente Abrabaniele: & de Daniele quidem falſum eſſe ſupra nos oſtendimus. Vocabantur illi ראשי הגולה. *Principes captivitatis*, & numero fuiſſe dicuntur centum ac viginti. Duodecim tantum ponit, ac nominatim etiam recenſet Abrabaniel in Præfatione ad מגלת אבות. An ex 12 factum 120, an ex 120 factum 12? proclivi ſane lapſu in numeris noſtratibus, unde error fortaſſe ad Rabbinos propagatus eſt. Cur autem Synagoga Magna כנסת גדולה dicatur a Judæis, diſcimus ex Tractatu Megillah, capite tertio, in Gemara; nempe quod majeſtatem in priſtinum ſtatum reſtituerit, non addito tantum ad reliquos Dei titulos titulo גדול, in oratione quadam, ut ibidem habet Gemara; ſed etiam quod totam Scripturam ſacram curis ſuis reparaverit. Ejus initia ad Darium Hyſtaſpiden probabiliter Rabbini referunt, cum nondum Babylone rediiſſet Esdras, ut quo tempore reficiebatur Templum, ejus quoque concelebrandi leges renovarentur. In eumdem porro cœtum alii ſubinde ingenio prædiți ac virtute ſunt cooptati: velut Esdras, poſtquam Babylone reverſus eſt. Quamobrem aliis porro, aliisque aſcitis, & in decedentium locum junioribus ſuffectis, diuturna fuit hæc Synagoga, & per multos annos perſeveravit. Nam & ex ea fuit Nehemias, qui ad Darii usque Codomanni & Alexandri tempora vitam prorogavit, & Simon cognomento Juſtus, qui Seleuci Nicanoris ævo ſummum Pontificatum tenuit, quemque poſtremum ex hoc conſeſſu ſuperfuiſſe narratur in Miſna Thalmudica. At hanc ſententiam plerique nobis præiverunt Rabbini; aliis licet diſſentientibus, quibus placet, non poſt multas ætates, & continuatam plurimorum hominum ſeriem, ſed intra unius tantum ævi anguſtias Synagogam Magnam defloruiſſe. Quamquam eam proprie Synagogam Magnam dicendam eſſe fatemur, quæ circiter Artaxerxis Longimani tempora viguit.

Probatur noſtra ſententia veterum Scriptorum auctoritate.

IV. Eam autem quam propoſui opinionem locupletibus primum auctoribus tueor. Conſtans eſt enim omnium fere conſenſio, crematos in Hieroſolymitano excidio, & in deportatione Babylonica amiſſos, aut neglectos Codices ſacros Esdram Artaxerxis Longimani ævo recuperata libertate reparaſſe. Etſi de modo, quo res acta eſt, non ſatis convenit; cum alii numine afflatum, ſacrum id quod ſupereſt opus dictaſſe velint; prioribus libris penitus abolitis. Ita ſenſit Auctor libri quarti Esdræ, qui decimo quarto capite commentitiam rei geſtæ hiſtoriam explicavit. Futilem hunc Scriptorem ſecutus eſt Clemens Alexandrinus Stromatum primo. Secutus eſt eum quoque Theodoretus Præfatione in Pſalmos. Apertiſſime vero omnium Baſilius in Epiſtola ad Chilonem. Et in eamdem ſententiam viri quidam docti recentiores abierunt. Propius accedit ad verum Irenæus, cum ait corruptas Scripturas Esdram reſtituiſſe. Paria habent Tertullianus & Hieronymus. Clariſſime vero Chryſoſtomus Esdram Deo inſtinctum Scripturæ ſacræ reliquias digeſſiſſe, & in unum corpus compoſuiſſe ſignificavit. Accuratius etiam

Iren. l. 3. c. 25. Tertull. de habit. mul. c. 3. Hier. adv. Helv. c. 3. Chryſoſt. Hom. 8. in Ep. ad Ebr.

Auctor Synopſeos, quæ Athanaſio tribuitur, ſacros Codices per Captivitatis diuturnitatem, & populi incuriam amiſſos Esdram ait penes ſe ſervaſſe, & ſuo demum tempore protuliſſe, ac publici juris feciſſe. Profecto Moſaica Lege in Exilio Ebræos non caruiſſe inde patet, quod Esdras ſe *Scribam velocem in lege Moyſi* appellat: patet & ex capite nono Danielis, ubi Moſis liber tanquam ſuperſtes, & vulgo cognitus, ac verſari ſolitus, teſtis citatur. Nam quis credat tantam eſſe potuiſſe cladem ac vaſtitatem, ut ne apud privatos quidem homines ulla ſervata ſint Codicum ſacrorum exemplaria? non apud Ezechielem, vel Mardochæum? nec apud ipſum quidem Jeremiam, quem Nabuchodonoſoris juſſu Nabuzardan militiæ magiſter ab omni injuria tutum præſtitit? Certum eſt igitur Esdram Libros ſacros diſſipatos collegiſſe, & inſtauraſſe. Utcunque vero egregius fuerit iſte labor, fructu tamen caruiſſet, niſi acceſſiſſet publica Synagogæ auctoritas, quæ recognoviſſet opus, & expenſum comprobaſſet, ejusque uſum populo conceſſiſſet. Quapropter non quaſi Esdræ, ſed quaſi Synagogæ ipſius opus ab Elia Levita, aliisque Rabbinis habitum eſt. Hinc Thalmudiſtæ capite primo Babæ bathræ, vaticinia Ezechielis, librum Duodecim Prophetarum, Danielis, & Eſtheris libros, a viris Synagogæ Magnæ ſcriptos eſſe definiunt; quos ab aliis ſcriptos, ab Esdra collectos ſuffragio ſuo Synagoga Magna firmavit. Memorabile habetur apud Joſephum, libro primo contra Apionem, teſtimonium, quod omnino conſuli velim. Gentilium enim ſuorum morem hunc eſſe ait, ut ſi quæ ingruant bella, pace demum compoſita veteres Scripturæ a ſuperſtitibus Sacerdotibus recognoſcantur, relegantur, ac renoventur; nec unicuique de rebus ſacris ſcripta in vulgus edere fas eſſe, ſed Prophetis ſolum, qui Dei inſtinctu, & præterita, & præſentia ſciunt: hinc duo ſolum ac viginti ſacra Volumina, & ea ſibi usquequaque conſentanea gentem ſuam uſurpare, veterem omnem anteacti temporis memoriam complexa; a Moſis uſque temporibus, ad Artaxerxis Longimani ætatem ſcripta; ab hac vero ætate ſingula fuiſſe relata in literas, ſed eamdem quam ſuperiora fidem minime eſſe conſecuta. Ex his liquet poſt Babylonica bella ex more Judæorum inſtaurari debuiſſe Codices ſacros, idque Sacerdotum ſuperſtitum opera, qualis fuit Esdras; horum vero Librorum collectionem in Artaxerxe Longimano deſiiſſe: quod ſane fieri non potuit, niſi per Canonem publica auctoritate conditum; quo qui non continerentur, pari exiſtimatione carerent.

1.Esdr. 7,6.

Dan.9,11.13.

V. Nunc ſi argumentis pugnare libet, primum ſubminiſtrat Septuaginta Senum interpretatio, quam cum Ptolemæi Philadelphi cura elaboratam eſſe conſentiant omnes, ante hæc tempora collectos eſſe Libros ſacros, conflatumque jam eorum Canonem oportuit. Convulſam enim & obtritam reor eam ſententiam, quæ Moſaicum duntaxat volumen a Septuaginta Interpretibus converſum fuiſſe fingit. Ab Iſraelitarum autem liberatione ad Philadelphum, nulla ejus condendi magis opportuna ac neceſſaria apparet occaſio, quam poſt reſarta ac recollecta ſacra volumina; nullus operis hujus Auctor magis idoneus, quam Esdras. Quadrageſimo præterea ac nono Eccleſiaſtici capite locum deprehendo, a nemine, opinor, adhuc obſervatum, unde vetuſtas Canonis præclare intelligitur. Nam cum ſanctos plerosque viros Sirachides laudare inſtituiſſet, in iisque Scriptores ſacros fere omnes; poſtquam de Iſaia, Jeremia, ac Ezechiele diſſeruit, tum ſervato Canonis Judaici ordine, qui tribus his Prophetis Minores Duodecim ſubjungit, hæc addit: *Et Duodecim Prophetarum oſſa pullulent de loco ſuo: nam corroboraverunt Jacob & redemerunt ſe in fide virtutis.* Quibus ſtatim ſubjicit Zorobabelem, & Jeſum Joſedeciden, principes Synagogæ Magnæ: non obſcure ſignificans poſt Duodecim Prophetas Synagogam Magnam extitiſſe. Itaque in unum librum jam compacta erant hoc tempore Duodecim Prophetarum vaticinia. Librum hunc haud dubie ſignificat Stephanus, cum hæc Amoſi verba recitans: *Numquid victimas & hoſtias obtuliſtis mihi annis quadraginta in deſerto, domus Iſrael? Et ſuſcepiſtis tabernaculum Moloch, & ſidus Dei veſtri Rempham, figuras quas feciſtis, adorare eas?* ſcripta eſſe diceret in libro Prophetarum. Atqui collectio hæc Duodecim Prophetarum, & in unum corpus conjunctio, nonniſi in ſacrorum Voluminum redintegratione facta credi poteſt; cum nonnulli e Prophetis illis Duodecim exiguo

Deinde argumentis.

Eccl.49,12.

Act.7,42.43 Amos 5,25. 26.

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guo annorum intervallo Esdræ reditum præcesserint; fortasse & vitam ad id usque tempus produxerint. Profecto antequam Scripturæ totius sacræ conderetur Canon, singulorum Librorum partes componi simul, & in unum corpus conflari, ac velut suo sibi Canone determinari oportuit. Psalmorum numerum definiri, & in unum colligi volumen necesse fuit, priusquam in generalem Canonem conjicerentur. Factum id ab Esdra docent Auctor Synopseos & Hilarius, atque ita vulgo credi: nos ab Esdra & Synagoga Magna factum diximus supra. Idem de libro Duodecim Prophetarum dictum velim. Inde est quod in Baba bathra docent Thalmudistæ, & post illos Abrabaniel, viros Magnæ Synagogæ Duodecim Prophetarum libros in unum volumen compegisse. Porro Sirachiden Ptolemæi Epiphanis æqualem fuisse probavimus; unde efficitur vetustiorem hac ætate Canonem fuisse. Atque inde idem ac superiori argumentatione colligimus, nullum videri aptius ejus conficiendi tempus, quam post recompositos Codices sanctos; neque ulli probabilius ejus confectionem adscribi posse, quam Esdræ. Ad hæc cum Rabbinorum vulgatissima opinio sit, Scripturam sacram, quæ nullis sectionibus, interpunctionibus nullis ad illam diem distincta erat, sed veluti unico comprehensa versu tota simul cohærebat, a Synagoga Magna, cujus Esdram fuisse scribam ajunt, in פרשיות, & in סדרים, & in פסוקים, aliasque partes esse divisam; eamdem quoque a Scribis, eorumque principe Esdra octodecim locis emendatam, quos Masorethæ numerant, & תקון סופרים, *ordinationem Scribarum*, & תקון עזרא, *ordinationem Esdræ* appellant; cum priscos etiam Ebraicæ linguæ characteres hoc tempore Esdra auctore Assyriis mutatos esse Thalmudistæ affirment in Tractatu Sanhedrin, doctique omnes assentiant; quæ sine Synagogæ auctoritate & consilio fieri haudquaquam potuisse manifestum est: quis credat tantum operæ ac studii in Scripturæ sacræ characteribus mutandis, sectionibus determinandis, notandis lectionibus, distinguendis versibus posuisse Synagogam Magnam, ejusque velut mentem Esdram; totos vero Libros ipsos neglexisse, deque eorum numero definiendo ac sanciendo minime cogitasse? Hæc argumenta & testimonia si æquis animis expendissent nuperi quidam Scriptores, saniora utique & modestiora de Libris sacris, deque nostra sententia protulissent. Nam argumenta nostra quod attinet, nullum attigerunt fere, nedum confutarunt. Rabbinorum spernunt suffragia, utpote inepta: quasi non extent apud Rabbinos pulcra Judaicæ antiquitatis vestigia, quæ viri docti & cordati agnoscere sciunt, & ad Librorum sanctorum explicationem utiliter conferre. Patrum auctoritatem floccifaciunt, quasi non vel propter ætatem, in majori versati sint literarum sacrarum luce, plurimisque usi sint Libris, quos temporis vetustas abolevit. Scripsi auctorem Synopseos Athanasio tribui solitæ, de sacrorum Codicum restitutione per Esdram facta accuratius esse locutum, quam Chrysostomum. Quippe Chrysostomus tradidit Esdram Deo instinctum Scripturæ sacræ reliquias in unum corpus composuisse: Auctor vero Synopseos, non rem solum, sed rei etiam modum explicavit, cum diceret Libros sacros per captivitatis diuturnitatem a populo neglectos & vulgo deperditos Esdram penes se servasse, & demum reparasse. Annon accuratiora hæc sunt, & enucleatius exposita, quam quæ protulit Chrysostomus? Atqui, inquiunt, incerta ea sunt. Esto: annon aliud est accurate scribere, aliud certo atq; vere? Instant deinde, nosque contraria huic sententiæ & repugnantia subjecisse queruntur, cum diximus viros quosdam pios & eruditos Codicum sacrorum exemplaria apud se servasse: quippe si deperdita fuerunt, nusquam servata fuisse. Demus sententiam hanc priori adversari: annon nobis Auctori Synopseos contradicere jus fasque est? Cum sententiam ejus affero primum; huic deinde subjicio meam, jure meo mihi uti videor. Quid si vero consentit utraque sententia, & Auctoris Synopseos, & nostra, neque repugnat ullo modo, quis supererit cavillis locus? Ajo enimvero plane nobis cum hoc Auctore convenire. Is quippe affirmat Codices sacros per populi incuriam fuisse amissos, ab Esdra servatos & reparatos: quod nos itidem asseveramus. Nam stantibus Hierosolymis hi Codices ad sacros usus publica auctoritate observabantur in adytis; urbe deinde excisa, populo deportato, & Codicibus crematis, nulla jam supererat publica eorum custodia,

Hilar. Prol. in Psalm.

Abrab. Præf. in Isa.

Tract. Sanhedrin. c. 2.

qui nec ipſi ſupererant, nulli cuſtodes publica auctoritate appoſiti. At nihil illud ad Esdram, aliosque privatos homines; quorum plerosque exemplaria Librorum ſacrorum, vel omnium, vel aliquorum, pro pietate ſua & ſtudio apud ſe habuiſſe nemo ſanus dubitare poteſt. Cum autem Babylone reduces, ea recognoſcere & recolligere neceſſe haberent, pro more gentis, quem morem clariſſimis verbis tradidit Joſephus; cui negotium hoc datum dicemus potius, quam ei qui Legis divinæ, rerumque ſacrarum peritiſſimus habebatur: qui tam ſolidis rationibus contradicere amant, videant unde ſibi major gloria ſperanda ſit, vel ex modeſta & ſalubri veritatis agnitione, vel ex immoderata ſanctiſſimarum rerum tractatione & contemtu.

Diſputatur utrum inſcriptiones libris Prophetarum præfixæ, a Synagoga magna, an a Prophetis ipſis additæ ſint. Grot. in Amos 1, 1.

VI. Jam ſi id obtinemus, quod a nobis propoſitum eſt, nec ſine pertinacia negari poteſt, jam liquet non alium quærendum eſſe auctorem, quam Esdram & Synagogam Magnam, additamentorum quorumdam, quæ ad Librorum ſacrorum connexionem, vel illuſtrationem huc & illuc ſparſa ſunt. Cujusmodi ſunt, quæ de Moſis morte ad calcem Pentateuchi addita legimus. Aliam præterea operam in Codicibus ſacris exornandis ab hac Synagoga collocatam fuiſſe ratus eſt Grotius, ad inſcriptiones nimirum ac lemmata libris Prophetarum præfigenda: quod ex titulo libri Amos apparere exiſtimat, qui talis eſt: *Verba Amos, qui fuit in paſtoribus de Thecue, quæ vidit ſuper Iſrael in diebus Oſiæ regis Juda, & in diebus Jerobeam filii Joas regis Iſrael, ante duos annos terræ motus.* Ego vero & inſcriptiones a Prophetis ipſis arbitror fuiſſe appoſitas, neque video quid ex hoc titulo pro contraria parte effici poſſit. Nam poſt terræ motum ſcribere hoc potuit Amos ipſe, & vaticinii tempus ex hoc caſu denotare; vel quod potius reor, imminentem terræ motum, pro ſua vaticinandi facultate prævidere & prædicere potuit; quod & his capitis tertii verbis factum ab eo quidam Interpretes cenſent:

Amos 3, 15. *Et percutiam domum hyemalem cum domo æſtiva: & peribunt domus eburneæ, & diſſipabuntur ædes multæ, dicit Dominus.* Huc adde in ipſo vaticiniorum contextu ejusmodi inſcriptiones occurrere, velut apud Zachariam, verſu ſeptimo primi capitis: *In die vigeſima quarta undecimi menſis Sabath, in anno ſecundo Darii, factum eſt verbum Domini ad Zachariam, filium Barachiæ, filii Addo, Prophetam, dicens:* item initio ſeptimi capitis. Plurima hujusmodi reperies in breviſſimo Aggæi vaticinio, plurima & in illo Jeremiæ; nonnulla etiam in Iſaia, Ezechiele & Daniele. Ea profecto quin ab ipſis Auctoribus profecta ſint, minime dubitandum eſt. Id ſi evicero, quod negari non poteſt, jam una quoque evicero vaticiniis ipſis præfixas inſcriptiones illarum conſimiles, & prorſus germanas, eorumdem quoque auctorum eſſe; cum credibile non ſit hos Auctores ſcriptionum ſuarum particulas his notis præmuniendas duxiſſe, tota vera opera ἀνεπιγράφα καὶ ἀνεπίσκεπτα *(titulo & initio carentia)* emittenda cenſuiſſe.

VII. Cæterum operam Esdræ circa ſancta Volumina, ac diligentiam imitatus Nehemias priſcos ſacrarum ſcriptionum Codices conquiſivit, magnam collegit antiquitatis memoriam, rerum a ſe, fortaſſe & ab aliis, geſtarum commentarios ipſe ſcripſit. Hæc ſequuntur ex iſto ſecundi Machabæi dicto: *Inferebantur autem in deſcriptionibus & commentariis Nehemiæ hæc eadem; & ut conſtruens Bibliothecam congregavit de regionibus libros, & Prophetarum, & David, & epiſtolas Regum, & de donariis.* Quibus verbis Bibliothecam tantum a Nehemia adornatam qui putant ſignificari, non Librorum ſacrorum collectionem & recognitionem, legitimum loci ſenſum ex ſequentibus intelligant: *Similiter autem & Judas ea quæ deciderant per bellum quod nobis acciderat, congregavit omnia, & ſunt apud nos.* Judam ait ſimilia eorum feciſſe, quæ fecerat Nehemias. Judaicæ autem gentis ea eſt conſuetudo, teſte Joſepho, ut poſt bella Libri ſacri recognoſcantur & inſtaurentur, idque præſtitit Judas. Idem ergo factum fuerat a Nehemia. Quæ ſi ita ſunt, ut certe ſunt, Canonem haud dubie recognoverit Nehemias, & ex veterum exemplarium fide confirmaverit; Librumque demum, qui ejus nomine inſcriptus eſt, quemadmodum ſuum Esdras, in ſacrum Canonem retulerit; atque hæc demum ſanxerit auctoritate Magnæ ejusdem Synagogæ, ad quam unam librorum conſecratio pertinebat. Quamobrem exemplari illo aureis literis deſcripto, quod ad Philadelphum Eleazarus Pontifex miſit, Nehemiæ liber continebatur, utpote qui cum reliquis Voluminibus ſacris a Septuaginta Senibus

Nehemias & Judas Machabæus Canonem recognoverunt & confirmaverunt; novum vero Eccleſiæ Chriſti edidit. 2. Mach. 2, 13. 14.

Joſeph. l. 2 cont. Ap.

Senibus interpretatione donatus ſit. Poſt annos centum circiter & viginti, quam fieri id curavit Ptolemæus Philadelphus, Antiochi Epiphanis furiàs paſſis Hieroſolymis, direptisque ac incenſis, ſacrorum Librorum curam ſumſit Judas Machabæus, & qui per bellum interciderant, recollegit, Nehemianam Bibliothecam ſupplevit, deditque operam ne qua ſui parte Canon imminueretur; pro eo ac fieri apud Judæos ſolitum fuiſſe notavi ex Joſepho, ut poſt bella ſanctos Libros Sacerdotes recenſerent. Nam quid aliud ſibi volunt iſta, quæ in Epiſtola Hieroſolymitanorum Judæorum ad Ægyptienſes Helleniſtas nobis exhibet ſecundus Machabaicus; teſtimonio indidem proxime de-promto ſubnexa: *Similiter autem & Judas ea quæ deciderant per bellum quod nobis acciderat, congregavit omnia, & ſunt apud nos. Si ergo deſideratis hæc, mittite qui perferant vobis.* Ipſi quippe Helleniſtæ, ad quos hæc ſcripta ſunt, Hieroſolymitanam Synagogam de rebus divinis conſulebant, ejusque decreta ſequebantur. Quamobrem etſi libros quosdam habebant in pretio, cujusmodi fuerunt illi, qui dicti ſunt ἀπόκρυφοι *(apocryphi)* & ἀνένδικτοι *(in Canonem non relati)* & ἀντιλεγόμενοι *(vocati in Controverſiam)* quosque ab Helleniſtis acceptos Eccleſia Chriſti multo poſt in ſuum Canonem admiſit, nunquam tamen ab ipſis pro Canonicis, & ἐνδιαθήκους *(in Arca repoſitis,)* ac ἔντιμοι *(certæ auctoritatis)* habiti ſunt, cum nec eos Hieroſolymitana Synagoga conſecraſſet, nec id juris ipſi ſibi arrogarent. Profecto ſi in Helleniſtarum Canone habuiſſent locum, eumdem & in Canone vetuſtiorum omnium Chriſtianorum tenuiſſent; quod fuit ſecus: nam prioribus Eccleſiæ ſeculis a multis repudiati ſunt, & inter apocryphos habiti; at eos demum ſuſcepit univerſa Chriſti Eccleſia, & in ſuum Canonem dedicavit. In jura quippe & auctoritatem priſcæ Synagogæ ſucceſſit Eccleſia, deque libris arbitria facere ipſam jus faſque fuit. Itaque ſuum ipſa concinnavit Canonem, & a piis omnibus ſuſcipi juſſit.

Joſeph. l. 1. contr. Ap.

2. Macch. 2, 14.

Diſputatur de Arca, in qua recondidi fuiſſe feruntur Libri Canonici.

VIII. Operæ pretium hic me facturum puto, ſi quæſivero quamobrem Canonici Libri intra Arcam, Apocryphi vero extra Arcam fuiſſe dici ſoleant. Ac veterum ſcripta Auctorum memoria repetenti mihi primus omnium occurrit Epiphanius, qui id affirmaverit in libro de ponderibus & menſuris: librum enim Sapientiæ, & Eccleſiaſticum, quamvis utiles, e Canonicorum albo ſecluſos fuiſſe ait: διὸ, inquit, καὶ ἐν τῇ κιβωτῷ (ארון) οὐκ ἀνετέθησαν, τουτέστιν ἐν τῇ τῆς διαθήκης κιβωτῷ. *Quamobrem & in Aron repoſiti non ſunt, hoc eſt in Arca Fœderis.* Quod dictum ſic expreſſit Johannes Damaſcenus: ἡ δὲ πανάρετος, τουτέστιν ἡ σοφία τοῦ σολομῶντος, καὶ ἡ σοφία τοῦ ἰησοῦ, ἐνάρετοι μὲν καὶ καλαὶ, ἀλλ' οὐκ ἀριθμοῦνται, διὰ τοῦτο ἐν τῇ κιβωτῷ· *At Panaretus, hoc eſt Sapientia Salomonis, & Sapientia Jeſu, egregia quidem virtutis præcepta continent, & pulchræ ſunt, ſed non numerantur, neque in Arca habebantur.* Hinc liquet emendandos eſſe vulgatos Epiphanii Codices, in quibus particula infitialis deſideratur, & hæc ita leguntur, καὶ ἐν τῇ κιβωτῷ ἀνετέθησαν. *Et in Aron repoſiti ſunt.* Unde male colligit Scaliger ἀποκρύφους ideo eſſe dictos Sapientiæ & Eccleſiaſtici libros, quod intra Arcam Veteris Teſtamenti, in Sanctis ſanctorum adytorum reconderentur. Johannis Damaſceni interpres Jodocus Clichthovæus Arcam Fœderis intelligendam cenſet, atque id magno conſenſu recentiores pene omnes arripuerunt. At Judæorum varia & multiplex opinio eſt. Somniarunt quidam duas fuiſſe Arcas, alteram a Moſe, a Beſeleele alteram fabricatam; hanc in Tabernaculo fuiſſe depoſitam, illam pro neceſſitate rerum huc illucque circumlatam; in hac reconditas fuiſſe Tabulas Legis integras repetitæ fabricationis, in illa Tabulas Legis confractas. Sic R. Jehuda ben Elai in Thalmudico libro שקלים, capite ſexto; ſic R. Bechai, & R. Selomoh Jarchi, & R. David Kimchi, ſic & alii. Sententiæ autem hujus patronis quibusdam perſuaſum eſt, in Arca Moſaica præter fragmina Tabularum fuiſſe etiam librum Legis. At Aben Ezra, Gerundenſis, Abrabaniel, & quorum melior ſententia menti, unicam fuiſſe Arcam volunt. Verum de rebus in ea reconditis haudquaquam inter illos convenit: quidam enim ſtatuunt illuc concluſas fuiſſe Legis Tabulas utrasque, & integras, & comminutas, librum Legis, virgam Aaronis, & urnam manna plenam; alii ſolas Tabulas, & fractas, & integras; in capſulam vero ad latus Arcæ librum Legis, Virgam, & Urnam includunt. De Tabulis fractis, Virga, & Urna nunc non quærimus; diſputamus tantum de volumine Legis. Id in Arca ſervatum

mens. c. 4.

Joh. Dam. Orth. fid. l. 4. c. 18.

Scalig. in Euſ.

R. Bech. in Deut. 10, 1. R. Sel. & R. Dav. Kim. in 1. Sam. 4. Aben Ezr. in Deut. 10, 1. Ger. ibid. Abrab. in Prophet. prior.

fuiſſe docet R. Meir in utroque Thalmude, Hieroſolymitano, & Babylonico. Idem habetur in Debarim rabba, & apud Maimoniden. Hos ſequitur Iſaac Abrabaniel, hoc argumento, quod non minoris fuerit dignationis liber Legis ac Tabulæ ipſæ, propterea-que non alio loco fuerit aſſervandus. Hi omnes, ipſeque adeo Epiphanius, unicum opinionis ſuæ præſidium collocant in celebri hoc commate Deuteronomii: *Poſtquam ergo ſcripſit Moſes verba Legis hujus in volumine, atque complevit, præcipit Levitis qui portabant Arcam Fœderis Domini, dicens, Tollite librum iſtum, & ponite eum in latere Arcæ Fœderis Domini Dei veſtri, & ſit tibi contra te in teſtimonium.* Illic latus Arcæ interius notari cenſuerunt, & R. Meir aliquem Arcæ angulum intellexit vacuum a Tabulis relictum, & a volumine Legis occupatum. Verum exterius Arcæ latus deſignari, videntur probare verba ipſa Moſis, מִצַּד תֵּארִין, *a latere Arcæ*, quæ uſurpantur a Sacerdotibus & divinis Philiſtinorum, in primo libro Samuelis, cum vaſa aurea, quæ ſolvebant Deo, apponi jubent *in capſilla, ad latus* Arcæ. Atqui hæc in Arcam ipſam condita fuiſſe nullus ex Interpretibus exiſtimavit. Docent nos præterea Tertius Regum, & Secundus Paralipomenon, non aliud fuiſſe quicquam in Arca Fœderis, quam duas Tabulas lapideas. Ergo Jonathan Paraphraſtes in capſa, ad latus dextrum Arcæ, poſitum fuiſſe credidit Sepher, hoc eſt, volumen Moſaicum, & R. Juda in Babylonici Thalmudis citato loco, idem ſupra tabellam ex Arca foris prominentem locat; & Gemara ad caput primum Babæ bathræ, & ad Thalmudicum librum שקלים, vult Moſem ad latus Arcæ adtexuiſſe capſulam, (סדפקם hoc eſt, γλωσσόκομον) in eamque ſuum volumen incluſiſſe. Locat & extra Arcam Aben Ezra, & David Kimchi, & alii. At opinantur Arabes, Phinees Dei juſſu urnam conflaſſe æneam, reconditisque in ea quinque libris Legis, Tabulis duabus, virga Moſis, & virga Aaronis quæ frondes emiſerat, & pauxillo Manna, plumbo obturaſſe & in ſpeluncam abdidiſſe. Quæ veri ſpeciem non habent ullam. Cum autem librum Legis, ipſa Moſis manu exaratum, ſe in domo Domini reperiſſe ait Helcias; non ſimeto intorſum eruiſſe intelige, quod poſtulat Chryſoſtomus. Videtur enim data opera abſconditus fuiſſe Codex Legis a Sacerdotibus, qui ob reverentiam ſacri Voluminis nefas duxiſſent in locum fœdum & immundum id abjicere. Legitur in Gemara Sanhedrin, ſeptimo capite, factum id Manaſſis temporibus, qui cum Moſaicos libros violare inſtituiſſet, archetypum ipſum Moſis exemplar furori ejus a piis Sacerdotibus eſſe ſubductum. Inter tigna Templi occultum fuiſſe vult Abrabaniel: quod probabilius utique eſt. Quocunque abditum fuiſſe dicas, ſimul cum ipſa capſula qua incluſus erat abditum dicito; nec enim ſacratum pignus aliter haberi decebat. Ego vero in capſa illa latibulum aliquod parari potuiſſe cenſeo, cujusmodi recondendæ pretioſiori ſupellectili & κειμηλίοις fieri videmus. Illic ita deliteſcere potuit ſacer Codex, ut ſpectantium oculos facile effugeret. Inde erutus eſt ab Helcia, cum ad inſtaurandum Dei cultum, ſacra omnia Templi vaſa, Arcamque adeo ipſam, & adtextam Arcæ capſulam diligentius luſtraret. Cum ait ergo Auctor Paralipomenon, tum repertum fuiſſe librum Legis ab Helcia, cum pecunia Templo offerretur, non inde colligendum eſt in eodem loco fuiſſe & Librum & pecuniam, ſed eodem tempore & pecuniam elatam, & Librum repertum. Utut eſt, magnam Interpretum partem in id conſentire videmus, non in Arca ipſa Fœderis, ſed in ſcrinio ad latus Arcæ Moſaicas ſcriptiones latuiſſe. Concedamus tamen intra Arcæ ipſius conceptaculum ſervatas, non idcirco conceſſerimus Epiphanio & reliquos Canonicos libros illuc fuiſſe infartos, quod nullo ſibi perſuaſit argumento: imo vero & falſum eſſe probare facile eſt; nam Arcam Fœderis, cum Hieroſolyma a Babyloniis exſcinderentur, in ſpelunca fuiſſe a Jeremia abſconditam, legitur in ſecundo Machabaico; nec inde erutum iri, *quoad congreget Deus congregationem populi, & propitius fiat.* Canonicorum autem Librorum plerosque poſt illatam Babyloniis cladem ſcriptos, & Canonem ipſum multo poſt editum fuiſſe declaravimus. Qui ergo intra vel extra Arcam eſſe poterant, qui necdum erant? Aliam prioris ſimilem in ſecundo Templo a Judæis dedicatam fuiſſe Rabbini volunt. At ne in eo quidem omnes conſentiunt, cum e Thalmude tradant nonnulli loco Arcæ lapidem tribus digitis prominentem Judæos in terram deſtituiſſe,

Thalmud. Hier. libr. שקלים c. 6. Thalm. Babyl. in Bab. bathr. Maimon. Præf. in Jad. Char. Abrab. in 1. Reg. 8, 9.

Deut. 31, 24. & ſeq.

1. Sam. 6, 8.

3. Reg. 8, 9.

2. Par. 5, 10.

Jonath. in Deut. 31.

Aben Ezr. in Exod. 25. 16.

R. David Kimch. in 1. Reg. 8.

Abulf. Dyn. 2. Hiſt. Or.

4. Reg. 22, 8.

Chryſoſt. in Matth. 2.

Hom. 9. & in 1. Cor. 2. Hom. 7.

2. Par. 34, 14.

2. Mach. 1, 5.

tuisse, eique thuribulum imposuisse. Josephus vero, qui unus nobis est pro millibus, conceptis verbis pronuntiat, post reditum e Babylonia nihil prorsus fuisse in adyto, quod Sancta Sanctorum appellabant: ἴκατο εἶδεν ἔλαιος ἐν ἐκείνῳ. *Nihil prorsus in eo erat.* At in idem loculamentum, in quo repositos diximus libros Legis, conjectos quoque fuisse verisimile est reliquos Codices, simul atque ex consensu Synagogæ fuerant consecrati: direptis autem a Nabuchodonosore Hierosolymis, capsam quoque cum iis quæ inerant Voluminibus sacris periisse: verum restitutis iis post solutam Captivitatem, & composito per Esdram & Synagogam Magnam Canone, novam capsam servandis iis fabricatam esse; atque eam Arcam fuisse, qua probati & consecrati Libri continebantur; non, ut vulgo creditur, Arcam Fœderis, quæ jamdiu ablata erat, nec unquam sacris Voluminibus recondendis fuerat destinata. Præclare igitur Tertullianus, non Arcam appellavit hoc librorum receptaculum, ne falleret vocis ambiguitas, sed armarium: *Scio*, inquit, *Scripturam Enoch, quæ hunc ordinem Angelis dedit, non recipi a quibusdam, quia nec in Judaicum armarium admittitur.* Sed & ante captivitatem Helcias Pontifex librum Legis se reperisse ait, non in Arca Fœderis, sed in domo Domini: id quod a me superius observatum est. Atque hinc Augustinus libros Apocryphos ait non esse *in eo Canone Scripturarum, qui servabatur in Templo populi Ebraï, succedentium diligentia Sacerdotum.* Nunc quoque Judæi in Synagogis sacrorum Legis volumen includunt armario, & depromunt identidem, ac populo spectandum & venerandum præbent. Cæterum non Libros solum sacros, sed eos etiam qui vulgo probarentur, & utiles esse possent, in Templo fuisse repositos & dedicatos, ex Josephi pluribus testimoniis discere licet.

Joseph. de bell. Jud. l. 6. c. 14.

Tertull. de habit. mul. c. 3.

August. de civ. Dei, l. 15. c. 23.

Josephi. Antiq. l. 3. c. 1. & l. 6. c. 5.

Refellantur argumenta adversariorum. Primum argumentum.

IX. Refellenda superstunt argumenta, quibus proposita doctrina oppugnari potest. Primum arcessi posse video ex auctoritate veterum, qui locis a me supra notatis Esdram quidem Canonis instauratorem appellant, Synagogæ vero Magnæ haudquaquam meminerunt. At nec Macedonum memini, cum Alexandrum Persarum domitorem appello; quamvis ad subigendos Persas, non Alexandrum solum, sed plerosque fortissimos Macedones operam contulisse sciam.

X. Genebrardus, qui triplicem finxit Canonem, primum Esdrinum, secundum ab Hierosolymitana Synodo Sexta concinnatum, priusquam ad Libros sacros interpretandos viri Septuaginta in Ægyptum mitterentur, tertium in Septima Synodo conditum, his argumentis suam tuebatur sententiam; editis post primum Canonem libris aliquot magnæ auctoritatis, novo Canone numerum Librorum sacrorum fuisse determinandum, ne eos Græce reddituris Interpretibus ulla in ea re existeret dubitatio, neve per errorem externis Gentibus profana pro sacris obtruderent, aut eas ulla sacrorum Voluminum parte fraudarent; tertium vero Canonem componi debuisse post bella Machabaica, per quæ divinæ res, ac Libri sacri neglecti jacuerant, tum & ut ad priores Canones Machabaici libri adjicerentur. Sed quorsum secundum confingemus Canonem, cum primum jam recensuisset Nehemias, qui ætatem suam ad proximum Septuaginta Interpretibus ævum produxit, neque post illum ulli deinde ad Canonem Libri adjecti sint? Nam quos ad priscum Canonem adjiciendos fuisse Genebrardus censet libros Tobiæ, Judith, Ecclesiastici, Sapientiæ, Machabæorum, eos in Judaicum Canonem nunquam admissos fuisse affirmamus; nam nulla unquam de iis in Ecclesia habita fuisset controversia, quæ tamen prioribus seculis extitit. Quidquid vero Libris sacris perturbationis ac confusionis intulerant Machabaici tumultus, per Judæ Machabæi eam, quam dixi, instaurationem sanatum est.

Secundum argumentum. Genebr. Chronol.

XI. Serarius, ut geminum fuisse Canonem probet, quodam utitur testimonio, quod tanquam e Lege affert Josephus libro secundo contra Apionem: γυνὴ δὲ χείρων ἀνδρὸς εἰς τὰ πάντα, καὶ ἡ τοιαύτη ἐστὶ γυνὴ ἀγαθοποιὸν γυναικός. *Mulier vero in omnibus pejor viro, cujus nequitia mulierem etiam beneficam superat.* Atqui hæc habentur quadragesimo secundo Ecclesiastici capite. Igitur vim Legis Ecclesiastico tribuit; quod non faceret, nisi fuisset relatus in Canonem. Alter ergo ab Esdrino Canon conflatus est, in quem Ecclesiasticus, aliique Libri sacri Esdrinis recentiores conjecti sunt. Ego vero minime diffiteor magnam fuisse Libri hujus inter Judæos auctoritatem, qui,

Tertium argumentum. Serar. Prol. Bibliac. c. 8. quæstiunc. 16. & Prol. 3. in Mach.

qui, ut ſuo loco dixi, ex Salomonicarum Parabolarum collectionibus videtur fuiſſe compilatus, & Salomonicis ſcriptis ſupparem exiſtimationem habuiſſe, præſertim apud Helleniſtas, qui libris quibusdam apocryphis, & a Canone ſeclusis ſtudioſe utebantur, ſummamque venerationem iis exhibebant; maxime vero Joſephi tempore, quo Libris iſtis jam prope eadem ac Canonicis auctoritas tribuebatur. Sed Canonici nihilominus nec erant, nec habebantur: nam ſi fuiſſent, nullo penitus reverentiæ diſcrimine habiti fuiſſent. At Joſephus ipſe priore contra Apionem libro diſerte teſtificatur, quicunque ab Artaxerxe Longimano ad ſuam ætatem ſcripti ſunt Libri, non æqualem prioribus fidem eſſe conſecutos. Dicendum ergo eſt, ne a ſe ipſe diſſentiat Joſephus, ſententiam hanc ſic tanquam a Salomone editam, & ad ſuam ætatem per *παραπεφύκοτον δόξαν (doctrinam a majoribus acceptam)* propagatam, fortaſſe ipſum protuliſſe: cujusmodi pleraque Prophetarum effata inter Judæos fuiſſe memoriter conſervata, in ſcripta vero ante non relata, quam in Novo Teſtamento uſurpata ſint, viri eruditi conſentiunt. Ad id credendum eo magis inclinat animus, quod ſententiæ hujus, quam affert Joſephus, prior illa pars, *γυνὴ δὲ χείρων ἀνδρὸς εἰς τὰ πάντα*, in Eccleſiaſtico non reperitur.

Quartum argumentum.

XII. Infirmis vero penitus ac caducis nititur fundamentis Philoſophi Theologo-Politici opinio. Canonis enim, quem poſt Judam Machabæum conflatum fuiſſe vult, novitatem non aliunde arguit, quam ex imaginaria & commentitia ſacrorum ipſorum Codicum novitate, quam vaniſſimis rationibus probare conatus eſt, & nos toto hoc opere abunde refellimus.

Quintum argumentum.

XIII. Poſtremum hoc in nos cudi poteſt argumentum, cum duobus ac viginti Libris conſtitiſſe Canonem Eſdrinum fateantur omnes, poſtquam ſuum deinde librum adjecit Nehemias, jam non viginti duos, ſed viginti tres fuiſſe; quod neque ullus dixit unquam, & aperte infitiatur Joſephus; nam viginti duobus Libris Judaicam religionem contineri docet, qui eo intervallo, quod a Moſe ad Artaxerxis uſque Longimani tempora interceſſit, editi, totius ævi præteriti memoriam complexi ſunt. Verum libros Eſdræ & Nehemiæ unicum conſtituere volumen, notum omnibus ac tralatitium eſt, & diſerte apud Euſebium Origenes declaravit. Suum quippe librum Nehemias ad Eſdræ librum, ut pote in ejusdem argumenti continuatione verſatum, adtexuerat. Joſeph. l. 1. contr. Ap. Euſeb. Hiſt. Eccl. l. 6. c. 6

EPILOGUS QUARTÆ PROPOSITIONIS.

SEd modum tandem imponamus quartæ huic Propoſitioni, prolixiſſimæ illi quidem & fuſe diſputatæ, ſed pro rerum copia & gravitate fortaſſe etiam brevi. Ac ſuſceptum quidem munus ita videmur adminiſtraſſe, ut jam conſtare poſſit Libros Veteris Teſtamenti ab iis auctoribus eſſe ſcriptos, quorum præ ſe ferunt nomina, & iis circiter temporibus quibus ſcripti eſſe feruntur. Unde ſequitur eſſe genuinos. Quod erat probandum.

PROPOSITIO V.

Multa habentur Prophetia in Veteri Teſtamento.

LUdam operam, ſi multis propoſitionem hanc perſequi inſtituam: adeo crebra ſunt per totum Vetus Teſtamentum vaticinia. Colligamus tamen aliqua in exemplum, ne qua pars operis hujus diligentiam noſtram deſideret. Ac ordiamur a nobiliſſima illa Prophetia, qua diverſis temporibus Abrahamo, Iſaaco, & Jacobo promiſit Deus futurum, ut *in ipſis benedicantur omnes cognationes terræ*: quæ tum demum eventu ſunt completa quum per univerſum orbem jacta Chriſtianæ religionis ſemina adoleverunt. Cum de futuro gemellorum partu Deum Rebecca conſuleret, reſpondit Deus: *Duæ gentes ſunt in utero tuo, & duo populi ex ventre tuo dividentur, populusque populum ſuperabit, & major ſerviet minori.* Cum ſenectute confectus Iſaacus Jacobo filio fauſta apprecaretur: *Eſto*, inquit, *Dominus fratrum tuorum, & incurventur ante te filii matris tuæ*: & ad Eſau: *In pinguedine terræ, & in rore cæli deſuper erit benedictio tua. Vives in gladio, & fratri tuo ſervies: tempusque veniet, cum excutias, & ſolvas jugum ejus de cervicibus tuis.* Quæ poſt obitum Moſis contigerunt, perinde ut iſta, quæ Jacobus lecto ex morbo decumbens, & jamjam moriturus de Manaſſe nepote vaticinatur: *Iſte quidem erit in populos:* Gen. 12, 3. & 26, 4. & 28, 14. Gen. 25, 23. Gen. 27, 29. 39. Gen. 48, 19.

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populos: & multiplicabitur, ſed frater ejus minor major erit illo, & ſemen ejus creſcet in gentes. Reliquos deinde natos ſuos ad ſe
Gen. 49, 1. accerſens Jacobus: *Congregamini*, inquit, *ut annuntiem quæ ventura ſunt vobis in diebus noviſſimis.* Totum ergo ipſius Teſtamentum prædictionibus fere conſtat, quæ eventum Moſe defuncto ſortitæ ſunt. Inſignis quo-
Num. 24, 17-18. que Balaami prophetia: *Orietur ſtella ex Jacob, & conſurget virga de Iſrael, & percutiet duces Moab, vaſtabitque omnes filios Seth. Et erit Idumæa poſſeſſio ejus: hæreditas Seir cedet inimicis ſuis, Iſrael vero fortiter aget.* Reliqua pertinent ad Amalecitas, Cinæos, & Aſſyrios, & valde illuſtria ſunt. In futuris etiam prænuntiandis totum verſatur Teſtamentum Moſis. Sin veniamus ad Pſalmos, multa in iis occurrent prædicta in poſterum: velut in Septuageſimo Pſalmo, quem licet titulus ad Salomonem referat, nonnullaque in eo de Salomone intelligi poſſint, pleraque tamen alio ſpectare vel ipſis fatentibus Judæis, manifeſtum eſt. Sed ut reliqua deeſſent, Propoſitionem hanc aperte comprobant libri Prophetarum, quos vaticiniis totos conſtare, ipſa lectio indicat. Pauca ergo hæc de multis ſelegiſſe ſufficiat, ex quibus facile cognoſcitur multas haberi Prophetias in Veteri Teſtamento. Quod erat probandum.

PROPOSITIO VI.

Multæ Prophetiæ Veteris Teſtamenti veraces ſunt.

COnſtabit Propoſitionis hujus veritas, ſi oſtendero multas Veteris Teſtamenti Prophetias ea præſignificaſſe, quæ eventu deinde completa ſunt; ut ex tertio noſtro Axiomate conſequitur. Neque hic univerſas vaticinationes corradere animus eſt, quæ exitum habuerunt, ſed eximias duntaxat aliquot, ad memoriam inſignes, & nullis cavillationibus opportunas. Præclara illa eſt
Gen. 9, 24. quam protulit Noe, cum Chamum, & Chanaanum diris devoveret: *Maledictus*, inquit, *Chanaan, ſervus ſervorum erit fratribus ſuis.* Et fuit ſane; vel cum Chananæos in ſervitutem redegerunt Iſraelitæ, & cum ipſorum reliquias Nabuchodonoſor bello adortus edomuit; & hic & illi Semo prognati: vel cum ab Alexandro, aut Romanis Japheto oriundis devicti ſunt. Futurum prædixit Gen. 42, 13. Jacob ut Zabulon mare accolat: idem a Deut. 33, 18. Moſe prædictum eſt, atque item fore ut 19. Nephtali mare poſſideat; quod & contigit, cum Chanaanitis terra ſortito diviſa eſt: hic enim ad Geneſareticum mare, ille ad Mediterraneum ſitus fuit. Eventu quoque comprobatum eſt, quod de Iſſachare vaticinatus eſt Jacobus, futurum ut colendis agris vitam ignobilem nepotes ipſius impendant. Iſraelitas ad capeſſendam virtutem & mandata ſua ſervanda adhortans Deus in Levitico, ampliſſimis præmiis propoſitis, quibus morigeros incitet; graviſſimis in contrariam partem pœnis refractarios abſterret. *Vos*, in- Lev. 26, 33. quit, *diſpergam in gentes, & evaginabo poſt* 44. *vos gladium, eritque terra veſtra deſerta & civitates veſtræ diruæ.* Subnectit deinde paulo poſt: *Et tamen etiam cum eſſent in terra hoſtili, non penitus adjeci eos, neque ſic deſpexi ut conſumerentur, & irritum facerem pactum meum cum eis.* Quæ in Deuteronomio deinde iterando inculcat; cum alibi, tum præcipue viceſimo octavo capite: *Ducet* Deut. 4, 25. *te Dominus & Regem tuum, quem conſtitueris* & ſeq. & 28. *ſuper te, in gentem quam ignoras tu & patres* 36. *tui.* Atque horum veritatem res ipſa olim, hodieque comprobavit. Luculenta vero & omni admiratione digna eſt hæc Balaami de Iſraele vaticinatio quam exhibet Vulgatus Interpres: *Tolletur propter Agag rex ejus,* Num. 24, 7. *& auferetur regnum illius:* quibus miſerabilis Saulis fortuna clariſſime prænuntiatur, cum per intempeſtivam & impiam miſericordiam vita Agago Amalecitarum regi, contra ac juſſerat Deus, conceſſa, regno ipſe excidit. Splendida & hæc arioli ejusdem prædictio: *Venient in trieribus de Italia, ſu-* Num. 24. *perabunt Aſſyrios, vaſtabuntque Ebræos, & ad* 24. *extremum etiam ipſi peribunt:* quo loco ſi per Ebraicam vocem כתים, quam vulgatus Interpres *Italiam* reddidit, Græcos, & Alexandrum, aut Romanos, aut utros que intelligas, manifeſta erit vaticinii fides. Decimo ſeptimo capite Deuteronomii prædicit Mo- Deut. 17, ſes, futurum ut ſibi Regem Iſraelitæ ali- 14. quando præficiant. Viceſimo vero octavo, Deut. 28, Judæorum, Sedeciæque adeo ipſius captivi- 36. 48. & tatem Babylonicam, tum & poſt futuras cla- ſeq. des, calamitates, obſidionem, famem, horrendamque gentis ac urbis excidionem clariſſime præſignificat. Joſuæ diras adverſus Joſ. 6, 26.

Hierichuntis inſtauratorem manifeſtus exi-
3. Reg. 16, 34. tus multis poſt annis eſt conſecutus. *Ædificavit Hiel de Bethel Jericho; in Abiram primitivo ſuo fundavit eam, & in Segub noviſſimo ſuo poſuit portas ejus, juxta verbum Domini, quod locutus fuerat in manu Joſue filii Nun.*
3. Reg. 13, 1. & ſeq. 4. Reg. 23, 14. Suum hic poſtularet locum memorabile illud vaticinium, quo Bethelica Jeroboami ara à Joſia olim deſtruenda prædicitur, quod poſt annos circiter ducentos evenit: ſed quoniam eodem libro & prædictio & eventus referuntur, neque veritas rei ex diverſis ſcriptionum ætatibus firmari poteſt, pergo ad alia. Iſraelitici regni excidium aperte prædixit Iſaias; quodque magis mirere,
Iſa. 7, 8. tempus definivit, quo id contingeret: *Adhuc ſexaginta & quinque anni, & definet Ephraim eſſe populus.* Quæ partim per Salmanaſarem, partim per Aſarhaddonum ad exitum perducta ſunt. Unde ſexaginta quinque annorum illorum ducatur initium, hic non diſputo: conſuluntor Interpretes. Babylonicæ quoque urbis cladem adeo aperte vaticinatus eſt, ac ſi informia rudera, quæ ſuper-
Iſa. 13, 20. 21. & 14, 23. & 47. & ſeq. ſunt, oculis ipſe ſuis luſtraſſet: *Non habitabitur*, inquit, *usque in finem, & non fundabitur usque ad generationem & generationem, nec ponet ibi tentoria Arabs, nec paſtores requieſcent ibi: ſed requieſcent ibi beſtiæ, & replebuntur domus eorum draconibus, & habitabunt ibi ſtruthiones, & piloſi ſaltabunt ibi.* Quæ deinde non ſemel repetit, ac præſertim quadrageſimo ſeptimo capite. Eodem per-
Jer. 50, 39. tinent & illa Jeremiæ: *Propterea habitabunt dracones cum Faunis ficariis, & habitabunt in ea ſtruthiones, & non habitabitur ultra in ſempiternum, nec extruetur usque ad generationem & generationem.* Et hæc quoque:
Jer. 51, 37. *Et erit Babylon in tumulos, habitatio draconum, ſtupor, & ſibilus, eo quod non ſit habitator.* Eodem pertinent & illa Pſalmi cen-
Pſal. 136, 8. 9. teſimi triceſimi ſexti: *Filia Babylonis miſera, beatus qui retribuet tibi retributionem tuam, quam retribuiſti nobis: beatus qui tenebit, & allidet parvulos tuos ad petram.* Quam veræ ſint omnes iſtæ, ac præcipue Iſaiæ & Jeremiæ vaticinationes, oſtendit Benjamin Tudelenſis, cum ait ſua ætate viſum illic fuiſſe Nabuchodonoſoris palatium vaſtatum, ſerpentibus ac ſcorpionibus plenum. Qui plura volet, Teixeiram conſulat, & Petrum Vallenſem, aliosque, qui peregrinationes ſuas literis conſignarunt. Prorſus vero mirabilem de Cyro prædictionem edidit Iſaias, nomine ejus expreſſo; dignitate quoque, ac rebus gerendis tanto ante præſignificatis, Hieroſolymorum videlicet, ac Templi reparatione. *Qui dico Jeruſalem*, inquit Deus, Iſa. 44. 28. 27. 28. & 45, 1. & ſeq. *Habitaberis; & civitatibus Juda, Ædificabimini, & deſerta ejus ſuſcitabo. Qui dico Cyro, Paſtor meus es, & omnem voluntatem meam complebis. Qui dico Jeruſalem, Ædificaberis; & Templo, Fundaberis.* Pergit deinde: *Hæc dicit Dominus Chriſto meo Cyro, cujus apprehendi dextram, ut ſubjiciam ante faciem ejus gentes, & dorſa regum vertam, & aperiam coram eo januas, & portæ non claudentur. Ego ante te ibo, & glorioſos terræ humiliabo, portas æreas conteram, & vectes ferreos confringam. Et dabo tibi theſauros abſconditos, & arcana ſecretorum, ut ſcias quia ego Dominus, qui voco nomen tuum, Deus Iſrael. Propter ſervum meum Jacob, & Iſrael electum meum, & vocavi te nomine tuo; aſſimilavi te, & non cognoviſti me. Ego Dominus, & non eſt amplius: extra me non eſt Deus: accinxi te, & non cognoviſti me.* Quæ ſi quis ad hiſtoriæ fidem exigat, talia eſſe comperiet, qualia poſt Cyrum ipſum ſciri potuiſſent. Et hæc tamen ducentis propemodum ante Cyrum annis, eoque amplius, ſi Joſephum Joſeph. Antiq. l. 11. c. 1. ſequimur, prænuntiata ſunt. Quod ſtupendum ſane eſt. Itaque perlectis iis Cyrus rei divinitatem ſummopere demiratus eſt. Huc etiam conferendum eſt prædictum illud Iſaiæ; *In die illa erunt quinque civitates in* Iſa. 19, 18. & ſeq. *terra Ægypti, loquentes lingua Chanaan, & jurantes per Dominum exercituum: Civitas Solis vocabitur una. In die illa erit altare Domini in medio terræ Ægypti, & titulus Domini juxta terminum ejus erit in ſignum, & in teſtimonium Domino exercituum in terra Ægypti. Clamabunt enim ad Dominum a facie tribulantis, & mittet eis Salvatorem & propugnatorem qui liberet eos. Et cognoſcetur Dominus ab Ægypto, & cognoſcent Ægyptii Dominum in die illa, & colent eum in hoſtiis & in muneribus, & vota vovebunt Domino & ſolvent.* Docet Joſephus id completum Joſeph. Antiqu. l. 13. c. 6. & de bell. Jud l. 7. c. 30. fuiſſe poſt ſexcentos annos, Ptolemæi Philometoris ævo, tum cum Leontopoli in Heliopolitana Præfectura templum Hieroſolymitani ſimile condidit Onias. Scio aliter nonnullos ſenſiſſe, & hæc ad Sennacheribi & Plun-

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Mamitichi tempora struxit. Sol & res ipsa, Templum nempe Dei in media Ægypto: & locus ipse, Civitas Solis: & ni fallor, tam perspicue designatur, ut alio vix queat pedè prophetia hactenus visa intelligi. Cæterùm in accedis Josephi subsidium, quem duobus locis allegavimus id non facile puto, nisi contenta inter Judæos opinione recepta fidat. Atque hoc quidem unà cum aliis (juxta verbi) accessim quidquam veræ, quicunque veri cultus (juxta Ægyptios) ad vocationem gentium pertinet. Hieroglyphorum etiam ædificium & disciplinam præmittit Jeremias his verbis: *Jer. 46. 13.* *Ecce ego evocabo omnes cognationes Aquilonis, ait Dominus: & venient, & ponent unusquisque solium suum in introitu portarum Jerusalem, & super omnes muros ejus in circuitu, & super universas urbes Judæ.* Alio loco: *Jer. 43. 12.* *Ecce ego accendam ignem in templis Deorum Ægyptiorum, & comburet eos, & captivos ducet eos: & amicietur terra Ægypti, sicut amicitur pastor vestimento suo, & egredietur inde in pace.* Tum: *Jer. 50. 37.* *Gladius ad Chaldæos, ait Dominus; & ad habitatores Babylonis, & ad principes ejus, & ad sapientes ejus.* Tum: *Jer. 51. 30.* *Cessavit robur eorum, facti sunt quasi mulieres, incenderunt habitacula ejus, contriti sunt vectes ejus.* Præterea: *Jer. 46. 16.* *Multiplicavit ruentem, & cecidit unus super proximum suum, & dixerunt, consurgite & revertamur ad populum nostrum, & ad terram nativitatis nostræ, a facie gladii columbæ.* Deinde de Exodo: *Jer. 46. 19.* *Egredimini de manibus, habitatrix filia Ægypti, in captivitatem quæ ingredietur Nob, & Memphis erit in solitudinem, & exusta erit, ne habitetur.* Postea: *Jer. 46. 24.* *Confusa est filia Ægypti, data in manum populi Aquilonis.* Quæ ultima tabulæ hujus explicatio est. Quæ deinde sequitur: *Jer. 46. 25.* *Ecce ego visitabo super multitudinem Alexandriæ, & Pharaonem, & Ægyptum, & deos ejus, & reges ejus, & confidentes in eo: & tradam eos in manu quærentium animas eorum, & in manu Nabuchodonosor regis Babylonis, & in manu ministrorum eorum, & postea habitabitur sicut in diebus antiquis, dicit Dominus.* Et in oratione: *v. 28.* *Tu ergo noli timere, serve meus Jacob, ait Dominus: quia tecum ego sum: quoniam consummationem faciam in cunctis gentibus, ad quas ejeci te illuc: te autem non consummabo, sed castigans corripiam te in judicio, verumtamen innocentem non penitus disperdam.* Quæ de Pharaone rege Ægypti prædicuntur Jeremias & Ezechiel, eorum etiam mentem habuisse Herodotum in Euterpe; Apriæ figuram, qui idem et ac Ephræ, ab Amasi captum, & in Saitarum ædibus conjectum, ac tandem morti datum fuisse scribit. Quam accuratè Babylonis excidium prædixerit Jeremias capite quinquagesimo, & sequenti, memoratu dignum est. A gente Aquilonari, quæ rege expugnatum in ea; Medis nempe, accepere Cyro; Persarum quippe rege, Medorum, Persarumque regnum huic libro appellit ex cæteris capite Danielis: Rege Assyriæ, Medis, Aliensi, & Medis advectus cum prædatum, regnumque Lydorum, & Armeniorum, dicentique, quos Xenophon Cyro in ea expeditione affuisse narrat. Quæ propositionis quoque Babylonicæ universum exponit Jeremias: *Siccum*, inquit, *fiet aquæ ejus, & arescent.* Deinde: *Ecce populus venit ab Aquilone, & gens magna consurget a finibus terræ, & vasa principantur ejus, & pharetra ejus thesaurizata ejus.* Hæc ita contigisse testes locupletes habemus Herodotum & Xenophontem, qui Cyrum tradunt Euphratis aquas alioquin derivasse, atque ita medio fluminis alveo facilem sibi ad urbem capiendam transitum parasse. Ad quæque Jeremias: *Cessavere fortes Babylonis a prælio, habitaverunt in propugnaculis.* Videlicet cum Nabonidus,

Nabonidus rex Borſippam ſe recepit, uti narrat Beroſus. Qua de prædictione quid exiſtimandum ſit, malo docere verbis Joſephi Scaligeri, viri doctiſſimi, quam meis: *Nabonidum in munimento Borſippeno incluſum tandem poſt diuturnam obſidionem expugnavit Cyrus. Quod a Jeremia ita ordine prædictum fuerat, ut dubitem majorne voluptas, ad admiratio ſit, ea legere. Non enim vaticinium ſed res geſta videtur.* Pergit Jeremias: *Incenſa ſunt tabernacula ejus, contriti ſunt vectes ejus. Currens obviam curreti veniet, & nuntius obvius nuntianti, ut annuntiet regi Babylonis, quia capta eſt civitas ejus a ſummo usque ad ſummum.* Refert quippe Herodotus tantam fuiſſe magnitudinem urbis, ut extremis jam captis, rem nondum inaudiverint qui urbis meditullium incolebant. Idem habet Xenophon, atque orta demum luce ſe captos intellexiſſe, qui arces tenebant. At ineptum eſt, quod prodit Ariſtoteles, partem urbis aliquam die tertio ſe expugnatam nondum ſenſiſſe. Fieri ſane id potuiſſet, ſi Peloponneſi totius ambitum Babylonicorum murorum circumſcriptio exæquaſſet, quod perperam opinatus eſt. Ita error erroretn trahit. Tandem Babylon *ubique dedit manum*, inquit Jeremias, *ceciderunt fundamenta ejus, deſtructi ſunt muri ejus; quoniam ultio Domini eſt.* Quippe partim a Perſis, partim a tempore rerum edace, Macedonumque negligentia, partim etiam a Seleuco Nicatore, cum ex ejus ruinis Seleuciam ad Tigrim condidit, conſumtam refert Strabo. Reditionis in patriam pollicitationibus, Ebræorum captivitatem ſolatus eſt Ezechiel: *Habitare vos faciam ſicut a principio, bonisque donabo majoribus, quam habuiſtis ab initio, & ſcietis quia ego Dominus.* Et alibi: *Inducam vos in terram Iſrael.* Rurſum: *Requieſcere vos faciam ſuper humum veſtram.* Deinde: *Hæc dicit Dominus Deus: Ecce ego aſſumam filios Iſrael de medio nationum, ad quas abierunt, & congregabo eos undique, & adducam eos ad humum ſuam.* Quæcunque vero adverſus Tyrum futura denuntiat, ſive per Nabuchodonoſorem, ſive per Alexandrum, ſive quod potius reor, per utrumque exitum nacta ſint, eſſe certe nacta conſtat, planeque verax hoc oraculum habendum eſt. Hadrianum Parviilerium e Societate Jeſu, virum candidiſſimum & Arabice doctiſſimum, qui decem annos in Syria egit, memini me audire aliquando cum diceret, ſibi olim ad collapſos Tyri ruinas accedenti, & rupes mari prætentas, ac disjectos paſſim in litore lapides procul ſpectanti, Sole, fluctibus, & auris deterſos ac levigatos, & ſiccandis ſolum piſcatorum retibus, quæ tum forte plurima deſuper expanſa erant, utiles, veniſſe in memoriam hujus Prophetiæ Ezechielis de Tyro: *Dabo te in limpidiſſimam petram: ſiccatio ſagenarum eris, nec ædificaberis ultra, quia ego locutus ſum, ait Dominus Deus.* At Daniel non tam vaticinia fundere videtur, quam narrare hiſtoriam, cum de quatuor regnis per quatuor beſtiarum viſa ſibi adumbratis differit. Ipſe vero velamen ſibi detrahit, cum citra omnem ambagem ait: *Aries, quem vidiſti habere cornua, rex Medorum eſt atque Perſarum. Porro hircus caprarum, rex Græcorum eſt, & cornu grande, quod erat inter oculos ejus, ipſe eſt rex primus. Quod autem fracto illo ſurrexerunt quatuor pro eo, quatuor reges de gente ejus conſurgent, ſed non in fortitudine ejus. Et poſt regnum eorum, cum creverint iniquitates, conſurget Rex impudens facie*, nempe Antiochus. Quæ adeo perſpicua ſunt, ut expoſitione non egeant. Legi tantum velim libri decimi Archæologiæ Joſephi caput decimum. Cladem Judæis a Veſpaſiano & Tito inferendam clariſſime denuntiat Daniel, dicens: *Poſt hebdomades ſexaginta duas occidetur Chriſtus, & non erit populus, qui eum negaturus eſt. Et civitatem, & ſanctuarium diſſipabit populus cum duce venturo, & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio. Confirmabit autem pactum multis hebdomada una; & in dimidio hebdomadis deficiet hoſtia & ſacrificium, & erit in Templo abominatio deſolationis.* Undecimo præterea capite de prioribus Perſarum regibus ad Xerxem usque, tum de Alexandro, ejusque ſucceſſoribus Lagidis & Seleucidis ea narrat, quæ non aliam ſibi depoſcunt interpretationem, quam ipſam hiſtoriam. Atque hoc caput eſt, quod Alexandro prælegiſſe Jaddum Judæorum Pontificem Joſephus memoriæ prodidit. Horum itaque pondere oppreſſus Porphyrius, Chriſtianæ veritati ſemper infeſtus, eo recurrit, ut commentitium, & poſt res geſtas, Antiochi videlicet Epiphanis temporibus, confictum hunc librum

Beroſ. apud Joſeph. l. 1. contr. Ap. Scal. Can. Reg. l. 3.

Herod. Clio, c. 191.

Xenoph. Cyrop. l. 7.

Ariſt. Polit. l. 3. c. 3.

Jer. 50, 15.

Strab. l. 16.

Ezech. 36, 11

Ezech. 37, 12 14, 21.

Ezech. 28, 27. 28.

Ezech. 26, 7 14.

Dan. 7. Dan. 8. & 10. & ſeq.

Dan. 9. 26. 27.

Joſ. Antiq. l. 11. c. 8.

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brum fuisse responderet: sed perfugium illud quarta nostra Propositio præclusit. Utcumque accipiantur ista Oseæ: *Dies multos sedebunt filii Israel sine rege, & sine principe, & sine sacrificio, & sine altari, & sine Ephod, & sine Theraphim; & post hæc revertentur filii Israel, & quærent Dominum Deum suum, & David regem suum, & pavebunt ad Dominum, & ad bonum ejus in novissimo dierum:* sive hæc referas ad Babylonicam captivitatem, & Ebræorum reditum ad pristinas sedes, Zorobabele duce, juxta complurium Judæorum sententiam; sive ad calamitates a Judæis post Christi necem toleratas, ut Hieronymo & multis Christianis visum est, constat utique ad eventum esse perducta. Israelitarum quoque deportationem in Assyriam prædixit, cum diceret: *Vaccas Bethaven colucrunt habitatores Samariæ: quia luxit super eum populus ejus, & æditui ejus super eum exultaverunt in gloria ejus, quia emigravit ab eo: siquidem & ipse in Assur delatus est, munus regi ultori.* Idem jam ante significaverat his verbis: *Et factus est Ephraim quasi columba seducta non habens cor: Ægyptum invocabant, ad Assyrios abierunt.* Terræ motum, qui tum contigit, cum Pontificiale munus usurparet Ozias, biennio ante prædixerat Amos, ut supra ostendi. Israelitarum quoque captivitas & reditio domum manifeste ab eo prænuntiatæ sunt: *Israel captivus*, inquit, *migrabit de terra sua.* Et alibi: *Concutiam in omnibus gentibus domum Israel.* Deinde: *In gladio morientur omnes peccatores populi mei.* Et mox: *In die illa suscitabo tabernaculum David quod cecidit, & readificabo illud sicut in diebus antiquis.* Tum: *Et convertam captivitatem populi mei Israel; & ædificabunt civitates desertas, & inhabitabunt; & plantabunt vineas.* Hierosolymitanum excidium a Zacharia apertissime prædictum est: *Ecce veniet dies Domini, & dividentur spolia tua in medio tui: & congregabo omnes gentes ad Jerusalem in prælium, & capietur civitas, & vastabuntur domus, & mulieres violabuntur, & egredietur media pars civitatis in captivitatem, & reliquum populi non auferetur ex urbe.* Quæ sive referas ad cladem ab Antiocho Epiphane Hierosolymis illatam; sive, quod probabilius videtur Eusebio, ad alteram a Vespasiano & Tito inflictam, in qua ingens populi Judaici pars periit, & ad aliam ab Hadriano, cum magna civium multitudo Urbe ejecta est, vere utique χρησμὸς τελεσφόρος (*oraculum eventu completum*) est. Fatendum ergo est, multas Prophetias Veteris Testamenti veraces esse. Quod erat probandum.

Ose. 3. 4. 5

Hieron. in Ose. 3.

Ose. 10. 5.

Ose. 7. 8.

Amos 1. 1. & 3. 15.

Amos 7. 11. & 9. 9. 10. 14.

Zach. 14. 1. 2

Euf. Dem. l. 6.

PROPOSITIO VII.

Multa habentur in Veteri Testamento Prophetiæ de Messia.

I. *Vetus Testamentum, forma & apparatus Novi.* II. *Duplex prædictionum genus, per signa & per verba.* III. *Multiplex prædictionum genus per verba.* IV. *Exploditur duplex Grotii sententia; prior, qua statuit universis de Christo prophetiis duplicem inesse sensum; primarium, qui ad historiam temporis, quo edita sunt, referendus sit; secundarium, qui ad Christum:* V. *altera, qua negat prædictionibus vim argumenti inesse.* VI. *Duplex eorum secta, qui prædictum fuisse Christum negarunt.* VII. *Colliguntur vaticinationes Christi pranuntiæ: e Genesi,* VIII. *Exodo,* IX. *Numeris,* X. *Deuteronomio,* XI. *Libro Josuæ,* XII. *Libris Regum, & Paralipomenon,* XIII. *Libro Job,* XIV. *Libro Psalmorum,* XV. *Prophetia Isaiæ,* XVI. *Prophetia Jeremiæ,* XVII. *Lamentationibus Jeremiæ,* XVIII. *Prophetia Baruchi,* XIX. *Prophetia Ezechielis,* XX. *Prophetia Danielis,* XXI. *Prophetia Oseæ,* XXII. *Prophetia Joelis,* XXIII. *Prophetia Amos,* XXIV. *Prophetia Abdiæ,* XXV. *Prophetia Michææ.* XXVI. *Prophetia Habacuc,* XXVII. *Prophetia Sophoniæ,* XXVIII. *Prophetia Aggæi,* XXIX. *Prophetia Zachariæ,* XXX. *Prophetia Malachiæ,* XXXI. *& libro primo Machabæorum,* XXXII. *Ethnici a Judæis, Judæorumque libris edocti Messiam prænoverunt & expectarunt. Astutissima Josephi fallacia deprehenditur.* XXXIII. *Pseudochristi complures.*

I. MEminerimus hanc nos supra Messiæ definitionem dedisse: *Homo Deus, a Deo divinitus missus ad hominum salutem, & a Prophetis in Veteri Testamento prædictus.* Quod si nulla in Veteri Testamento extaret de Messia prædictio, nullus utique vel foret, vel fuisset Messias, & rei non existentis neque extituræ ea esset definitio, qualis Geo-

Vetus Testamentum forma & apparatus Novi.

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metrica definitio puncti est, & lineæ, & superficiei, quæ nec fuerunt unquam, nec esse possunt. Verum rem aliter se habere, declarabit hæc Propositio, qua sparsa per Veteris Testamenti libros oracula de Christo in unum colligemus. Quod priusquam facere aggredimur, verba præfari licet; quibus alloquitur Romanos Paulus: *Ei autem, qui potens est vos confirmare, juxta Evangelium meum, & prædicationem Jesu Christi, secundum revelationem mysterii temporibus æternis taciti, (quod nunc patefactum est per Scripturas Prophetarum, secundum præceptum æterni Dei, ad obeditionem fidei) in cunctis gentibus cogniti, soli sapienti Deo per Jesum Christum, cui honor & gloria in secula seculorum:* Et hæc, quibus Corinthios compellat: *Loquimur Dei sapientiam in mysterio quæ abscondita est, quam prædestinavit Deus ante secula in gloriam:* & ista Petri: *Redemti estis pretioso sanguine, quasi agni immaculati Christi, & incontaminati, præcogniti quidem ante mundi constitutionem, manifestati autem novissimis temporibus propter vos.* Cum enim ab omni retro ævo tempus definivisset Deus omnipotens, quo humanum corpus subire Filium unigenum decreverat, variis signis ac figuris, multisque Prophetarum prædictionibus, qua claris & apertis, qua obscuris & involutis, ad futuri beneficii spem homines excitavit. Quorum ne intercideret aliquando memoria, quam vel ad splendorem rei ac dignitatem, vel ad sanctorum hominum alendam pietatem, vel ad impiorum contundendam pertinaciam retineri decebat, singula certis Dei justis in literas diligenter relata sunt. Ad hæc si quis mentem simplicem & sincerum pectus adhibeat, Christum, Christique dispensationem tam luculentis agnoscet expressam monumentis, ut finem Legis & Prophetarum Christum esse, & Vetus Testamentum formam esse & apparatum Novi fateri cogatur. Hinc illud vetustiorum Ebræorum: כל מה שנזכר בתורה בנביאים ובכתובים רמזים אל החכמה *Omnia quæcunque memorantur in Lege, Prophetis, & Hagiographis, indicant sapientiam;* hoc est Christum. Nam si petitis a Mosaico Pentateucho, initiis per universa prisci Fœderis volumina lectio decurrat, prænuntiatus uno concentu reperietur Christus; homo videlicet quidam eximius & divinus, imo & ipse Deus, de nova Lege condenda, humani generis moribus in melius reformandis, ejusdemque eluendis noxis, ac salute demum hominibus comparanda a Deo legatus. Quapropter cum apud Agrippam regem, & Berenicen, & Festum Præsidem causam ex vinculis diceret Paulus, hac præcipue testificatione crimen a se removebat: *Auxilio enim adjutus Dei usque in hodiernum diem sto, testificans minori atque majori, nihil extra dicens, quam ea, quæ Prophetæ locuti sunt futura esse, & Moyses, si passibilis Christus, si primus ex resurrectione mortuorum, lumen annuntiaturus est populo & gentibus.* Hac doctrina Romanos imbuebat, cum ad eos talia scriberet: *Finis enim Legis Christus, ad justitiam omni credenti.* Item apud Cornelium Centurionem de Christo sic differebat Petrus: *Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.* Non alio sæpius usos argumento Apostolos & Evangelistas reperimus, quam quod sacrorum Vatum oracula subministrabant: ut quemadmodum in Novo Testamento complebatur Vetus, ita Veteri Novum confirmaretur.

Rom. 16, 25. 26.

1. Cor. 2, 7.

1. Pet. 1, 20.

Act. 26, 22. 23.

Rom. 10, 4. Act. 10, 43.

II. Duplex autem in veteris Instrumenti libris apparet prædictionum genus, ab antiquis Interpretibus optime agnitum utrumque & distinctum; alterum expressum verbis; signis alterum ac simulacris adumbratum; pro more per Orientem jam inde a vetustissimis temporibus usitatissimo, ac inter Judæos præcipue, quibus cogitationes, sive ad futura, sive ad præsentia, sive ad præterita pertineant, formis ac figuris significare solenne est. Hujus generis fuit Ahiæ Silonitæ vaticinium, cum pallii novi, in duodecim partes scissi, decem segmina colligere Jeroboamum jussit; hac imagine Salomonici regni scissuram præsignificans, cujus decem tribus sub hujus imperium erant olim concessuræ. Sic Sedecias Propheta, cum Syros ab Ebræis profligatum iri significare vellet, *Fecit sibi cornua ferrea, & ait: Hæc dicit Dominus, His ventilabis Syriam, donec delcas eam.* Sic Elisæus moriens Joaso Israelitarum regi prænuntiat victorias adversus Syros, jactu sagittarum, & terra repetitis ictibus percussa. Sic Jeremias per subligaculum lineum in Euphrate putrefactum, Hierosolymæ

Duplex prædictionum genus, per signa & per verba.

3. Reg. 22, 11. 4. Reg. 13, 14. & seqq.

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Hieroglyphæ Judeorumque superbiam de-
pellam in posterum. Eadem per apti Ana-
thothici oraculorum præconibrant Deum fu-
turum, ut pollicitatio in patriam Babylone
reversi olim Judei novo agnorum oraculorum
vaticinium comprobarent, haud secus quam
antea facere consueverant. Imminente Ju-
dam calamitate per capillorum & barbæ tur-
pitudinem, Deo jubente, prænuntiat Ezechiel.
Scommata dicere jubetur Oseæ, eoque pro-
creare liberos, atque ea ipsis imponere no-
mina, quibus futurorum imperat indicia.
Paulus in vinculo conjectum in prætorio
cum Agabo, cum sibi pedes atque manus
cum Pauli alligavit, Rationem interi ha-
jus dati Hieroglyphicum: *Sicut Scriptura divina, non solum auribus dicere populum, sed & oculis, Magis enim mens videndo quod agit, quam quod audiendo discernit percipit.* Utroque modo Christus Judæi Discipulos ne præceptum adiretur: *Dimittas, ut Redemptor meus*, inquit Gregorius Papa, *per Evangelium suum aliquando tardo, aliquando velox loquatur.* Præclare id argumentum Paulus in priore ad Corinthios Epistola persecutus est, cum dicere: Ebrietas in *Magis hujusmodi ego in nube & in mari, & omnes eandem spiritualem manducasse, & omnes eundem potum spiritualem bibisse, bibisse autem de spirituali consequente eos petra, petram autem fuisse Christum.* Tum addit: *Hæc autem in figura facta sunt nobis, ut non simus concupiscentes malorum, sicut & illi concupierunt.* Et deinde: *Hæc autem in figura contingebant illis; scripta sunt autem ad correptionem nostram, in quos fines sæculorum devenimus.* Adhibitum præterea, & observatione dignissimum exemplum in duobus Abrahami filiis constitit, quorum alter ex libera, utpote Dei beneficio, post inveteratam pollicitationem natus erat, alter ex ancilla sane progenitus. Hos Testamenti utriusque Veteris & Novi figuram gerere docet Paulus: *Omnia quidem in manet Sara in fortitudine pervenit, quæ est Agar, Sina mons autem est in Arabia, qui conjungitur ei, quæ nunc est Jerusalem, & servit cum filiis suis. Illa autem quæ sursum est Jerusalem, libera est, quæ mater est nostra.* Deinde subjicit: *Non sumus ancillæ, frustra, secundum filiæ promissionis filii sumus. Sed quemadmodum tunc, qui secundum carnem natus fuerat, persequebatur eum, qui*

Gal. 4. in fin.

secundum spiritum, ita & nunc. Idem alibi Gal. 4. 9. Ebr. 11. 8. sensit, nonnemini, fabulam, scrupulosque adeo Legem, sanctorum hominum habendam esse docet; quorum cultu Sedem circumcisionis, exemplari & umbræ cœlestium deservire; crassis nempe & pingues Judæos, literam confectantes, obtusam videlicet & apertam historiæ significationem, spiritum vero negligentes, interiorem nempe significationem & recondituin; quam veri, & ex animo, invisibiliaque scribas Judæi, & eorum de circumcisione persequentes.

III. Quæ verba autem considerentur Prophetæ, vel unius habere ac simplicem significationem, vel obscuram ac multiplicem. Priorem genus est celebre Danielis de Christi incarnati prædictum. Tale & illud Oseæ: *Dixi mihi fidelem fili (Israel) sine me, & sine principe, & sine sacrificio, & sine altari, & sine ephod, & sine Terapbim.* Occulta tecti & implicata sententiarum prædicta illa Isaiæ: *Et dixit Dominus ad me: Sume tibi librum grandem, & scribe in eo stilo hominis: Velociter spolia detrahe: cito præda.* Et his quoque ejusdem Prophetæ: *Habebit lupus cum agno, & pardus cum hædo accubabit: vitulus, & leo, & ovis simul morabuntur, & puer parvulus minabit eos: vitulus & ursus pascentur; simul requiescent catuli eorum: & leo quasi bos comedet paleas.* Hinc quam propositionem Prophetarum dictorum mysticis explicabat Origenes libro primo contra Celsum: non

[illegible]

Primo igitur dicendum est, multos Prophetarum ita prædixisse, ut alia quidem per enigmata, quædam per allegorias, ut alio modo, mentes suum aperte pronunciarent. Enigmata interpretor figuras; allegorias vero rationis, quibus multiplex latet significatio. *Sed de variis hisce prædictionum generibus alias fusius tractabimus.* Nunc id tantum Lectori admonendus est, in his testimoniis genuinam significationem, manifestamque aliam, aliam latentem contineri, tenendum hanc esse regulam, ut quotiescunque literæ obviat, & ea ratione contextu effectione, per se fieri absurdum aliquid, vel Legi divinæ, aut Scripturæ sacræ repugnare, tum

inde per

insuper habeatur & spernatur ille sensus, nec in cortice Lector hæreat, sed reconditam sententiam enucleet, & evolvat.

Explicatur duplex Grotii sententia; prior, qua statuit universis de Christo Prophetiis duplicem inesse sensum, primarium, qui ad historiam temporis, quo edita sunt, referendus sit, secundarium, qui ad Christum:

IV. Minime vero probare possum Hugonis Grotii, viri de sacris literis cæteroquin egregie meriti, sententiam, qui Matthæi locum quemdam interpretans, pertinentes ad Christum prædictiones, non aliquas, quod pateremur, sed universas, primarium quemdam & proprium ac proximum sensum, ad historiam ejus temporis, quo proferebantur, referendum involvere docet; secundarium vero & mysticum ac allegoricum & remotum ad Christum. Hoc, inquam, in multis verum esse fatemur; velut in illa prædictione Jeremiæ: *Vox in excelso audita est lamentationis, luctus, & fletus Rachel plorantis filios suos, & nolentis consolari super eos, quia non sunt:* quibus & calamitates illo tempore Bethlehemitis a Babyloniis illatæ significantur primum, deinde & aliæ ab Herode inferendæ prænuntiantur. Hujusmodi & illud est: *Ego ero ei in patrem, & ipse erit mihi in filium:* quod de Salomone prædictum a Deo per Nathanem, ad Christum sine hæsitatione refert Paulus in Epistola ad Ebræos. Aliud quoque nobis exemplum suppeditat Hieronymus: *Hic est mos Scripturæ sanctæ*, inquit, *ut futurorum veritatem præmittat in typis, juxta illud, quod de Domino Salvatore in septuagesimo primo Psalmo dicitur, qui prænotatur Salomonis, & omnia, quæ de eo dicuntur, Salomoni non valent convenire. Nec enim permansit ille cum Sole, & ante Lunam generationis generationum, neque dominatus est a mari usque ad mare, & a flumine usque ad terminos orbis terrarum, nec omnes gentes servierunt ei, neque ante Solem permansit nomen ejus, nec benedictæ sunt in ipso omnes tribus terræ, neque omnes gentes magnificaverunt eum. Ex parte autem, & quasi in umbra, & imagine veritatis in Salomone præmissa sunt, ut in Domino Salvatore perfectius implerentur.* Verum alia esse pertendo Prophetarum oracula, quæ Christum mere respiciant, ad ea vero quibus edita sunt tempora, nulla quantumvis coacta ac violenta expositione queant detorqueri: cujusmodi sunt prædictiones Jacobi Patriarchæ de abrogando sceptro Juda, cum venerit Christus; & Danielis de Christi adventu post hebdomades septuaginta. Tale est & illud Zachariæ: *Et appenderunt mercedem meam triginta argenteos. Et dixit Dominus ad me: Projice illud ad statuarium, decorum pretium, quo appretiatus sum ab eis. Et tuli triginta argenteos, & projeci illos in domum Domini ad statuarium.* Inusitata illa Prophetarum acta, quæ Dei jussu fiunt, futurorum fere signa esse, constat ex allatis paulo superius exemplis. Hujusmodi esse & hoc Zachariæ certum est: cui ecquodnam aliud contigerit πλήρωμα (*complementum,*) quam cum a Juda Christus venditus est, comminisci Grotium non posse puto. Simile est & istud ejusdem: *Exulta satis, filia Sion; jubila, filia Jerusalem: ecce rex tuus veniet tibi justus & Salvator: ipse pauper & ascendens super asinam & super pullum filium asinæ.* Ostendat Grotius regem aliquem Juda, justum, Salvatorem, pauperem, asina vectum, pullo subsequente, Hierosolymam iniisse, non repugnabo. Simile & illud Davidis: *Et dederunt in escam meam fel, & in sitim mea potaverunt me aceto.* Dicat Grotius ecquando felle pastus fuerit David, vel acetum biberit. Clarissimum vero præ reliquis istud ejusdem: *Foderunt manus meas & pedes meos, dinumeraverunt omnia ossa mea. Ipsi vero consideraverunt, & inspexerunt me: diviserunt sibi vestimenta mea, & super vestem meam miserunt sortem.* Quæ quem locum obtinere possint in historia Davidis, non intelligo. Scio hæc commentitiis quibusdam allegoriis obtundere conatum esse olim Theodorum Mopsuestenum, sed vanis adeo & frivolis, ut sententiæ nostræ veritatem adstruant potius quam destruant. Plura afferre possem, sed ista sane vim Prophetiarum satis defendunt, quam Grotii opinio labefactat.

Jer. 31, 15.
2. Reg. 7, 14
Ebr. 1, 5.
Hieron. in Dan. 11, 12.
Zach. 11, 12, 13.
Zach. 9, 9.
Ps. 68, 22.
Psal. 21, 18, 19.

Altera, qua negat prædictionibus vim argumenti inesse.

V. Eandem vero penitus infringit, cum ait vaticinia hæc, *non in vim argumenti proprie adhiberi, sed ad illustrandam atque confirmandam rem jam creditam:* quod perinde est ac si diceret, ad Christianam fidem probandam infirma esse & invalida, ornatus vero tantum, & fovendæ Christianorum pietatis gratia, sic tanquam quasdam Veteris & Novi Testamenti convenientias, & piis & ingeniosis hominibus excogitatas, & κατὰ κόλλησιν (*per applicationem*) accommodatas, observari & proferri; cum nihil ad ponenda fidei fundamenta prosint. Quæ doctrina,

Ann. 1. Ann. 2. Ann. 3. Ann. 4. Ann. 5. Ann. 6. Ann. 7. Ann. 8. Ann. 9. Ann. 10. Ann. 11. Ann. 12. Ann. 13. Ann. 14. Ann. 15. Ann. 16. Ann. 17. Ann. 18. Ann. 19. Ann. 20. Ann.

ter ſentiebat Tertullianus, qui librum ſuum adverſus Judæos hac abſolvit clauſula: *Hæc aut prophetata nega, quæ coram videntur; aut adimpleta, quum leguntur: aut ſi negas utrumque, in eo erunt adimpleta, in quem ſunt prophetata.* Aliter ſentiebat Irenæus, qui homines Chriſti Jeſu miracula præſtigiis facta eſſe cavillantes, Prophetarum oraculis convincebat; atque non Prophetiarum veritatem adſtruebat Chriſti miraculis, quod fieri vult Grotius; ſed miraculorum Chriſti veritatem Prophetiis comprobabat. Aliter ſentiebat Athenagoras, qui repudiatis Philoſophorum opinionibus de Deo, & opinionum argumentis, de Chriſtianorum dogmate ajebat: ἡμεῖς δὲ ὧν νοοῦμεν καὶ πεπιστεύκαμεν, ἔχομεν προφήτας μάρτυρας. *Nos autem eorum, quæ novimus & credimus, Prophetas teſtes habemus.* Deinde: αἱ φωναὶ τῶν προφητῶν πιστοῦσι ἡμῶν τοὺς λογισμούς. *Prophetarum voces ratiocinationes noſtras confirmant.* Aliter ſentiebat Juſtinus, qui Prophetarum fere prædictis dogma Chriſtianum adverſus Ethnicos & Judæos defendebat. Aliter ſentiebant Patres Quinti Concilii, qui Theodorum Mopſueſtenum anathemate feriebant, cum ob alias cauſas, tum quod *Prophetias, quæ de Chriſto ſunt, rejiciens, feſtinaret diſpenſationis pro noſtra ſalute magnum myſterium, quantum ad ſe pertinebat, reprobare.* Quo clare ſignificatur, Prophetiis quæ de Chriſto prolatæ ſunt peſſumdatis, ſacræ ejus diſpenſationis myſterium labefieri. Aliter ſentiebat & Paulus, cum ſic alloqueretur Epheſios: *Eſtis cives ſanctorum & domeſtici Dei, ſuperædificati ſuper fundamentum Apoſtolorum & Prophetarum, ipſo ſummo angulari lapide Chriſto Jeſu:* cumque Theſſalonicenſes moneret, ne Prophetias ſpernerent: quod tuto certe facere poterant, ſi ſupervacanea erat illorum auctoritas; nec faciebant tamen, quemadmodum teſtificantur Acta: *Hi autem erant nobiliores eorum, qui ſunt Theſſalonicæ: qui ſuſceperunt verbum cum omni aviditate, quotidie ſcrutantes Scripturas, ſi hæc ita ſe haberent:* item cum apud Romanos prædicaret *revelationem myſterii temporibus æternis taciti, quod patefactum eſt per ſcripturas Prophetarum, ſecundum præceptum æterni Dei, ad obeditionem fidei:* quibus ſignificabat ad devinciendos in obſequium fidei hominum animos efficaciſſimum argumentum peti ex ſcripturis Prophetarum. Cum ergo Romæ Judæos ad ſe convenientes in Chriſtiana fide inſtituere vellet, *ſuadebat eis de Jeſu, ex lege Moyſi, & Prophetis, a mane usque ad veſperam;* non ex Chriſti ipſius miraculis & reſurrectione, quod vult Grotius. Imo vero cauſam ſuam agens apud Agrippam, reliquis prætermiſſis argumentis, unico hoc, quod vatum prædictionibus conſtat, utpote ſolidiſſimo & utiliſſimo, uti ſe ſolere declarat: *Auxilio,* inquit, *adjutus Dei usque in hodiernum diem ſto, teſtificans minori atque majori, nihil extra dicens, quam ea, quæ Prophetæ locuti ſunt, futura eſſe, & Moyſes, ſi paſſibilis Chriſtus, ſi primus ex reſurrectione mortuorum, lumen annuntiaturus eſt populo & gentibus.* Cum ergo ſic Agrippam interpellaſſet: *Credis, rex Agrippa, Prophetis?* ſtatim reſpondit Agrippa: *In modico ſuades me Chriſtianum fieri,* quaſi id ſignificans, admiſſis Prophetarum vaticiniis, ſtatim Chriſto dandum eſſe nomen. Non alia ex nota Chriſtum agnoſcere ſe profitetur apud Nathanaelem Philippus, quam ex vaticinationibus Prophetarum: *Quem ſcripſit Moyſes, in Lege,* inquit, *& Prophetæ, invenimus, filium Joſeph a Nazareth.* Prophetas Evangeliſtarum præcurſores prædictionibus ſuis muniiſſe viam Evangelio docet Petrus: *De qua ſalute exquiſierunt atque ſcrutati ſunt Prophetæ, qui de futura in vobis gratia prophetarunt; ſcrutantes in quod vel quale tempus ſignificaret in eis Spiritus Chriſti, prænuntians eas quæ in Chriſto ſunt paſſiones, & poſteriores glorias: quibus revelatum eſt, quia non ſibimet ipſis, vobis autem miniſtrabant ea, quæ nunc nuntiata ſunt vobis per eos, qui evangelizarunt vobis, Spiritu ſancto miſſo de cælo, in quem deſiderant Angeli proſpicere.* Sequenti deinde Epiſtola propheticis oraculis fidem potius jubet adjungi, quam ſuo fratrumque ſuorum quantumlibet vero teſtimonio: *Accipiens enim a Deo Patre honorem & gloriam, voce delapſa ad eum hujuscemodi a magnifica gloria: Hic eſt filius meus dilectus, in quo mihi bene complacui: ipſum audite. Et hanc vocem nos audivimus de cælo allatam, cum eſſemus cum ipſo in monte ſancto. Et habemus firmiorem propheticum ſermonem; cui benefacitis attendentes quaſi lucernæ lucenti in caliginoſo loco, donec dies eluceſcet, & Lucifer oriatur in cordibus veſtris: hoc primum intelligentes, quod omnis prophetia Scri-*

Iren. adv. Hær. l. 2. c. 57.

Ath. Leg.

Concil. 2. Conſtant. Collat. 8.

Eph. 2. 19. 20.

1. Theſſ. 5. 20.

Act. 17, 11.

Rom. 16, 26.

Act. 28, 23.

Act. 26, 22.

Act. 26, 27.

Joh. 1, 45.

1. Petr. 1, 11. 13.

2. Petr. 1, 17. & ſeq.

tia Scripturæ propria interpretatione non fit. Non enim voluntate humana allata eſt aliquando Prophetia, ſed Spiritu ſancto inſpirati, locuti ſunt ſancti Dei homines. Idem Hieroſolymitas hoc ipſo argumento ad eluendum pœnitentia crimen hortatur, quod Act. 3, 17. & ſeq. Jeſum inſontem trucidando admiſerant: *Et nunc, fratres, ſcio quia per ignorantiam feciſtis, ſicut & Principes veſtri. Deus autem quæ prænuntiavit per os omnium Prophetarum, pati Chriſtum ſuum, ſic implevit. Pœnitemini igitur, & convertimini, ut deleantur peccata veſtra.* Vides non ad fovendam duntaxat fidem jam animis hominum illapſam opportunum eſſe & utile Prophetiarum ſubſidium, ſed ad parandos animos & ſubigendos in fidei ſuſceptionem. Lucernæ lucenti in caliginoſo loco Propheticum ſermonem comparat; an fide jam illuſtratam mentem caliginoſum locum dixit? minime ſane. Ergo fidei prævius eſſe debet ſermo Propheticus, nedum comes aut aſſecla. Apollo Alexandri- Act. 18, 28. nus *Vehementer Judæos revincebat publice, oſtendens per Scripturas, eſſe Chriſtum Jeſum*, non utique per miracula ab eo edita. Ait Apoc. 19, 10. Angelus Johanni in Apocalypſi: *Teſtimonium enim Jeſu, eſt ſpiritus prophetiæ:* ac ſi diceret, ad fidem Chriſto Jeſu conciliandam, non aliunde certiora duci quam ex oraculis Prophetarum teſtimonia. Emmauntios viatores graviſſimis verbis caſtigat Chriſtus, non quod ad patrata a ſe prodigia, ſed quod ad editas de ſe prædictiones parum adhiberent Luc. 24, 25. & ſeq. fidei: *O ſtulti & tardi corde ad credendum in omnibus, quæ locuti ſunt Prophetæ! Nonne hæc oportuit pati Chriſtum, & ita intrare in gloriam ſuam? Et incipiens, a Moyſe, & omnibus Prophetis, interpretabatur illis in omnibus Scripturis, quæ de ipſo erant.* Eodem h. 5, 39. ſeq. argumento Judæos urgebat, cum diceret: *Scrutamini ſcripturas, quia vos putatis in ipſis vitam æternam habere, & illæ ſunt quæ teſtimonium perhibent de me ..... Nolite putare, quia ego accuſaturus ſim vos apud Patrem: eſt qui accuſat vos Moyſes, in quo vos ſperatis. Si enim crederetis Moyſi, crederetis & mihi: de me enim ille ſcripſit. Si autem illius literis non creditis, quomodo verbis meis credetis?* Quibus ſignificat, quicumque Moſem admiſerit, ſe quoque ut admittat neceſſe eſſe: quippe ex eo non ſpecioſa quædam & veriſimilia, ſed neceſſariæ conſequentiæ argumenta deprotni, ad perſuadendam fidei Chriſtiæ veritatem. In eamdem ſententiam Apoſtolos affatur Chriſtus: *Hæc ſunt verba, quæ* Luc. 24, 44. *locutus ſum ad vos, quoniam neceſſe eſt impleri omnia, quæ ſcripta ſunt in lege Moyſis, & Prophetis, & Pſalmis de me.* Profecto ſi Prophetiarum multiplex eſt ſignificatio, aliaque ad res Veteris Teſtamenti ſpectet propius, alia ad Chriſtum accommodari poſſit, non tamen in vim argumenti adhiberi, quod arbitratus eſt Grotius, eam certe impleri neceſſe non eſt, quæ jam in prioris ſignificationis eventu πλήρωμα (*complementum*) ſuum eſt conſecuta: unde efficitur, neceſſe non fuiſſe impleri omnia, quæ ſcripta ſunt in lege Moyſis, & Prophetis, & Pſalmis de Chriſto; quod cum ipſius Chriſti verbis ex adverſo pugnat. Item alibi Diſcipulos ſic alloquitur Jeſus Dominus: *Nunc dixi vobis priusquam* Joh. 14, 29. *fiat, ut cum factum fuerit credatis:* efficaciſſimam eſſe docens ad perſuadendum futurorum prædictionem. Hoc ipſum ſignificatum voluit, cum in monte Moſem & Eliam alloqui viſus eſt. Objiciat quiſpiam iſtud Pauli e priore Epiſtola ad Corinthios: *Itaque* 1. Cor. 14, 22 *linguæ in ſignum ſunt, non fidelibus, ſed infidelibus: Prophetiæ autem non infidelibus, ſed fidelibus.* Si addatur vocula, quam ſuppleri debere Grotius ipſe agnoſcit, apertior erit loci ſententia: *In ſignum ſunt Prophetiæ, non infidelibus* ſolum, *ſed fidelibus.* Præterea futurorum prædictiones Prophetiarum nomine neutiquam hic ſignari conſentiunt Interpretes, & id ſatis indicat, quod extat initio capitis: *Nam qui prophetat hominibus, loqui-* 1. Cor. 14, 3. *tur ad ædificationem, & exhortationem, & conſolationem.* Quantum denique ad futurorum cognitionem roboris inſit prædictionibus Prophetarum, facile colligitur ex egregio hoc Amoſi teſtimonio: *Non facit Dominus* Amos 3, 7. *Deus verbum, niſi revelaverit ſecretum ſuum ad ſervos ſuos Prophetas.* Quod ſi conſiliorum ſuorum conſcios habet Prophetas Deus, præcipue ſane eorum, quæ ad Meſſiam ſpectant, qui fuit Legis ac Prophetarum finis. Atqui hæc arcana Prophetis aperit Deus, Amos 3, 8. ut eadem illi hominibus prodant: ſubjungit quippe Amos: *Dominus Deus locutus eſt, quis non prophetabit?* Non aliam autem ob cauſam ſecreta ſua pandi vult hominibus, niſi ut cognoſcantur ab iis & credantur; alioquin ſuam, Prophetarumque ſuorum operam luderet. Fidem ergo Prophetiis adjungi vult Deus, proindeque vis iis probationis ineſt,

certiſſimaque inde argumenta conflantur. Atque horum profecto confeſſionem vis veritatis a Grotio expreſſit in explanationibus prioris Epiſtolæ ad Corinthios: illic enim ait Prophetiam cæteris donis præferri ab Apo-
1. Cor. 14, 1. ſtolo, *Quia maximam ea res auctoritatem præſtabat Evangelio, convincebat incredulos, firmabat credentes; divinum enim*, inquit, *ab omnibus hominibus creditur eſſe prædictio, dicta ob id divinatio.* Ad id autem vi argumenti pollere Prophetiam neceſſe eſt. Conſtat itaque plerasque Prophetarum prædictiones ad Chriſtum ſpectantes, easque præcipuas, eſſe hujusmodi, ut Chriſtum mere, proprie ac proxime reſpiciant; nec aliam iis ineſſe ſignificationem, niſi forte myſticam allegoricam, remotam, ad arbitrium excogitatam, minime vero neceſſariam; opportuniſſimum vero ac præcipuum
Origen. l. 1. contr. Celſ. fidei Chriſtianæ argumentum, *τὸ μέγιστον τῶν περὶ τῆς συστάσεως τῷ ἰησοῦ κεφαλαίων (maximum eorum argumentorum, quibus Chriſto fides aſſeritur)* ut loquitur Origenes, ex ipſis vatum prædictionibus arceſſi. Addo & mihi videri valde probabile, teſtimonia Veteris Teſtamenti a Novi Scriptoribus Jeſu Chriſto, ejusque doctrinæ accommodata, conſtanti omnium conſenſu hoc tempore credita eſſe de Chriſto venturo prædictiones continere; nec opportunius ullum Evangeliſtis, aliisque Novi Teſtamenti Scriptoribus viſum eſſe argumentum, quo religionis Chriſtianæ veritatem perſuaderent. Quæ cum ajo, probationum aliarum vim haudquaquam oppugno. Quid de operibus ſuis Chriſtus Judæis dixe-
Joh. 5, 36. & 10, 25. 37. 38. rit, probe memini: *Opera*, inquit, *quæ ego facio in nomine Patris mei, hæc teſtimonium perhibent de me: Si non facio opera Patris mei, nolite credere mihi. Si autem facio, & ſi mihi non vultis credere, operibus credite, ut cognoſcatis, & credatis, quia Pater in me eſt, & ego in Patre.* Et Apoſtolis: *Non creditis, quia ego in Patre, & Pater in me eſt? alioquin*
Joh. 14, 11. 12. *propter opera ipſa credite.* Et deinde: *Si opera non feciſſem in eis, quæ nemo alius fecit, peccatum non haberent.*
Joh. 15, 24. Joh. 20, 30. 31. Eadem eſt ſententia iſtorum Johannis Evangeliſtæ: *Multa quidem & alia ſigna fecit Jeſus in conſpectu diſcipulorum ſuorum, quæ non ſunt ſcripta in libro*
Joh. 20, 30. 31. *hoc. Hæc autem ſcripta ſunt, ut credatis, quia Jeſus eſt Chriſtus filius Dei, & ut credentes vitam habeatis in nomine ejus.* Idem apud regulum Capharnaitam queritur Chriſtus, Joh. 4, 41. quod *Niſi ſigna & prodigia non vidiſſent, non crederent.* Non ergo argumentorum, quæ ad fidem Religioni Chriſtianæ faciendam, vel ex miraculis Chriſti & Apoſtolorum, vel aliunde utiliter petuntur, robur infringo: (abſit a me hoc netas) ſuum duntaxat Prophetiis ſervari volo. Utraque complexus eſt Apoſtolus hoc 1. Cor. 2, 4. commate: *Et ſermo meus, & prædicatio mea, non in perſuaſibilibus humanæ ſapientiæ verbis, ſed in oſtenſione ſpiritus & virtutis:* ἐν ἀποδείξει πνεύματος καὶ δυνάμεως. Demonſtrationem ſpiritus appellat, quæ fit per prophetias, cujusmodi hæc noſtra eſt: demonſtrationem virtutis, quæ fit per miracula. Ita quidem interpretatur Origenes.

Orig. l. 1. cont. Celſ.

VI. Contra vero vel proxime & directe, vel remote & oblique Chriſtum Jeſum eſſe prædictum præfracte negarunt alii: quorum tamen opinio non ſimplex eſt & uniusmodi, ſed in geminas videtur ſectas fuiſſe diviſa. Quidam enim Meſſiam a Prophetis prædictum eſſe non negant; at Jeſum eum eſſe Chriſtum, qui prædictus eſt, ejusque vitam, mortem, aliasve geſtas res in Veteri Teſtamento fuiſſe prænuntiatas, id vero negant. Quam opinionem defendunt Judæi, & olim defendebat Marcion. Alii vero, qui Chriſtum alium non expectant, quod faciunt Judæi, ſed Jeſum fatentur eſſe Chriſtum, prædictum tamen a Propheris eſſe infitiantur. Qua in hæreſi fuerunt Manichæi, magnaque adverſus Fauſtum doctrinæ hujus patronum Auguſtino concertatio eſt. Eam deinde Theodorus Mopſueſtenus, nefarius Hæreticus, ſibi defendendam propoſuit, in ſuis Libri Duodecim Prophetarum explanationibus, ut diſcimus ex Collatione quarta Concilii Quinti. Quanquam eum ab hac hæreſi abſolvere conatur Facundus. Itaque conſentientes habemus & faventes Judæos in ſeptimæ hujus Propoſitionis defenſione, qua multas haberi ſtatuimus in Veteri Teſtamento Prophetias de Meſſia: adverſarios vero Manichæos, & Theodorum, quos hic nobis oppugnandos proponimus: neque ſolum ad id colligemus verba Veteris Teſtamenti, quibus venturus prænuntiatur Meſſias, ſed res etiam ac ſigna quibus adumbratur & præſignificatur; non omnia quidem anxie corradentes, quæ in hanc ſententiam congeri poterant, ſed illuſtria tantum, & Ethnicorum, aut Hæ-

Duplex rerum ſecta, qui prædictum fuiſſe Chriſtum negarunt.

Auguſt. adv. Fauſt. Manich. l. 12. c. 1. & l. 20. c. 4.

Facund. l. 3. c. 6.

Reformatio Legum Ecclesiasticarum.

Ecclesiæ, quæ ad Ecclesiam Romanam pertinent, ut ipsa Ecclesia Romana, quæ Mater est omnium Ecclesiarum, ita ipsa Ecclesia Anglicana, quæ Mater est Ecclesiarum Anglicanarum, ab omni Romani Pontificis jurisdictione, potestate, et auctoritate, penitus et omnino sit exclusa, et ab omnibus Christianis hominibus, tanquam a Mater omnium

commentitiis interpretationibus incruſtare ſatagunt. At vetuſtiores ad Meſſiam ſine hæſitatione referunt; Chaldæi præcipue Paraphraſtæ, & Thalmudiſtæ etiam, quos ſecuti ſunt R. Selomoh, & R. David Kimchi. Quoniam autem non Chriſti generatim prænuntium eſt iſtud teſtimonium, ſed eum quoque Jeſum fore indicat, alius erit inira de eo diſputandi locus.

Exodo, 1. Cor. 10, 1, & ſeq.

VIII. Chriſti venturi ſymbola quædam profert Paulus priore ad Corinthios: *Nolo enim vos ignorare, fratres, quoniam Patres noſtri omnes ſub nube fuerunt, & omnes mare tranſierunt, & omnes in Moyſe baptizati ſunt, in nube, & in mari: & omnes eamdem eſcam ſpiritalem manducaverunt, & omnes eumdem potum ſpiritalem biberunt. Bibebant autem de ſpirituli conſequente eos petra: petra autem erat Chriſtus.* Tum ſubjicit: *Hæc autem omnia in figura contingebant illis.* Duos hic Chriſti typos obſervat Paulus, manna & rupem aquas profundentem: quorum illud Verbum Dei, hoc ſapientiam Dei, plane ad mentem Pauli Philo interpretatur. Nempe quibus olim eſcæ & potus ſymbolis diſſimulabatur Chriſtus, ſub iisdem nunc quoque populo ſuo in Euchariſtiæ ſacramento ſe impertit. Manna itaque in vaſtam ſolitudinem alendis Iſraelitis fame jam prope deficientibus cœlo depluens, Chriſtum præclare exprimebat, cœlo olim demittendum in terras bonæ virtutum frugis ſteriles, ad hanc ſublevandam inopiam, & hominum animos pietatis ac ſapientiæ nutrimentis paſcendos. Petra quoque aquis ſalutaribus Iſraelitarum in deſerti ſqualore languentium ſitim ſedans, egregium Chriſti ſimulacrum erat, gratiæ ſuæ ſalubres undas mortali generi propinantis.

Phil. libr. Pejorem inſidiari meliori, & I. Quis ſit rerum divinarum hæres.

Numeri. Num. 24, 17. 18.

IX. Præclarum de Chriſto Balaami arioli prædictum liber Numerorum ſuppeditat: *Videbo eum, ſed non modo; intuebor illum, ſed non prope. Orietur ſtella ex Jacob, & conſurget virga de Iſrael, & percutiet duces Moab; vaſtabitque omnes filios Seth; & erit Idumæa poſſeſſio ejus; hæreditas Seir cedet inimicis ſuis.* Quibus Meſſiam prænuntiari olim fuiſſe Judæis perſuaſum oſtendit impii illius Ben Cuzibæ veſania, qui Meſſiam ſe ferens hanc ſibi prædictionem accommodabat: unde & Bar-Cocheba, ſive *Filius ſtellæ* appellatus eſt. Idem oſtendunt Onkelos, & Jonathan, & Interpres Hieroſolymitanus; & R. Moſes Haddarſan in Bereſith Rabbah. Idem docet & Maimonides, atque hæc in myſticum ſenſum flectit: quod & faciunt Chriſtiani Interpretes, inprimisque Euſebius. Is *duces Moab*, Deos interpretatur Moabitidis regionis præſides, puta Beelphegor; eosque a Chriſto ſubactos, & domitos eſſe ait, tum cum is idolorum vanitatem adventu ſuo diſcuſſit. Filios quoque Seth & Edom, gentes exponit Dæmonum tyrannide oppreſſas, & a Chriſto in libertatem vindicatas. Stellam ait appellari Chriſtum, quemadmodum Sol juſtitiæ a Malachia, oriens a Zacharia, lux ab Iſaia appellatus eſt. Radicem eum nuncupat Balaamus; quemadmodum & germen, & virga, & ſurculus ab Iſaia, & Jeremia, & Johanne quoque in Apocalypſi nuncupatur. Quanto hæc ſimiliora veris, quam quæ differit R. Lipman in Nitzachon, hæc πρὸς μέν (*ad verbum*) ſumenda cenſens, atque ita Chriſtianis extorquere contendens? Alii hiſtoricum quidem ſenſum Davidi tribuunt, a quo devicti ſunt Moabitæ, ut capite octavo libri ſecundi Regum, & Pſalmo quinquageſimo nono, & centeſimo ſeptimo traditur; myſticum vero Meſſiæ. Ego vero Maimonidæ Rabbinorum doctiſſimi auctoritatem ſecutus, id Balaami oraculum bifariam dividi poſſe puto; ita ut pars prior ad Chriſtum, poſterior ad Davidem referatur. Cujusmodi multa vaticinia bipertito interpretanda in ſacris Libris occurrunt. Utut eſt, hæc certe Balaami prædictio, atque item illa Jacobi Patriarchæ, tam perſpicuæ Origeni viſæ ſunt, ut alias quidem in Lege typice & obſcure Chriſtum præſignificantes reperire ſe poſſe diceret; quæ vero duabus hiſce manifeſtiores eſſent, apud Moſem extare prorſus nullas.

Euſ. Dem. l. 9.

Mal. 4, 2. Zach. 3, 8. & 6, 12. Iſa. 9, 2. Iſa. 4, 2. & 11, 1. & 53, 2. Jer. 23, 5. Apoc. 5, 5.

2. Reg. 8, 2. Pſal. 59, & & 107, 9.

Orig. in Joh. T. 14.

Deuteronomio. Deut. 18, 15. & ſeq.

X. Veruntamen clara hæc quoque ſunt e Deuteronomio: *Prophetam de gente tua, & de fratribus tuis ſicut me ſuſcitabit tibi Dominus Deus tuus: ipſum audies, ut petiſti a Domino Deo tuo in Horeb, quando concio congregata eſt, atque dixiſtis, Ultra non audiam vocem Domini Dei mei, & ignem hunc maximum amplius non videbo, ne moriar. Et ait Dominus mihi, Bene omnia ſunt locuti: Prophetam ſuſcitabo eis de medio fratrum ſuorum ſimilem tui, & ponam verba mea in ore ejus, loquenturque ad eos omnia, quæ præcepero illi.*

Qui

...ſtrum ſuperficiem, ſed ſolum ſuperficiem ſphæræ, ...

licet, Messiam hoc oraculo a Balaamo esse prædictum. Similis est nostra in dissimili Christi Jesu causa ratiocinatio: qui jurene an injuria Messiæ titulos ac decus sibi arrogaverit, inferius, ut dixi, disputabitur.

Libri Regum & Paralipomenon.

XII. Manifesto Christum venturum denotant illa Annæ, quæ fuit mater Samuelis: *Dominus judicabit fines terræ, & dabit imperium regi suo, & sublimabit cornu Christi sui.* 1.Sam.2,10. Christi dignitatem prædicans Paulus in Epistola ad Ebræos, sic disserit: *Cui enim dixit aliquando Angelorum* (Deus,) *Filius meus es tu, ego hodie genui te: Et rursum: Ego ero illi in Patrem, & ipse erit mihi in Filium?* Ebr.1,5. De-promta sunt postrema hæc e secundo Samuelis: *Cumque completi fuerint dies tui, & dormieris cum patribus tuis, suscitabo semen tuum post te, quod egredietur de utero tuo, & firmabo regnum ejus: ipse ædificabit domum nomini meo, & stabiliam thronum regni ejus usque in sempiternum. Ego ero ei in Patrem, & ipse erit mihi in Filium:* quæ πρὸς λέξιν (*ad verbum*) in priore Paralipomenon repetita extant. 2.Sam.7,12. & seq. 1.Par.17,13. 14. & 22,6. & 28.2. & seq. Id vaticinium ex eo genere est, cui multiplicem diximus inesse significationem, quarum altera Salomonem, qui Christi typus fuit, propius respicit, altera Christum; vel potius quædam Salomoni, Christo quædam, nonnulla utrique tribuenda sunt. Conveniunt ista quidem soli Christo: *Stabiliam thronum regni ejus usque in sempiternum:* tum & ista quæ subnexa sunt: *Et fidelis erit domus tua, & regnum tuum usque in æternum ante faciem tuam, & thronus tuus erit firmus jugiter.* Ad quæ videtur alludisse Angelus Gabriel, cum sic sanctam Virginem Mariam alloqueretur: Luc.1,32.33. *Hic erit magnus, & Filius Altissimi vocabitur, & dabit illi Dominus Deus sedem David patris ejus, & regnabit in domo Jacob in æternum, & regni ejus non erit finis.* Unius autem Salomonis hoc est, quod statim subjicitur: *Si inique aliquid gesserit, arguam eum in virga virorum.* Pertinet vero ad utrumque, Davide prognatum esse, Dei filium esse, Salomonem quidem adoptione per Christum, Christum ipsum natura; & Deo domum ædificare.

Libro Job, August. Ep. ad Hieron.

XIII. Jobo etiam, quem Prophetam merito Augustinus appellat, memoratus est Christus; nam velut rem aliquam magnam nuntiaturus sic præfatur: *Quis mihi tribuat ut scribantur sermones mei: Quis mihi det ut exarentur in libro stilo ferreo, & plumbi lamina, vel celte sculpantur in silice?* Job.19,23. & seq. Tum deinde præclarum hoc edit oracultum: *Scio enim quod Redemtor meus vivit, & in novissimo die de terra surrecturus sum: & rursum circumdabor pelle mea, & in carne mea videbo Deum meum; quem visurus sum ego ipse, & oculi mei conspecturi sunt, & non alius; reposita est hæc spes mea in sinu meo.* Sic quidem vulgata: at Ebraica aliter: *Et ego novi Redemtorem meum vivere, & novissimum super pulverem staturum.* Ex his Christum carnem assumturum, & mortuos suscitatum iri aperte docetur in Thargum, & in Interpretatione Syriaca, & in Arabica. Ita intellexit R. Haccadosch in Revelante arcana. Ita sumitur & in Beresith Ketanna. Unde extat Grotii halucinatio, qui nunquam hæc Judæos ad excitationem a mortuis retulisse affirmat. Redemptorem, sive, ut Ebraica habent, גואל, Messiam exponunt Rabbini. Sic Aben-Ezra in Isaiæ caput quinquagesimum nonum, comma vicesimum. גואל præterea propinquum, sive cognatum sonat, quod ei competat jus redimendi res propinqui venditas; atque hoc sensu Christus videtur a Jobo dictus גואל, quod assumpta natura humana frater noster sit effectus. Hanc significationem secutum esse Theodotionem testatur Chrysostomus. Jure ergo גואל appellatur Christus, & quod consanguineus noster sit, & quod Redemtor. Novissimum ait super terram staturum; quemadmodum & in Apocalypsi se esse ait Christus Alpha & Omega, primum & novissimum, principium & finem. Apoc.22,13. Isa.44,6. Quo pertinet istud Isaiæ; *Hæc dicit Dominus rex Israel, & Redemtor ejus Dominus exercituum: Ego primus, & ego novissimus, & absque me non est Deus.* Eximiam præterea Christi venturi figuram in se expressisse Jobum, recte observarunt Polychronius, & alter incertus qui Hieronymo conjunctus est, quique Beda a Mariano Victorio esse creditur: atque is collegit multa, quibus illa Christum inter & Jobum constat similitudo.

Libro Psalmorum.

XIV. Etsi Psalmorum librum inter Prophetico haudquaquam ponunt Judæi, sed inter eos, quos כתובים appellant; pleraque tamen de Christo prophetice dicta extare in eo non diffitentur. Spiritus quidem sancti dictata referre se profectus est David, cum 2.Reg.23,2. dixit:

xit: *Spiritus Domini locutus eſt ſuper me, & ſermo ejus per linguam meam: dixit Deus Iſrael mihi, locutus eſt fortis Iſrael.* At Chriſtus Jeſus in Lege, Prophetis, & Pſalmis prædictiones de ſe haberi aſſeverat. Is eſt nempe *Sanctus & Verus* Apocalypſeos, *qui habet clavem David; qui aperit, & nemo claudit; claudit, & nemo aperit;* clavem nempe eam, quam abſtuliſſe Legis peritos conqueritur Jeſus, ne introirent ipſi, aliosve introire ſinerent, videlicet vaticiniorum intelligentiam, ac Davidicorum præcipue; quæ paucis ante Chriſtum cognita, & paucioribus etiam in vulgus celebrata & expoſita, a Chriſto Jeſu demum & mente intellecta, & ipſa re completa, & publice ſunt interpretata: ſic tamen ut quorum animis luce ſua colluſtratis myſteria hæc pandere vellet, nullæ iis officerent vel nequitiæ hominum, vel dæmonum præſtigiæ, quominus ad ea penetrarent: quos vero impietatis ſuæ tenebris circumſeptos efficacibus gratiæ donis ad ea capeſſenda myſteria non proſequeretur, nemo opem ipſis ad id præſtare poſſet. Is eſt *Leo de tribu Juda, radix David*, qui poteſt *aperire librum, & ſolvere ſeptem ſignacula ejus.* Contra vero Manichæi, Gnoſtici, & Nicolaitæ, Davidem Chriſti vaticinatorem fuiſſe negabant; & eum probare vellent Quintæ Synodi Patres, Scripturæ ſanctæ teſtimonia Chriſti prænuntia in perverſum ſenſum deflexiſſe Theodorum Mopſueſtenum, non alia protulerunt, quam quæ e Pſalmis in eam ſententiam depromi ſolent, & in Novo Teſtamento fere allata ſunt.

Luc. 24, 44
Apoc. 3, 7.
Apoc. 5, 5.

Clariſſimas de venturo Chriſto prædictiones in Pſalmo ſecundo propoſitas eſſe vetuſtiores Judæi palam confeſſi ſunt. Legitur quippe in loco Thalmudis Sucah, & apud R. Selomoh Jarchi, a priſcis Rabbinis fuiſſe traditum, hæc ad Meſſiam dicta eſſe a Deo: *Filius meus es tu, ego hodie genui te:* quod & legitur in Bereſith Rabba. Ait quippe illic R. Jonathan tres eſſe, quibus dictum eſt *Poſtula*, Salomonem, Achazum, & Meſſiam; quod poſtremum probat ex ſecundo Pſalmo, ubi Chriſto Deus dixiſſe traditur; *Poſtula a me, & dabo tibi gentes hæreditatem tuam.* Non aliter de Pſalmi hujus ſignificatione ſentiunt R. Aben-Ezra, & R. David Kimchi: non aliter Saadias Gaon in Danielem, & Auctor נשמה מאיר *Anima ſapientis*, & R. Simeon in Jalcut, & Tryphon quoque apud Juſtinum & Midraſch Thehillim. Sed & Muhammedani, non in Chriſtum tantummodo, ſed & in Jeſum ſpeciatim Pſalmum hunc convenire docent, teſte Muhammedo ebn Jacob Alfirauzabadio, in Lexico quod Camus, ſive Oceanum inſcripſit. At veteres tamen hi Judæi ſcriptorem libri Nitzachon in eamdem ſententiam non pellexerunt. Hi vero, quorum doctrinam nepotes ipſorum ſunt aſpernati, cum ad Chriſtum Pſalmum ſecundum referrent, majorum ſuorum dictata ſequebantur: nam ex libris Novi Teſtamenti oſtenditur, Chriſti temporibus, vulgo in eam partem, quam dixi, acceptum fuiſſe Pſalmum hunc. Sic enim primævæ illius ætatis Chriſtiani Deum precabantur: *Domine, qui Spiritu ſancto per os patris noſtri David pueri tui dixiſti, Quare fremuerunt gentes, & populi meditati ſunt inania? Adſtiterunt reges & Principes convenerunt in unum, adverſus Dominum, & adverſus Chriſtum ejus. Convenerunt enim vere in civitate iſta adverſus ſanctum puerum tuum Jeſum, quem unxiſti, Herodes, & Pontius Pilatus, cum gentibus & populis Iſrael, facere quæ manus tua & conſilium tuum decreverunt fieri.* Sic Paulus Judæos Piſidas publice in Synagoga adhortabatur: *Nos vobis annuntiamus eam, quæ ad patres noſtros repromiſſio facta eſt, quoniam hanc Deus adimplevit filiis noſtris, reſuſcitans Jeſum, ſicut & in Pſalmo ſecundo ſcriptum eſt, Filius meus es tu, ego hodie genui te.* Atqui hæc Paulum tam diſerte affirmare auſurum non fuiſſe credibile eſt, niſi id communi perſuaſione inter Judæos receptum eſſe perſpectum habuiſſet. Nec id quoque ad Ebræos ſcripſiſſet de Meſſia: *Tanto melior Angelis effectus, quanto differentius præ illis nomen hæreditavit. Cui enim dixit aliquando Angelorum: Filius meus es tu, ego hodie genui te?* Idem alibi: *Sic & Chriſtus non ſemetipſum clarificavit, ut Pontifex fieret, ſed qui locutus eſt ad eum: Filius meus es tu, ego hodie genui te.* Confeſſionem hanc itaque a R. Selomoh veritas ipſa extorſit: *Majores noſtri ad Regem Meſſiam Pſalmum hunc totum referebant: oportet tamen eum referre ad Davidem juxta apparentem ſententiam, ſonumque verborum, propter Hæreticos;* videlicet Chriſtianos. Jam ſi ratione rem diſputemus, Pſalmum hunc parte ſui aliqua reſpicere Da-

Act. 4, 24. & ſeq.
Act. 13, 31. 33.
Ebr. 1, 4. 5. & 5, 5.
Pſal. 2.
L. Sucah. c. 5.
Pſal. 2, 8.

videm, majore vero Christum reperiemus; sed ita tamen ut quæ Davidem, ea Christum quoque; quæ Christum, non itidem Davidem spectent. Nam Christum, perinde ut Davidem, reges terræ sibi adversantes domiturum, & Hierosolymis regnaturum Judæi censent; Davidem contra ad extremos usque fines terram redegisse in suam potestatem, dicere non audent, quod tamen facturum esse Christum opinantur. Nam quod ait in Demonstratione Eusebius, neutiquam tassuros Judæos structum iri insidias Christo ei, quem expectant, cum regem æternum & Redemtorem gentis suæ futurum eum e contrario putent, non satis cohæret: nec enim liberare eos & redimere poterit, quin hostes eorum subigat & expugnet. *Aspice universas nationes*, inquit Tertullianus, *de voragine erroris humani exinde emergentes ad Dominum Deum creatorem, & ad Deum Christum ejus. Et si audes, nega Prophetatum; statim tibi promissio Patris occurrit in Psalmis dicens, Filius meus es tu, ego hodie genui te. Pete a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ. Nec poteris eum magis David filium dicere, quam Christum; aut terminos terræ David potius promissos, qui intra unicam Judæam regnavit, quam Christo, qui totum jam orbem Evangelii sui fide cepit, sicut per Isaiam dicit: Ecce dedi te in dispositionem generis mei, in lucem gentium, aperire oculos cæcorum utique errantium, exolvere de vinculis vinctos, id est de delictis liberare, & de domo carceris, id est mortis, sedentes in tenebris, ignorantiæ scilicet.* His suffragantur & aliæ confimiles Scriptorum sacrorum locutiones, quibus denotari Christum constat. Christus appellatur, quod est Messias, juxta illud quadragesimi quarti Psalmi: *Propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.* Rex dicitur, ut alias sæpe, velut in commate jam prolato e libro secundo Regum: *Firmabo regnum ejus ..... & stabiliam thronum regni ejus usque in sempiternum:* & apud Isaiam: *Super solium David, & super regnum ejus sedebit, ut confirmet illud, & corroboret in judicio & justitia, a modo & usque in sempiternum:* & passim denique apud reliquos Prophetas. Addit Psaltes: *Prædicans præceptum ejus;* cui adsonat Isaias: *Ecce testem populis dedi eum: ducem ac præceptorem gentibus:* & Joel: *Filii Sion exultate, & lætamini in Domino vestro: quia dedi vobis doctorem justitiæ.* Memorata illic generatio Christi alibi quoque celebratur his verbis: *Ex utero ante luciferum genui te:* & in Proverbiis: *Nondum erant abyssi, & ego jam concepta eram. Ante colles ego parturiebar:* & apud Michæam: *Egressus ejus ab initio, a diebus æternitatis.* Unde Isaias: *Generationem ejus quis enarrabit?* Quod subjicitur in eodem Psalmo: *Postula a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ*, id ipsum pollicetur septuagesimus primus Psalmus; Christi item, ut suo patefiet loco, prænuntius: *Dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum.* Plura qui volet, consulat Eusebii Demonstrationem, in cujus quarto libro ostenditur, quam vere & aperte Christi dispensatio Psalmo hoc fuerit prædicta.

Euf. Dem. l. 4.

Tertull. adverf. Jud. c. 12.

Pfal. 44, 8.

2. Reg. 7, 12. 13.

Isa. 9, 7.

Pfal. 2, 6.

Isa. 55, 4.

Joel. 2, 23.

Transeamus ad octavum Psalmum, in quo leguntur isthæc: *Quid est homo, quod memor es ejus? aut filius hominis, quoniam visitas eum? Minuisti eum paulo minus ab Angelis; gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum: omnia subjecisti sub pedibus ejus, oves & boves universas, insuper & pecora campi.* Hæc Christo sic accommodat Paulus in Epistola ad Ebræos: *In eo quod omnia ei subjecit, nihil dimisit non subjectum ei. Nunc autem nec dum videmus omnia subjecta ei. Eum autem qui modico quam Angeli minoratus est, videmus Jesum, propter passionem mortis, gloria & honore coronatum, ut gratia Dei pro omnibus gustaret mortem:* & in priora ad Corinthios: *Omnia subjecit sub pedibus ejus, & ipsum dedit caput supra omnem Ecclesiam.* Ea declarant profecto, quorsum isthæc Psalmi sententia Apostolorum temporibus a Judæis traheretur. Tradunt itaque Magistri illorum a Christo gentiles suos expectasse quæ illic commemorantur, nempe ut terrenarum rerum imperium, Adami peccato amissum, Christi beneficio restitueretur; & comma hoc ad Christum fine ambage referunt. Nam quod Adami prima fronte significationem præfert, vel etiam Hominis, naturæ videlicet humanæ, qualis initio a Deo condita est, minime id quidem mirum, cum Adamus totius generis humani originem in se ac velut summam gesserit; & typus quoque fuerit Christi,

Pfal. 8, 5.

Ebr. 2, 8. 9.

1. Cor. 15, 26.

Chriſti, qui noviſſimus Adamus a Paulo ap-
1.Cor.15,45 pellatur. Attamen ad Chriſtum convenientibus aptari rationibus conficiam, ſi non neceſſariis, at valde certe probabilibus.
Pſal. 8,5. Prima ex eo petitur: *Aut filius hominis, quoniam viſitas eum?* Adamus autem filius hominis dici non potuit, qui non hominem, ſed Deum patrem habuit: *Qui fuit Dei*, inquit
Luc. 3,38. Lucas: cum Chriſtus e contrario hanc appellationem videatur ſibi ſpeciatim ſelegiſſe. Præterea cum ait Pſaltes, *Minuiſti eum paulo minus ab Angelis*, notat & prius extitiſſe eum qui minutus eſt; quod Adamo convenire non poteſt, qui de nihilo creatus eſt; & ex meliori ſtatu in deteriorem fuiſſe mutatum, quorum utrumque Chriſto præclare accommodatur, nam & ab omni retro æternitate
Phil. 2,7. fuit, & *ſemetipſum exinanivit formam ſervi accipiens, in ſimilitudinem hominum factus.* Deinde pro eo quod præfert Vulgata, *paulo*
Pſal. 8,6. *minus*, Ebraicum exemplar habet מעט, quod brevitatem temporis notat hoc loco, ut & in ſecundo Pſalmo, vix ullo interpretum diſſentiente. Quadrat autem in Chriſtum, qui ad breve tempus infra Angelos ſe demiſit, nec multo poſt gloria coronatus eſt; non autem Adamo, vel humano generi in Adamo ſpectato, quod non ad exiguum ſpatium infra Angelorum dignitatem poſitum eſt. Sin adverbio מעט dignitas & gradus diſcrimen notari velis, ne ſic quidem Adamo, vel ſpectatæ in eo naturæ humanæ conveniet; nam non paululum quod Angelus homini præſtat dignitate; at naturam humanam aſſumens Chriſtus eo evexit præſtantiæ, ut non multum Angelorum excellentiæ concederet; aliqua etiam ex parte ſuperaret. Denique neque Adamus, neque ſpectatus in eo Homo, conſtitutus eſt ſuper opera manuum Dei, cum exiguis finibus imperium ejus claderetur; nam neque in cœlum aut aſtra, neque in aerem, neque in mare, ſed in animalia ſolum, & fruges terræ, atque arborum baccas
Matth.28,18 poteſtatem habuit. At Chriſto *data eſt*
Rom. 4,13. *omnis poteſtas in cœlo & in terra, & Hæres* mundi factus eſt: hominemque in Adamo damnatum, & priſtinis bonis magna parte multatum in melius reſtituit, ſuorumque ipſe bonorum fecit participem; unde efficitur non Adamum, & perditum in eo hominem, ſed Chriſtum, & reparatum in eo humanum genus intelligi illic debere. Nec movere nos debet, quod oves & boves, cæteraque animalia ſibi Chriſtus non ſubjecerit, contra ac pollicetur iſte Pſalmus: ſic enim futurorum promiſſiones ſimulacris quibusdam adumbrare ſolet ſanctus Spiritus, totamque Meſſiæ diſpenſationem ſenſilium rerum imaginibus implicare. Quod attinet autem ad Matth.21,16 hoc Pſalmi ejusdem colon, *Ex ore infantium & lactentium perfeciſti Laudem*, quod ſibi apud Matthæum adſcripſit Chriſtus, ea re duo videtur præſtitiſſe: nam & pervulgatum Davidis effatum, ad id quod inibi gerebatur, ſcite aptavit, & Pſalmum hunc tot de ſe myſteria præfatum, hac quoque parte in ſe eventum habuiſſe declaravit.

Petrus ad Judæos Hieroſolymis concio- Pſal. 15,8.
nem habens, verba hæc e Pſalmo decimo & ſeq.
quinto Chriſto accommodat: *Providebam* Act. 2, 25.
Dominum in conſpectu meo ſemper, quoniam a & ſeq.
dexteris eſt mihi ne commovear; propter hæc lætatum eſt cor meum, & exultavit lingua mea, inſuper & caro mea requieſcet in ſpe; quoniam non derelinques animam meam in inferno, nec dabis ſanctum tuum videre corruptionem. Notas mihi feciſti vias vitæ, adimplebis me lætitia cum vultu tuo, delectationes in dextera tua uſque in finem. Hæc Davidi aptari non poſſe ait Petrus, cujus corpus poſt mortem ſepultum, & in tabem ſolutum more reliquorum cadaverum fuit; ad Chriſtum ergo eſſe referenda. Hoc ipſo argumento Paulus Act. 13,35.
Chriſto accommodabat eamdem Pſalmi hujus pericopen, cum Judæos Piſidas alloqueretur. Quam autem a Patribus, uti veriſimile eſt, ejus interpretationem acceperant temporis illius Judæi, eamdem poſteris tradiderunt. Nam in Midraſch Thehillim eodem iſta flectunt Judæi, & Meſſiam hic præſignatum agnoſcunt. Nec ab his recedit Auctor נפש החכמה, *Animæ ſapientis*, qui Pſalmum hunc in eumdem ſenſum trahi debere docet, ac ſecundum Pſalmum, quem Chriſti prænuntium eſſe proxime oſtendimus. Ergo conſultius egiſſet R. Selomoh Jarchi, ſi eamdem tenuiſſet ſententiam, nec Davidi iſta aptare tentaſſet. Notis certe quibusdam tam claris hic expreſſus eſt Chriſtus, ut neminem paulo oculatiorem latere poſſit: quem enim eſſe dicas Sanctum Dei, niſi qui a Daniele Sanctus ſanctorum appel- Dan. 9,24.
latus? cuinam delectationes ad dextram Dei promiſſas eſſe dicas, niſi cui Deum dixiſſe ait

alio Psalmo David: *Sede a dextris meis?* Temeraria ergo & impia fuit Theodori Mopsuesteni vox, meritoque in Concilio Constantinopolitano secundo damnata, cum prædictum hoc Davidis ad Christum haudquaquam spectare dixit, sed ad Israeliticum populum; Petrum autem & Paulum Christo pro re nata accommodasse, verbis in res fortuito, non consulto congruentibus. Longe alia vero ex sermone utriusque excipiet, si quis attenderit: nulla enim circuitione usus Petrus hæc in Christum Jesum a Davide dicta
Act. 2, 15, 31. esse asseverat. Tum addit: *Propheta igitur cum esset, & sciret quia jurejurando juravit illi Deus de fructu lumbi ejus sedere super sedem ejus, providens locutus est de resurrectione Christi, quia neque derelictus est in inferno, neque caro ejus vidit corruptionem.* Similiter Paulus eamdem Davidis prædictionem allaAct. 13, 32. turus, ut Jesum revixisse probaret ait: *Et nos vobis annunciamus eam, quæ ad patres nostros repromissio facta est, quoniam hanc Deus adimplevit filiis nostris resuscitans Jesum.* Ergo Petrus & Paulus hoc Davidis testimonium, non tanquam ὑπόνοιαν (*sententiam*) attulerunt, sed tanquam πρόληψιν (*prælectionem*) de Christi reditu ad vitam. Quod si hæc de populo Israelitico Davidem cecinisse, tunc Judæis fuisset persuasum, opinionem hanc ipsis utique eripere Petrus & Paulus propositis rationibus studuissent. Quod non fecerunt; verum hæc in Davidem minime convenire declararunt; unde cognoscitur, quorsum ea vulgus hoc tempore referret. Parco nomini nuperi cujusdam Scriptoris, in sacrorum Voluminum & Patrum lectione haud segniter versati, opinioni sane parcere non debeo, nec debet, quisquis suum Scripturæ sacræ honorem integrum ac tutum esse vult. Affirmare is non erubuit, se Petro & Paulo *cedere non posse*, cum Prophetiæ hujus significationem in Davidem neutiquam congruere, in Christo autem eventum habuisse docent. Vox Christiano homine prorsus indigna: ejurata enim sanctissimorum & θεοπνεύστων (*Deo afflatorum*) Apostolorum auctoritate, proximum est, ut ipsum Christi nomen ac doctrina repudientur. Non hoc igitur accurata responsione, quæ ex superioribus facile conflabitur, excipiendum est, sed fusis ad Deum precibus, ut cui doctrinam egregiam largitus est, eumdem benigna gratiæ suæ aura afflare, ac in majorem Verbi sui venerationem & reverentiam velit adducere.

Christum quoque hoc Psalmi decimi septimi commate præmonstratum esse scribit Paulus ad Romanos: *Propterea confitebor tibi in nationibus; Domine, & nomine tuo Psalmum dicam.* Quibus addo, maximam Psalmi ejusdem partem venturi Christi prædictiones continere; hæc vero potissimum: *Persequar inimicos meos, & comprehendam illos . . . . . cadent subtus pedes meos . . . . . Constitues me in caput gentium. Populus quem non cognovi, servivit mihi; in auditu auris obedivit mihi.* Quæ licet in Davide esse quodammodo completa negari non possit, in Christo tamen feliciorem ac promtiorem eventus expositionem habent. Sic enim de eo Psalmus centesimus nonus: *Donec ponam inimicos tuos scabellum pedum tuorum. Virgam virtutis tuæ emittet Dominus ex Sion, dominare in medio inimicorum tuorum.* Sic & septuagesimus primus: *Et dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum.* Sic & Isaias: *In die illa radix Jesse, qui stat in signum populorum, ipsum gentes deprecabuntur.*

Psal. 17, 44. Rom. 15, 8. 9

Psal. 17, 38. & seq.

Psal. 109, 2.

Psal. 71, 8.

Isa. 11, 10.

Psalmum vicesimum primum pertinere ad Christum, docetur in Midrasch Thehillim; & in libro Thalmudico Sanhedrin, capite ultimo, tanquam certum id sumitur. Ad Davidem certe, aut Davidis ætatem quadrare ista neutiquam possunt: *Reminiscentur & convertentur ad Dominum universi fines terræ: & adorabunt in conspectu ejus universæ familiæ gentium: quoniam Domini est regnum, & ipse dominabitur gentium.* Præclare vero ista Christo conveniunt: *Anima mea illi vivet, & semen meum serviet ipsi. Annuntiabitur Domino generatio ventura; & annuntiabunt cœli justitiam ejus populo qui nascetur, quem fecit Dominus.* Sed quoniam longe opportuniora, & ad aliam institutæ disputationis partem aptiora testimonia subministrat iste Psalmus, nos eum suo loco accuratius excutiemus. Id monuero Lectorem in antecessum, habere hunc ipsum Psalmum, unde refellantur R. Selomoh Jarchi, Manasse ben Israel, aliique eorum congerrones, a quibus totus Israel hic signatus existimatur. Liquet enim singularem aliquam personam hic de se loqui: *Ego autem sum vermis & non homo.* Tum:

Psal. 21.

Psal. 21, 28. 29

Psal. 21, 31. 32.

Psal. 22, 7. & seq.

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Tum: *Quoniam tu es, qui extraxisti me de ventre, spes mea ab uberibus matris meæ. In te projectus sum ex utero, de ventre matris meæ Deus meus es tu.* Deinde: *Dispersa sunt omnia ossa mea; factum est cor meum tanquam cera liquescens in medio ventris mei.* Et mox: *Lingua mea adhæsit faucibus meis, & in pulverem mortis deduxisti me.* Rursum: *Foderunt manus meas & pedes meos, dinumeraverunt omnia ossa mea .... diviserunt sibi vestimenta mea, & super vestem meam miserunt sortem.* Postea: *Erue a framea, Deus, animam meam, & de manu canis unicam meam.* At alium se facit ab Israelica gente his verbis: *Narrabo nomen tuum fratribus meis, in medio Ecclesiæ laudabo te. Qui timetis Dominum laudate eum; universum semen Jacob, glorificate eum:* item illis: *Apud te laus mea in Ecclesia magna: vota mea reddam in conspectu timentium eum.*

Paulus in Epistola ad Ebræos cadere in Christum ea censuit, quæ leguntur in Psalmo tricesimo nono: *Sacrificium & oblationem noluisti, aures autem perfecisti mihi: holocaustum & pro peccato non postulasti: tunc dixi, Ecce venio. In capite libri scriptum est de me, ut facerem voluntatem tuam.* At non ista solum, sed totum Psalmum ex Christi persona a Davide pronuntiatum censuerunt Christiani scriptores imprimis eruditi. Quæ ad Jesum speciatim pertinent, ea nos suo persequemur loco: Christo vero generatim conveniunt ista: *In capite libri scriptum est de me;* nempe initio Geneseos, ubi prædicitur futurum, ut semen mulieris Christus scilicet, serpentis caput conterat: sive rectius vertas: *In volumine libri*; in toto nempe Volumine sacro Veteris Testamenti, quod creberrimas de venturo Christo vaticinationes continet, de Davide vero fere nullas. Id adeo profitetur Christus Jesus, cum alibi, tum præcipue apud Lucam: *Necesse est impleri omnia, quæ scripta sunt in Lege Moysi, & Prophetis, & Psalmis de me.* Propria etiam & peculiari nota Christum hæc designant: *Annuntiavi justitiam tuam in Ecclesia magna: ecce labia mea non prohibebo: Domine tu scisti. Justitiam tuam non abscondi in corde meo: veritatem & salutare tuum dixi. Non abscondi misericordiam tuam, & veritatem tuam a concilio multo.* Christi enim partes erant, non solum genus humanum persoluto sanguinis pretio redimere, sed concionibus etiam & adhortationibus ad redemtionis capiendos fructus præparare. Testatur Psalmus secundus: *Prædicans præceptum ejus*; & vicesimus primus: *Narrabo nomen tuum fratribus meis: in medio Ecclesiæ laudabo te.* Sic Joel *Doctorem justitiæ*; Isaias *præceptorem gentium* appellat. Atque id munus summa diligentia Jesus obiit, verus divinæ legis nuntius ac interpres, & hominum magister: *Erat enim docens eos, sicut potestatem habens.* Quorum quid simile in Davide reperitur? aliud est enim psallere, & Dei laudes carmine concelebrare; aliud concionari ad populum. Sacrificiorum præterea & ceremoniarum abrogatio veterem Legem rescindendam esse præmonstrat, quod nonnisi per Christum religionis instauratorem & novæ legis latorem erat faciendum. Clarissime id indicant verba isthæc: *Holocaustum, & pro peccato non postulasti: tunc dixi, Ecce venio.* Christum denique hæc designant: *Ego autem mendicus sum & pauper,* quod de eo variis locis, maxime vero a Zacharia prædicitur: *Exulta satis, filia Sion, jubila, filia Jerusalem: Ecce rex tuus veniet tibi justus & Salvator: ipse pauper, & ascendens super asinam, & super pullum filium asinæ.* Id in se Christus Jesus agnoscebat cum diceret: *Vulpes foveas habent, & volucres cæli nidos, filius autem hominis non habet, ubi caput reclinet.* Unde Paulus ad Corinthios: *Scitis enim gratiam Domini nostri Jesu Christi, quoniam propter vos egenus factus est.*

Retulit & hæc ad Christum Paulus in Epistola ad Ebræos, quæ extant in Psalmo quadragesimo quarto: *Thronus tuus, Deus, in seculum seculi, virga æquitatis, virga regni tui. Dilexisti justitiam, & odisti iniquitatem: propterea unxit te, Deus, Deus tuus oleo exultationis præ participibus tuis.* Pulchre hic Judæos inter & Christianos convenit, cum Messiam utrique Psalmo hoc prænuntiatum magna contensione agnoscant. Ac ista quidem: *Speciosus forma præ filiis hominum,* sic παραφράζει (*fusius explicat*) Chaldæus Interpres: *Pulchritudo tua, Rex Messia, superat filios hominum.* De toto vero Psalmo sic opinatur Aben Ezra: *Iste Psalmus dicitur de Davide aut Messia.* Quod si propius quædam ad Salomonem, qui typus

Pfal. 21, 23. seqq.
Ebr. 10, 4. Pfal. 39, 7. & seqq.
Gen. 3, 15.
Luc. 24, 44
Pfal. 39, 10. & seqq.
Joel. 2, 23. Isa. 30, 20. & 55, 4.
Matth. 7, 28.
Pfal. 39, 18.
Zach. 9, 9.
Matth. 8, 20.
2. Cor. 8, 9.
Ebr. 1, 8.
Pfal. 44, 7. 8.

pus & ipſe Chriſti fuit, videntur ſpectare, quam ad Chriſtum, alia nos afferre poſſumus, quorum in Chriſto duntaxat legitima reperiri poteſt interpretatio. Cujusmodi illud eſt: *Accingere gladio ſuo ſuper femur tuum potentiſſime:* item iſtud: *Sagittæ tuæ acutæ, populi ſub te cadent, in corda inimicorum Regis:* quippe bellorum expers Salomon, re ac nomine pacificus, pacem quoad vixit coluit. Et id quoque: *Sedes tua, Deus, in ſeculum ſeculi:* ubi Deus eſſe dicitur is, ad quem verba fiunt; repugnantibus licet recentioribus Judæis, multaque ad incruſtandum vas ſincerum obgannientibus. Sequerentur Aquilæ gentilis ſui veſtigia, qui vocandi caſum expreſſit: ὁ θρόνος σου, θεὸς, εἰς αἰῶνα καὶ ἔτι, & Chaldæi Thargumiſtæ fidem, qui ita interpretatus eſt; & alterius Judæi, quem idem confeſſum eſſe narrat Origenes, licet ſenſum ad Deum Patrem deflecteret, ac ineptiſſime quidem, cum in eum neutiquam cadere poſſint iſta quæ præcedunt; *Speciosus forma præ filiis hominum; diffusa eſt gratia in labiis tuis: propterea benedixit te Deus in æternum:* nec ea quæ ſequuntur: *Dilexiſti juſtitiam, & odiſti iniquitatem: propterea unxit te, Deus, Deus tuus oleo lætitiæ præ conſortibus tuis.* Quæ quanquam de eodem apparet eſſe dicta, negabat tamen Judæus ille Origeni memoratus, & poſteriora hæc Chriſto accommodabat, parum perſpecta loci totius cohærentia, qui nulla prorſus diviſione diſtractus hanc minime patitur diſtinctionem. At hic quoque, uti ſupra, Chriſtus dicitur Deus, a Deo ſuo unctus, hoc eſt Meſſias conſecratus; & oleo lætitiæ, Spiritus nempe ſancti gratia delibutus: qui de ſe hæc prædicat apud Iſaiam: *Spiritus Domini ſuper me, eo quod unxerit Dominus me.* Certe ſi Chriſtum ſuperiori commate Deum dici concedatur, quod priſcos Judæos non negaſſe oſtendi, quænam erit invidia, & hic quoque Dei nomen ipſi tributum fateri? Hoc ergo ita eſſe ex Ebraicæ locutionis vocabulis approbare conatus eſt Euſebius, ex re ipſa Origenes & Hieronymus; Auguſtinus vero ex Græca oratione manifeſto id apparere ait; unde conjicere fas eſt, pro eo quod nunc habet Interpretatio Septuaginta Senum: διὰ τοῦτο ἔχρισέ σε ὁ θεὸς ὁ θεός σου, ſcriptum olim fuiſſe, ὦ θεός, ὁ θεός σου, verum ex affinium dictionum ratione diſcrimen utriusque evanuiſſe. Quanquam &, ὁ θεὸς, hoc loco pro, ὦ θεὸ, uſurpari potuiſſe, recte adnotat Euſebius. Sic vicesimo primo Pſalmo: ὁ θεὸς, ὁ θεός μου, πρόσχες μοι, ἵνα τί ἐγκατέλιπές με; quod a Marco expreſſum eſt: ὁ θεός μου, ὁ θεός μου, εἰς τί με ἐγκατέλιπες; Sic Pſalmo tricesimo quarto: ἐξεγέρθητι, κύριε, καὶ πρόσχες τῇ κρίσει μου, ὁ θεός μου, καὶ ὁ κύριός μου, εἰς τὴν δίκην μου. Sic Thomas Apoſtolus apud Johannem: ὁ κύριός μου, καὶ ὁ θεός μου. Et Atticorum quidem mos ille eſt, rectum pro vocandi caſu adhibere. Denique de Salomone haudquaquam exponi poſſunt iſta, quæ Chriſto mirifice conveniunt: *Pro patribus tuis nati ſunt tibi filii, conſtitues eos principes ſuper omnem terram:* Deinde: *Propterea populi confitebuntur tibi in æternum & in ſeculum ſeculi.* Chriſti præterea προαγορευτικὸν (*prænuntium*) eſſe Pſalmum hunc colligitur ex conſentientibus Scriptorum ſacrorum de Chriſto ſententiis. Nam quod regnum ipſi portenditur, idem in Pſalmo ſecundo, & in ſecundo Regum obſervavimus; & paſſim in Novo Teſtamento regios titulos Chriſto Jeſu tributos obſervare licet. Bellator prædicitur futurus: ſic Balaamus vates de Chriſto, *Percutiet duces Moab, vaſtabitque filios Seth:* ſic & apud Iſaiam; *Percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium; & erit juſtitia cingulum lumborum ejus, & fides cinctorium renum ejus:* & alibi: *Quis ſuſcitavit ab oriente Juſtum, vocavit eum ut ſequeretur ſe? dabit in conſpectu ejus gentes, & reges obtinebit, quaſi pulverem gladio ejus. ſicut ſtipulam vento raptam arcui ejus?* in quibus non ſolum bellica ejus virtus, ſed juſtitia quoque prædicatur: quemadmodum & in hoc Pſalmo; *Propter veritatem & manſuetudinem, & juſtitiam:* ſimiliter in Apocalypſi de Chriſto Jeſu, *Et vidi cœlum apertum, & ecce equus albus, & qui ſedebat ſuper eum, vocabatur Fidelis & Verax, & cum juſtitia judicat & pugnat.* Quod autem manſuetum eum fore dicit, in eo quoque ſuffragantem habet Iſaiam, cum ait de Chriſto: *Quaſi agnus coram tondente ſe obmutescet, & non aperiet os ſuum:* & Jeremiam ſic ex Chriſti perſona loquentem: *Et ego quaſi agnus manſuetus, qui portatur ad victimam.* Jeſus vero Chriſtus idem de ſe profitetur:

Pſal. 44, 4. 6.
Pſal. 44, 7.
Orig. l. 1. contra Celſ.
Euſ. Dem. l. 4. Orig. l. 1. contra Celſ. Hier. Epiſt. 140. ad Pr. Auguſt. in Pſal. 44.
Iſa. 61, 1.
Euſ. Dem. l. 4. Pſal. 21, 1. Marc. 15, 34
Pſal. 34, 23.
Joh. 20, 28.
Num. 24, 17.
Iſa. 11, 4. 5.
Iſa. 41, 2.
Pſal. 44, 5.
Apoc. 19, 11.
Iſa. 53, 7.
Jer. 11, 19. Matth. 13, 29.
Pſal. 44, 14.
Pſal. 44, 18.
Pſal. 44, 5. 7.
Pſal. 2, 6. 2. Reg. 7, 12. 13.

tur: *Discite a me, quia mitis sum & humilis corde.*

Psal. 68. Sexagesimum octavum Psalmum spectare ad Christum quicunque negaverit, sacris Novi Testamenti Scriptoribus fidem ille detraxerit, quorum in Christo illic agnoscendo magna consensio est. Sibi quippe apud Johannem hæc vindicat Christus Jesus: *Oderunt me gratis.* Proditum quoque est a Johanne ad eum spectare isthæc: *Zelus domus tuæ comedit me.* Sequentia etiam: *Opprobrium exprobrantium tibi ceciderunt super me,* eodem flectenda esse Paulus Romanos edocuit. Id præterea: *Fiat habitatio eorum deserta*, usurpat ad Matthæum Christus Jesus, & Scribis ac Pharisæis sibi repugnantibus eventurum vaticinatur: in Juda vero proditore exitum habuisse narrat Petrus in Actis. Christi adversariis hæc imprecatum esse Davidem scribit Paulus in Epistola ad Romanos: *Fiat mensa eorum in laqueum; & in retributiones, & in scandalum. Obscurentur oculi eorum ne videant, & dorsum eorum semper incurva.* Quæ loca si quis Davidicis quoque rebus accommodari posse pertenderit: at ista sane uni Christo convenire intra ostendemus: *Et dederunt in escam meam fel, & in siti mea potaverunt me aceto.* Christo quoque addicunt Psalmum hunc Veteris Testamenti Scriptorum suffragia. Nam quod ait: *Quæ non rapui, tunc exsolvebam:* & deinde: *Quoniam quem tu percussisti, persecuti sunt, & super dolorem vulnerum meorum addiderunt;* hoc est quod significatum voluit Isaias, cum diceret: *Vere languores nostros ipse tulit, & dolores nostros ipse portavit.* Item: *Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra: disciplina pacis nostræ super eum, & livore ejus sanati sumus.* Tum: *Propter scelus populi mei percussi eum.* Quem ibidem: *Despectum & non reputatum* fuisse ait Isaias, Christum videlicet, is ipse Psalmo hoc se *Extraneum factum esse fratribus suis, & peregrinum filiis matris suæ* conqueritur. Quod subjicitur deinde: *Sustinui qui simul contristaretur, & non fuit: & qui consolaretur, & non inveni;* hoc idem de se prædicat Christus alio Isaiæ loco: *Circumspexi, & non erat auxiliator; quæsivi, & non fuit qui adjuvaret.* His ergo animadversis minime dubitabit Aben Ezra, Psalmi hujus vaticinia Christo adjungere.

Joh. 15, 25. Joh. 2, 17. Rom. 15, 3. Matth. 23, 38. Act. 1, 20. Rom. 11, 9. Psal. 68, 22. Psal. 68, 6. Psal. 68, 27. Isa. 53, 4. & seqq. Psal. 68, 9. Psal. 68, 21. Isa. 63, 5.

Salomonis nomen præ se fert Psalmus septuagesimus primus, quasi ab eo, vel quod probabilius est, in eum a Davide lucubratus sit. At tametsi occurrunt paucula quædam, quæ Salomoni aptari possunt, longe tamen clarioribus notis designatur Christus, quæ sunt ejusmodi, ut in Salomonem minime torqueri possint. Nam quis ista de Salomone putet esse dicta: *Permanebit cum Sole & ante Lunam, in generatione & generationem. Descendet sicut pluvia in vellus, & sicut stillicidia stillantia super terram: orietur in diebus ejus justitia, & abundantia pacis, donec auferatur Luna: & dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum: coram illo procident Æthiopes, & inimici ejus terram lingent: Reges Tharsis & insulæ munera offerent, Reges Arabum & Saba dona adducent: & adorabunt eum omnes reges terræ, omnes gentes servient ei.* Deinde: *Ante Solem permanet nomen ejus: & benedicentur in ipso omnes tribus terræ: omnes gentes magnificabunt eum.* Christo hæc adscribenda esse, consimiles Scriptorum sacrorum de eo prædictiones indicant. Ortum ejus temporibus ipsis antiquiorem, & æternitatis æqualem esse prædicat Michæas: *Et egressus ejus ab initio, a diebus æternitatis:* prædicat & David: *Ex utero ante Luciferum genui te:* quod & de se prædicat Christus Jesus: *Et nunc clarifica me, tu Pater, apud temetipsum, claritate quam habui, priusquam mundus esset apud te.* Ut hic Christus comparatur pluviæ, sic apud Michæam rori, utrobique etiam stellæ. Justitiam & pacem æternam eo regnante orituras spondet? sic justitiam sempiternam adducturum eum Daniel pollicetur. Unde Isaias: *Prope est Justus meus, egressus est Salvator meus:* unde & *Germen justum* a Jeremia Christus appellatur, qui deinde subjungit: *In diebus illis salvabitur Juda, & Israel habitabit confidenter, & hoc est nomen quod vocabunt eum, Dominus justus noster:* unde & Zacharias: *Ecce Rex tuus veniet tibi justus & Salvator.* Pacificum vero futurum eum passim tradunt Prophetæ, unus vero omnium apertissime Michæas: *Et erit iste pax.* Quod videtur respexisse

Psal. 71. Psal. 71, 5. & seqq. Psal. 71, 17. Mich. 5, 2. Psal. 109, 3. Joh. 17, 5. Mich. 5, 7. Dan. 9, 24. & seqq. Isa. 51, 5. Jer. 23, 5. 6. Zach. 9, 9. Mich. 5, 5.

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ſpexiſſe Paulus, eum dixit de Chriſto Jeſu: Eph. 2, 14. *Ipſe eſt pax noſtra.* Totum orbem quaqua patet, in ejus leges conceſſurum, ne regibus quidem imperium ejus detrectantibus, idem prædixit Michæas: Mich. 2, 4. & 7, 12. 16. 17. *Magnificabitur usque ad terminos terræ.* Item: *In die illa & usque ad te veniet de Aſſur, & usque ad civitates munitas, & a civitatibus munitis usque ad flumen, & ad mare de mari, & ad montem de monte.* Et paulo poſt: *Videbunt gentes, & confundentur ſuper omni fortitudine tua: ponent manum ſuper os, aures eorum ſurdæ erunt: lingent pulverem ſicut serpentes, velut reptilia terræ perturbabuntur in ædibus ſuis, Dominum Deum noſtrum formidabunt,* Zach. 9, 9. *& timebunt te.* Prædixit & Zacharias: *Poteſtas ejus a mari usque ad mare, & a fluminibus usque ad fines terræ.* Iſa. 49, 23. Prædixit & Iſaias: *Et erunt reges nutritii tui, & reginæ nutrices tuæ vultu in terram demiſſo adorabunt te, & pulverem pedum tuorum lingent:* Iſa. 60, 6. quibus & iſthæc ejusdem adde: *Omnes de Saba venient, aurum & thus deferentes, & laudem Domino annuntiantes:* quod & Pſalm. 2, 8. jam ante in Pſalmo ſecundo prædictum vidimus: *Poſtula a me, & dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam ter-* Pſal. 71, 17. *minos terræ.* Quod ſubjicit denique: *Et benedicentur in ipſo omnes tribus terræ*, hoc ipſum eſt, quod ſæpe Patriarchis pollicitus fuerat Deus, cum Chriſtum ex ipſorum ſtirpe olim proditurum obſcure ſignificaret. Ad Chriſtum porro pertinere Pſalmum hunc conſtans eſt Judæorum conſenſus. Id docent Chaldæus Paraphraſtes, & Midraſch Thehillim, & Liber Siphre, & R. Selomoh Jarchi, & Aben Ezra, & R. David Kimchi, & Saadias Gaon in Danielem. Quin etiam has voces decimi ſeptimi commatis ימן שבו, Thalmudiſtæ quidam ſic intellexerunt, quaſi id ſibi vellent, *Imon eſt nomen ejus*, atque inde Innon nomen Meſſiæ futurum opinati ſunt. Jure igitur Hieronymus in ſuis in eumdem Prophetam Commentariis ſic diſſerit: *Hic eſt mos Scripturæ ſanctæ, ut futurorum veritatem præmittat in typis, juxta illud, quod de Domino Salvatore in Septuageſimo primo Pſalmo dicitur, qui prænotatur Salomonis, & omnia quæ de eo dicuntur, Salomoni non valent convenire. Neque enim permanſit ille cum Sole, & ante Lunam generationis generationum, neque dominatus eſt a mari usque ad mare, & a flumine usque ad terminos orbis terrarum, nec omnes gentes ſervierunt ei, neque ante Solem permanſit nomen ejus, nec benedictæ ſunt in ipſo omnes tribus terræ, neque omnes gentes magnificaverunt eum. Ex parte autem, & quaſi in umbra & imagine veritatis in Salomone præmiſſa ſunt, ut in Domino Salvatore perfectius implerentur.*

Qui Pſalmum octogeſimum octavum ad Pſal. 88. Davidem pertinere totum dixerit, perſtricet frontem, doceatque ecquo tandem pacto in Davidem iſta convenire queant: *Ponam in* Pſal. 88, 26. *mari manum ejus:* hoc eſt, mare imperio & ſeqq. ejus ſubjiciam: quamvis enim gentes maris accolas imperio ſuo parere coegerit, nunquam tamen trans littora ditionem ſuam prorogavit. In Chriſtum vero ut egregie congruant, oſtendimus ex Michæa: *In die illa* Mich. 7, 12. *& usque ad te veniet de Aſſur, & usque ad civitates munitas, & a civitatibus munitis usque ad flumen, & ad mare de mari, & ad montem de monte;* & ex Zacharia: *Po-* Zach. 9, 10. *teſtas ejus a mari usque ad mare, & a fluminibus usque ad fines terræ.* Longe minus etiam iſta Davidi aptari queunt: *Ego pri-* Pſal. 88, 28. *mogenitum ponam illum excelſum præ regibus terræ.* An etiam Aſſyriorum rege excelſior fuit David, aliisve Regibus, quos Davide potentiores tum fuiſſe dubium non eſt? At Chriſtus eſt, juxta Paulum, *Primogenitus in multis fratribus, Primogenitus omnis creaturæ, Primogenitus ex mortuis, in omnibus primatum tenens;* & juxta Johannem, *Rex regum, & Dominus dominantium; Primogenitus mortuorum, & Princeps regum terræ.* Quæ cum ſcriberent Johannes & Paulus, ad hunc quem tractamus locum reſpiciebant. Præterea quem *Excelſum* Vulgata appellat, is Ebraice עליון dicitur, quo nomine Deus notatur in Libris ſacris. Itaque Sanchoniathon, qui Moſis libros verſaverat, ut dixi ſupra, narrat Elion fuiſſe patrem Cœli & Terræ. Elion vertit Philo Byblius ὕψιστον apud Euſebium. Ita & Aquila vertit עליון hoc loco de quo agimus, ut notat Theodoretus; & Symmachus, ἀνώτατον quod idem eſt; qua item notione Deus in ſanctis Codicibus agnoſcitur. Fuit & apud Phœnices id vocabulum: *Halonium*, inquit Siſenna, *Pœni dicunt Deum.* Hinc *Deos*, *Deasque* Pœnulus apud Plautum עליונים ועליונות

Rom. 8, 29. Col. 1, 15. 18 Apoc. 19, 16 & 1, 5.

Ruf. l. 2 Pr.

Theod. in Pſ. 8, 8.

מושיע appellat. Atque hoc demum nomine Deum afficere Thebanos Cadmus edocuit. Hesychius: Ἰησοῦς, ὁ θεὸς ὁ σώζων. Christo autem Altissimi nomen convenire
Rom. 9, 5. ostendit istud Pauli ad Romanos: *Ex quibus est Christus secundum carnem, qui est super omnia Deus benedictus in secula:* & illud
Philipp. 2, 9. ad Philippenses: *Propter quod & Deus exaltavit illum, & donavit illi nomen quod est super*
Psal. 88, 27. *omne nomen.* Egregie & hæc in Christum congruunt: *Ipse invocabit me: Pater meus es tu:*
Psal. 2, 7. quippe & id de Christo præcinuit Psalmus secundus: *Dominus dixit ad me: Filius meus es*
Psal. 109, 3. *tu, ego hodie genui te:* & centesimus nonus,
Ose. 11, 1. *Ex utero ante Luciferum genui te.* Sic & Osee: *Ex Ægypto vocavi filium meum.* Itaque
Matth. 3, 17. & 17, 5. filium suum Deus clara voce de cœlo nuncupat Christum Jesum: *Hic est Filius meus dilectus.* Vides manifeste designatum his verbis, non Davidem ipsum, sed Christum, quod & Rabbini ultro confessi sunt. Sub-
Psal. 88, 30. 36. jicit Psaltes: *Ponam in seculum seculi semen ejus, & thronum ejus sicut dies cœli:* & deinde istud: *Semel juravi in sancto meo, si David mentiar, semen ejus in æternum manebit: & thronus ejus sicut Sol in conspectu meo, & sicut Luna perfecta in æternum, & testis in cœlo fidelis.* At Davidis soboles regnare desiit in Jechonia & Sedecia: de Christo autem JEsu ita vaticinatur Angelus
Luc. 1, 32. apud Lucam: *Hic erit magnus, & filius Altissimi vocabitur, & dabit illi Dominus Deus sedem David patris ejus, & regnabit in domo Jacob in æternum, & regni ejus non erit finis.* Hæc plane germana sunt eorum quæ attulimus. Quibus adde & quæ e septuagesimo primo proxime, & quæ e secundo Samuelis paulo superius a nobis depromta sunt. Nempe regnum illud est, quod nunquam corruptum iri non uno loco Daniel prænuntiat. Itaque Psalmi hujus intellectum ad Messiam pertinere conceditur in Bereshith utraque, Rabba & Ketanna, & in Veelle Semoth Rabba, & in Midrasch Cantici Canticorum. Concedunt id quoque R. Selomoh & Aben Ezra.

Psal. 96, 8. Verba isthæc e Psalmo nonagesimo sexto: *Adorate eum omnes Angeli ejus,* regni Christi
Ebr. 1, 6. prænuntia esse, docet Paulus in Epistola ad Ebræos: *Cum iterum introduxit* (Deus) *primogenitum in orbem terræ, dicit: Et adorent eum omnes Angeli Dei.* Nec aliam esse loci

hujus sententiam, Ebræi putant, & a R. Davide Kimchi traditum est.

Psalmorum omnium, in quibus aliquæ Psalm. 109. venturi Christi prædictiones insunt, nullus est centesimo nono ad Christi divinitatem, generationem æternam, regiam dignitatem, sacerdotium, victorias ac triumphos significandos clarior & illustrior. Ac Christi quidem divinitatem ista exprimunt: *Dixit Dominus Domino meo, Sede a dextris meis:* generationem æternam ista: *Ex utero ante Luciferum genui te:* hæc regiam dignitatem: *Virgam virtutis tuæ emittet Dominus ex Sion, Dominare in medio inimicorum tuorum. Tecum principium in die virtutis tuæ, in splendoribus sanctorum:* hæc sacerdotium: *Juravit Dominus, & non pœnitebit eum, tu es sacerdos in æternum, secundum ordinem Melchisedec;* reliqua victoriam ipsi ac trophæa portendunt. Tam certum id olim inter Judæos & indubitatum fuit, ut cum publice eos alloqueretur Jesus Christus, pro confesso sibi sumserit Messiæ prædictionem illic contineri, ut legimus in Evangelio Matthæi, qui Matth. 22. subjicit: *Et nemo poterat ei respondere ver-* 41. & seq. *bum: neque ausus fuit quisquam ex illa die eum amplius interrogare.* Factum idem a Petro memorant Acta Apostolorum. Id & Act. 2, 34. Paulum sensisse, Prior ad Corinthios declarat 1. Cor. 15, 25. Epistola. Apertissime vero Epistola ad Ebr. 1, 13. & Ebræos, in qua & reconditos Psalmi hujus 5, 6. & 6, 20. & 7, 1. & sensus Apostolus explanavit. Haudquaseq. quam vero probabile est tantum sibi fuisse permissuros, ut nobilissimo Psalmo novam & adhuc inauditam sententiam affingerent, apud Ebræos præsertim, superstitionibus deditam gentem, & in iis, quæ ad religionem pertinerent irritabilem, nisi id communi opinione receptum ac vulgo creditum scivissent. Itaque opinionem hanc jam inde a vetustis ductam temporibus secuti sunt Judæi complures. In his Thargumista, & R. Moses Hadarsan, & R. Saadias Gaon in R. Mos. Hadars. in Gen. 18, 1. Danielem. Idem reperias apud R. Isaacum ben Aramah, & in Midrasch Thehillim, & in ipsis Pandectis Judaicis, in Sucah, quinto capite, in Gemara. Quæ cum ita sint, alii tamen Judæorum Magistri, etiam antiqui, at minus pudentes, ad eludendam vim argumentorum, quæ ex hoc Psalmo adversum se cudi sentiebant, nihil non commenti sunt. At quoniam simplex est & una veritas, an-

ceps vero & multiplex mendacium, in diverſas opiniones diſſipati ſunt: quarum pleraſque in veteri Nitzachon expoſitas reperias. Quidam enim auctorem ipſum vocare in dubium conati ſunt, cum Pſalmum tribuerent Abrahami procuratori, cujus filius fuit Damaſcus Eliezer, & tum ab eo compoſitum vellent, cum poſt profligatos quinque Reges, ſedes ſuas Abrahamus repeteret. Conſuluntor libri Sanhedrin & Nedarin, & Midraſch Thillim, & Jarchius, & Lipmannus, hæc ad Abrahamum relata reperientur. Verum opinionem hanc præclare confutant Hieronymus & Chryſoſtomus: quærunt enim, quomodo Abrahamo convenire iſta poſſint: *Ex utero ante Luciferum genui te:* & hæc: *Tu es ſacerdos in æternum ſecundum ordinem Melchiſedec.* Quæro ego quoque, quomodo iſthic, *Dixit Dominus Domino meo, Sede a dextris meis*, in Abrahamum Judæi conferre audeant, quem docet Thalmud ad Gehennæ fores excubare, ut populares ſuos illuc pro ſceleribus ſuis confluentes barathri ingreſſu arceat. Rabbinorum etiam multorum conſtans eſt doctrina, pios homines poſt mortem in beatas quasdam ſedes longe a cœlo poſitas recipi. Sub ſolio gloriæ ligatas eſſe proborum hominum animas, tradit Cabala. Quem locum, ſi ſibi conſentire velint, Abrahamo quoque aſſignare debent, non eum ad ipſam Dei dextram collocare. Legatur ſuper hoc argumento Sepher Æmana; res egregie confirmata reperietur. Uni e Davidis cantoribus Pſalmi lucubrationem adſcribunt recentiores Judæi; & verſum hunc, *Dixit Dominus Domino meo*, id ſibi velle ajunt, David Dominus meus dixit Salomoni Domino meo: iſtum vero, *Tu es Sacerdos in æternum ſecundum ordinem Melchiſedec*, votum cantoris hujus eſſe volunt, qui regni diuturnitatem Salomoni apprecetur; כהן quippe ſæpe *Principem* ſonare, non ſemper *Sacerdotem*; לעולם non infinitum tempus, ut ſæpe, ſed diuturnum, ut quandoque, ſignificare; על דברתי מלכי צדק male redditum eſſe, *Secundum ordinem Melchiſedec*, quod vertendum erat, *Super verbum meum regi meo juſto* Davidi a Deo dictum. Ad hanc ſententiam principes viam ſtraverunt Aben Ezra, & David Kimchi. Ille tamen in explicatione primi verſiculi, non Davidem alloqui cenſet Salomonem, ſed Deum alloqui Davidem: quod itidem viſum eſt Herbano Judæo, in diſputatione contra Gregentium Tephrenſem. Idem Aben Ezra מלכי צדק non *regem meum juſtum* interpretatur, ſed Melchiſedecum, quomodo ſumitur & in Thalmudico tractatu Nedarim, ſive de votis, atque ſenſum iſtum colligit: tu diu regnabis, & ex prædis hoſtium, quos ſubiges, decimas capies, ita ut cepit Melchiſedec ex prædis ab Abrahamo relatis. Chaldæi vero Paraphraſtæ expoſitio hæc eſt, Imperium diu tenebis, quia juſtus rex es. Plures denique Pſalmos recenſet Aben Ezra, inſcriptos לדוד, perinde ut hunc, qui tamen non Davidi, ſed Cantori de Davide loquenti tribuendi ſunt; quaſi לדוד non *Davidis*, ſed *Davidi* vertendum ſit. Alii ex eadem Judæorum ſecta, ab ipſis Eccleſiæ incunabulis Pſalmi centeſimi noni vaticinationes ad Ezechiam pertinere rati ſunt; *Quia is, ajunt, ſederit ad dextram Templi, & hoſtes ejus averterit Deus & abſumſerit; propter ea igitur & cætera, Ante Luciferum generavi te, in Ezechiam convenire, & in Ezechiæ nativitatem.* Verba ſunt Tertulliani, qui veſaniam hanc deinde obterit; quod antea fecerat Juſtinus. Quidam denique e Judæis Zorobabelem; nonnulli vero Iſraeliticum populum illic intelligendum eſſe arbitrati ſunt, quos obiter refellit Chryſoſtomus. Adverſus ea afferri multa poſſunt, quæ in pauca contrahemus. Primum quod ad inſcriptionem לדוד pertinet, ne ipſe quidem Aben Ezra, aliique Ebræi cenſent alium ſemper hac auctorem, quam Davidem notari, ſed eum nonnunquam, nonnunquam alium; ut alibi oſtendimus; ita ut aliquando reddi poſſit *Davidi*, aliquando *Davidis*. Cum res itaque hoc loco dubia ſit, ecquos deligere arbitros æquius eſt, quam veteres ipſos Ebræos, quos ex JEſu Chriſti, Petri & Pauli teſtimonio, Pſalmi hujus confectionem Davidi adſcribere demonſtravimus? His adde Tryphonem Judæum, cui dubium ejus auctorem non fuiſſe inde intelligimus, quod adverſus eum diſputans Juſtinus haud cunctanter Davidi Pſalmum aſſignat. De Pſalmi vero ipſius interpretatione, ecqui nobis aptiores contingent controverſiæ diſceptatores, quam reliqui Scriptores ſacri, qui cum de Meſſia agerent, ſimilibus locutionibus, paribus ſententiis uſi ſunt? Hæc enim, *Dixit Dominus Domino meo*, quid ſibi velint, poteſt ex hoc Eccleſiaſtici

Hieron. in Matth. 22. Chryſoſt. in Pſal. 109.

Sepher Aemana. c. 1.

Tertull. l. 5. adv. Marc.

Juſtin. adv. Tryph.

Chryſoſt. in Pſ. 109.

Eccl. 5. 14.

eleſiaſtici loco intelligi: *Invocavi Dominum patrem Domini mei.* Cur autem David Ezechiam, nepotem ſuum, ſibi vix, ac ne vix quidem æqualem, aut Zorobabelem, Dominum ſuum appellaſſet? Conſentaneum igitur erat, ut dicerent patroni hujus ſententiæ, temporibus Ezechiæ aut Zorobabelis hoc eſſe ſcriptum; quod tamen dicere auſi non ſunt: nam ſi dixiſſent; id utique cum cæteris refellere non omiſiſſent Juſtinus, Tertullianus, & Chryſoſtomus, qui Ezechiam, aut Zorobabelem minime hic eſſe intelligendum adverſus eos acriter diſputarunt. Multo etiam minus Iſraeliticæ genti poteſt id convenire: nam ſubditum ſibi populum, Dominum ſuum appellaſſe Davidem, quis ſanus exiſtimare poſſit? Sequitur deinde: *Virgam virtutis tuæ emittet Dominus ex Sion.* Hæc ſic expreſſit Iſaias: *Et erit in noviſſimis diebus præparatus mons Domini in vertice montium, & elevabitur ſuper colles, & fluent ad eum omnes gentes, & ibunt populi multi, & dicent, Venite & aſcendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias ſuas, & ambulabimus in ſemitis ejus: quia de Sion exibit lex, & verbum Domini de Jeruſalem.* Quæ verba πρὸς λέξιν (*ad verbum*) repræſentavit Michæas. Atqui agere illic utrumque de Meſſia obſcurum non eſt. Iſtud vero: *Ex utero ante Luciferum genui te*, quam ſimile eſt illorum, quæ ad Chriſtum in Pſalmo ſecundo referuntur: *Dominus dixit ad me, filius meus es tu, ego hodie genui te:* & horum quæ in Pſalmo ſeptuageſimo primo: *Permanebit cum Sole & ante Lunam in generatione & generationem*; tum: *Ante Solem permanet nomen ejus*: & iſtorum quæ in Pſalmo octogeſimo octavo: *Ego primogenitum ponam illum, excelſum præ regibus terræ:* & horum quæ de ſe Sapientia ait in Proverbiis: *Dominus poſſedit me in initio viarum ſuarum, antequam quicquam faceret a principio. Ab æterno ordinata ſum, & ex antiquis, antequam terra fieret. Nondum erant abyſſi, & ego jam concepta eram; necdum fontes aquarum eruperant, necdum montes gravi mole conſtiterant: ante colles ego parturiebar.* Unde Iſaias: *Generationem ejus quis enarrabit?* Si pro his verbis: *Tu es Sacerdos in æternum*, reponamus, *Tu es Princeps in æternum*, quod recentiores Judæi volunt, ducto ex vocis נגיד ambiguitate argumento, quæ & *Principem* & *Sacerdotem* ſonat, en tibi conſimile teſtimonium e Pſalmo octogeſimo octavo, quod Chriſtum reſpicit: *Juravi David ſervo meo usque in æternum, præparabo ſemen tuum*: & iterum: *Semel juravi in ſancto meo, ſi David mentiar, ſemen ejus in æternum manebit.* Quæ ne temporis longitudinem, non æternitatem ſignificare putes, ſubnexa hæc ſunt: *Et thronus ejus ſicut Sol in conſpectu meo, & ſicut Luna perfecta in æternum, & teſtis in cœlo fidelis.* Quæ tamdiu regnaturum eum non vovent, ſed prædicunt, quoad Sol manebit, & Luna, quam teſtem fidelem appellat, ut pote quæ citima terris, omnium quæ in iis geruntur, ex doctrina Veterum, ſpectatrix ſit. Unde hoc Poetæ cujusdam antiqui apud Chariſium: *Luna Deum quæ ſola vides perjuria vulgi.* At ſive principem, ſive Sacerdotem intelligas, minime id profecto cadet in Ebræum populum, quem Pſalmo hoc notatum eſſe Judæi quidam, ut dixi, opinati ſunt. Sed quid his immoramur, cum veram vocis נגיד interpretationem res ipſa ſubminiſtret? Decimas capit Melchiſedec; an jure regio? an pontificio? Decimæ quidem in Lege Sacerdotibus attribuuntur, Regibus non item. Atqui decimarum capiendarum jus hic ſignificari, putat ipſe Aben Ezra. Unde efficitur pontificiam dignitatem etiam ipſo judice notari, non regiam. Reliqua horum germana ſunt ex Iſaia: *In umbra manus meæ protexi te, ut plantes cœlos, & fundes terram:* & illorum e Pſalmo decimo quinto: *Providebam in conſpectu meo ſemper; quoniam a dextris eſt mihi, ne commovear*; & iſtorum quoque e Pſalmo quadrageſimo quarto: *Deducet te mirabiliter dextra tua. Sagittæ tuæ acutæ, populi ſub te cadent in corda inimicorum regis. Sedes tua, Deus, in ſeculum ſeculi, virga directionis, virga regni tui.* Inprimis vero totum Pſalmum ſecundum cum iſthoc conferri velim; tanta apparebit ſententiarum, verborumque germanitas, ut rem unam, unum argumentum ſubeſſe utrique, vaticinationem nempe de Chriſto, omnino ſit fatendum. Denique opinionis Adverſariorum ad præjudicatum dogma defendendum conſulto excogitatæ novitas, nihil illi ſinceritatis, nihil veritatis ineſſe liquido nobis demonſtrat.

Et centeſimo decimo ſeptimo Pſalmo hæc ſibi aptavit Chriſtus Jeſus, cum Principes Sacerdotum

Iſa. 2, 2, & ſeq.
Mich. 4, 2.
Pſal. 2, 7.
Pſal. 71, 5. 17.
Pſal. 88, 28.
Prov. 8, 22. & ſeq.
Iſa. 53, 8.
Pſal. 89, 4. 5. 36.
Iſa. 51, 16.
Pſal. 15, 8.
Pſalm. 44. 5. & ſeq.
Pſal. 117, 22.

Matth. 21, 42. cerdotum Judæorum, & Seniores populi alloqueretur: *Lapidem quem reprobaverunt ædificantes, hic factus est in caput anguli. A Domino factum est istud, & est mirabile in oculis nostris.* Act. 4, 11. Inde adeo Petrus Apostolus ad similem Judæorum cœtum verba faciens, de Christo Jesu sic differit: *Hic est lapis, qui reprobatus est a vobis ædificantibus, qui factus in caput anguli, & non est in alio aliquo salus:* 1. Petr. 1, 4. 7. quod & in Epistola priore repetit. Inde Eph. 2, 19. & seq. Ephesios per Epistolam Paulus sic compellat: *Ergo jam non estis hospites & advenæ, sed estis cives Sanctorum, domestici Dei, superædificati super fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo Jesu, in quo omnis ædificatio constructa crescit in Templum sanctum in Domino, in quo & vos coædificavi in habitaculum Dei in spiritu.* Inde & in Judæorum Synagogis creberrime legi solitum, & vulgo notissimum fuisse, innuere videtur Hieronymus in Epistola ad Damasum. Hinc quoque Isaias in simili caussa voces easdem usurpat; Christum enim præ- Isa. 28, 16. nuntiat his verbis: *Hæc dicit Dominus Deus: Ecce ego mittam in fundamentis Sion Lapidem, Lapidem probatum, angularem, pretiosum, in fundamento fundamentum: qui crediderit non festinet.* Et alio loco futurum prædicit, ut Isa. 8, 14. Christus sit *In lapidem offensionis, & in petram scandali duabus domibus Israel.* Eumdem comparat Daniel lapidi de monte abscisso, & in montem magnum mutato, a Dan. 2, 34. 35. quo terra universa impleta est. Subest deinde eodem Psalmo: *O Domine, salvum me fac; O Domine, bene prosperare; benedictus* Psal. 117, 25. *qui venit in nomine Domini;* atque hæc ipsa Matth. 21, 9. & seq. sunt, quæ Christo JEsu Hierosolymam ineunti plebs accinebat. Profecto R. Selomoh Jarchi hoc Psalmi, quem primum indicavi, loco Christum prædici asseveravit.

Prophetia Isaiæ, Hieronym. Epist. ad Paulin. c. 7. & præf. 17. in Transl. Isa. XV. Isaias, qui non tam prophetiam Hieronymo texere visus est quam Evangelium, egregium de Christo, & Christi lege, & pace per ipsum orbi comparanda, tum & de reprobatione Judæorum, vaticinium edit secundo capite: *Et erit in novissimis diebus* Isa. 2, 2. & seq. *præparatus mons domus Domini in vertice montium, & elevabitur super colles, & fluent ad eum omnes gentes. Et ibunt populi multi, & dicent, Venite & ascendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias suas, & ambulabimus in semitis ejus; quia de Sion exibit lex, verbum Domini de Jerusalem. Et judicabit gentes & arguet populos multos; & conflabunt gladios suos in vomeres, & lanceas suas in falces: non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium. Domus Jacob venite, & ambulemus in nomine Domini.* Et deinde: Isa. 2, 17. & seq. *Et incurvabitur sublimitas hominum, & humiliabitur altitudo virorum, & elevabitur Dominus solus in die illa, & idola penitus conterentur, & introibunt in speluncas petrarum, & in voragines terræ a facie formidinis Domini, & a gloria majestatis ejus, cum surrexerit percutere terram.* Christi regnum his prædici Ebræi & Christiani uno ore declarant; David præsertim Kimchius & Aben Ezra in Michæam, apud quem ista Isaiæ totidem propemodum verbis repetita invenies. Quamvis autem in vulgatis Aben Ezræ editionibus alia legantur, ac in vetustis, quas legerat Raymundus Martini; utcunque tamen legas, Christi prædictionem hic ab eo agnitam dices. Certe mons ille, lapis est per somnium Nabuchodonosori visus, *abscissus de monte sine manibus:* qui *factus est* Dan. 2, 34. & seq. *mons magnus, & implevit universam terram:* quibus Christi venturi mysterium subesse suo loco ostendemus. Mons ille est, de quo Zacharias ait: *Quis tu, mons magne, coram* Zach. 4, 7. *Zorobabel?* quod ad Christum Ebræi referunt. Pacem per ipsum orituram aliis verbis infra prædixit Isaias: *Vocabitur nomen* Isa. 9, 6. *ejus, Princeps pacis:* & alio loco: *Habitabit* Isa. 11, 6. *lupus cum agno, & pardus cum hædo accubabit.* Idem jam ante in septuagesimo primo Psal. 71, 7. Psalmo de eo fuerat prænuntiatum: *Orietur in diebus ejus justitia, & abundantia pacis:* sic & de eo Michæas: *Et erit iste pax:* & Mich. 5, 5. Aggæus in prophetia de restitutione Templi Agg. 2, 10. per Christum: *Et in loco isto dabo pacem, dicit Dominus exercituum:* & Zacharias de Zach. 3, 10. Christo venturo vaticinans: *In die illa, dicit Dominus exercituum, Vocabit vir amicum suum subter vitem, & subter ficum.* Unde & Christus Jesus de se ipso apud Johannem: *Pacem* Joh. 14, 27. *relinquo vobis, pacem meam do vobis.* Futurum ait Isaias secundo capite: *Judicabit gen-* Jer. 2, 4. & 19. *tes, & arguet populos multos;* & deinde: *Introibunt in speluncas petrarum, & in voragines terræ a facie formidinis Domini, & a gloria majestatis ejus, cum surrexerit percutere terram.* Idem de Christo prædixit alibi futurum Isa. 11, 4.

turum ut terram percutiat, & ut impios, vano nempe idolorum cultui deditos homi-
Mi. 11, 10. nes interficiat; & ut *ſtet in ſignum populorum, & ipſum gentes deprecentur*, ſupremosque honores conſequatur; quemadmodum hic futurum ſpondet, ut *arguat populos multos*, & coram eo *incurvetur ſublimitas hominum, & humilietur altitudo virorum.* Atque hæc eventura ait Iſaias, באחרית הימים, *in noviſſimis diebus*; quo loco tradit Kimchius, ubicunque legitur, אחרית הימים, Meſſiæ tempora notari.

Is. 4, 2. & ſeq. Agnoſcunt quoque Jonathan, & Midraſch Cantici Canticorum, Chriſti prædictionem his ineſſe, quæ extant quarto Iſaiæ capite: *In die illa erit germen Domini in magnificentia & gloria, & fructus terræ ſublimis, & exultatio his, qui ſalvati fuerint de Iſrael. Et erit, Omnis qui relictus fuerit in Sion, & reſiduus in Jeruſalem, ſanctus vocabitur, omnis qui ſcriptus eſt in vita in Jeruſalem: ſi abluerit Dominus ſordes filiarum Sion, & ſanguinem Jeruſalem laverit de medio ejus in ſpiritu judicii & ſpiritu ardoris.* At in Zohar referuntur iſta ad regnum, quod cum juſtis poſt ſex annorum millia Chriſtum habiturum Chiliaſtæ fingebant. Hæc deinde quæ
Is. 4, 5. ſubnexa ſunt; *Super omnem enim gloriam protectio*, quæ ad Antichriſtum referebant Judæi nonnulli, plures ex illis ad liberationem e Babylonica captivitate, Meſſiæ tribuit R. Abhu in Midraſch Pſalmorum. Porro quemadmodum hic *Germen* dicitur Chriſtus,
Jer. 23, 5. & 33, 15. ſic apud Jeremiam: *Ecce dies veniunt, dicit Dominus, & ſuſcitabo germen juſtum:* & alibi: *In diebus illis, & in tempore illo germinare faciam David germen juſtitiæ:* & apud
Ez. 34, 29. Ezechielem: *Et ſuſcitabo eis germen nominatum.* Ergo Chriſti adventum his verbis ap-
Is. 45, 8. precatur Iſaias: *Aperiatur terra, & germinet Salvatorem.* Hinc Chriſtus Jeſus ſe *Vitem*
Joh. 15, 1. *veram*; hinc ipſum Johannes *Davidis radi-*
Apoc. 5, 5. & 22, 16. *cem* appellat. Chriſto gloriam eodem loco
Pſal. 8, 6. ſpondet Iſaias; ita & David: *Gloria & ho-*
Dan. 7, 14. *nore coronaſti eum*; & Daniel: *Et dedit poteſtatem, & honorem, & regnum; omnes populi, tribus, & linguæ ipſi ſervient:* Et Za-
Zach. 6, 13. charias: *Et ipſe portabit gloriam, & ſedebit,*
Is. 52, 13. *& dominabitur ſuper ſolio ſuo:* & Iſaias ipſe alibi: *Ecce intelliget ſervus meus, exaltabitur, & elevabitur, & ſublimis erit valde.* His ſuccinunt Apoſtoli & Evangeliſtæ, & Chriſti Jeſu gloriam prædicant. Sic Petrus in Actis: Act. 3, 13. *Deus patrum noſtrorum glorificavit filium ſuum Jeſum:* ſic in Prima Epiſtola: *Cui eſt* 1. Petr. 4, 11. *gloria & imperium in ſecula ſeculorum. Do-*
1. Cor. 2, 8. *minum gloriæ* Paulus appellat. Idem ad Phi-
Philipp. 2, 11. lippenſes; *Dominus Jeſus Chriſtus in gloria eſt Dei Patris*; & ad Ebræos: *Cum ſit ſplen-*
Ebr. 1, 3. & 2, 9. *dor gloriæ, & figura ſubſtantiæ ejus:* deinde; *Videmus Jeſum propter paſſionem mortis gloria & honore coronatum:* & Johannes in
Apoc. 5, 13. Apocalypſi; *Sedenti in throno, & Agno, benedictio, & honor, & gloria, & poteſtas in ſecula ſeculorum.* Quod ſubnectit Iſaias, *Si*
Is. 4, 4. *abluerit Dominus ſordes filiarum Sion, & ſanguinem Jeruſalem laverit de medio ejus in ſpiritu judicii & ſpiritu ardoris*; idem de eo
Is. 52, 15. vaticinatur alibi: *Iſte aſperget gentes multas:*
Jer. 33, 8. ita & Jeremias ex perſona Chriſti; *Et emun-*
Ez. 36, 25. *dabo illos ab omni iniquitate ſua*; & Ezechiel; *Effundam ſuper vos aquam mundam, & mundabimini ab omnibus inquinamentis veſtris:* & Zacharias: *In die illa erit fons patens do-*
Zach. 13, 1. *mui David, & habitantibus Jeruſalem, in ablutionem peccatoris & menſtruatæ.* Ergo provinciam hanc adminiſtrare ſe declarat Chriſtus Jeſus; *Hic eſt ſanguis meus Novi Teſta-*
Matth. 26, 28. *menti, qui pro multis effundetur in remiſſionem peccatorum:* & Johannes; *Sanguis Jeſu*
1. Joh. 1, 7. *Chriſti, filii ejus, emundat nos ab omni peccato:* & in Apocalypſi: *Lavit nos a peccatis noſtris*
Apoc. 1, 5. *in ſanguine ſuo.*

Is. 7, & 8. & 9. Septimum, octavum, & nonum Iſaiæ caput in eodem fere verſantur argumento, & Judæos a Syriæ & Iſraelis regibus oppreſſos, hoc quidem periculo exemtum iri prænuntiat, at longe gravius ab Aſſyriis & Ægyptiis impendere; vaſtatum iri ab iis Judæam, Syrosque ipſos, & Iſraelitas Judæorum hoſtes maximis cladibus affectum iri ab Aſſyriis, & priſtinæ demum tranquillitati Judæam iri reſtitutum; quorum omnium tempus definit intra eos annos, quibus Virgo filium gignet, in lucem edet, & citra rationis uſum educabit. Verba autem in rem conferre jubetur Propheta; nam cum ſeptimo capite Dei juſſu denuntiaſſet Achazo futurum, ut ab Iſraelis quidem & Syriæ regibus nihil ipſi eveniret incommodi, ab Ægyptiis vero & Aſſyriis oppugnatus in maximas incideret calamitates, antequam Virgo concipere, filium parere, & ad annos rationi proximos educere poſſet; ſequenti capite hæc ſubjiciuntur:

ויקרא טז

ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה דַּבֵּר אֶל־אַהֲרֹן אָחִיךָ וְאַל־יָבֹא בְכָל־עֵת אֶל־הַקֹּדֶשׁ מִבַּיְתָה לַפָּרֹכֶת אֶל־פְּנֵי הַכַּפֹּרֶת אֲשֶׁר עַל־הָאָרֹן וְלֹא יָמוּת כִּי בֶּעָנָן אֵרָאֶה עַל־הַכַּפֹּרֶת׃

ג בְּזֹאת יָבוֹא אַהֲרֹן אֶל־הַקֹּדֶשׁ בְּפַר בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה׃

ד כְּתֹנֶת בַּד קֹדֶשׁ יִלְבָּשׁ וּמִכְנְסֵי־בַד יִהְיוּ עַל־בְּשָׂרוֹ וּבְאַבְנֵט בַּד יַחְגֹּר וּבְמִצְנֶפֶת בַּד יִצְנֹף בִּגְדֵי קֹדֶשׁ הֵם וְרָחַץ בַּמַּיִם אֶת־בְּשָׂרוֹ וּלְבֵשָׁם׃

ה וּמֵאֵת עֲדַת בְּנֵי יִשְׂרָאֵל יִקַּח שְׁנֵי־שְׂעִירֵי עִזִּים לְחַטָּאת וְאַיִל אֶחָד לְעֹלָה׃

ו וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ׃

ז וְלָקַח אֶת־שְׁנֵי הַשְּׂעִירִם וְהֶעֱמִיד אֹתָם לִפְנֵי יְהוָה פֶּתַח אֹהֶל מוֹעֵד׃

ח וְנָתַן אַהֲרֹן עַל־שְׁנֵי הַשְּׂעִירִם גֹּרָלוֹת גּוֹרָל אֶחָד לַיהוָה וְגוֹרָל אֶחָד לַעֲזָאזֵל׃

ט וְהִקְרִב אַהֲרֹן אֶת־הַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַיהוָה וְעָשֵׂהוּ חַטָּאת׃

י וְהַשָּׂעִיר אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל לַעֲזָאזֵל יָעֳמַד־חַי לִפְנֵי יְהוָה לְכַפֵּר עָלָיו לְשַׁלַּח אֹתוֹ לַעֲזָאזֵל הַמִּדְבָּרָה׃

יא וְהִקְרִיב אַהֲרֹן אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ וְכִפֶּר בַּעֲדוֹ וּבְעַד בֵּיתוֹ וְשָׁחַט אֶת־פַּר הַחַטָּאת אֲשֶׁר־לוֹ׃

יב וְלָקַח מְלֹא־הַמַּחְתָּה גַּחֲלֵי־אֵשׁ מֵעַל הַמִּזְבֵּחַ מִלִּפְנֵי יְהוָה וּמְלֹא חָפְנָיו קְטֹרֶת סַמִּים דַּקָּה וְהֵבִיא מִבֵּית לַפָּרֹכֶת׃

יג וְנָתַן אֶת־הַקְּטֹרֶת עַל־הָאֵשׁ לִפְנֵי יְהוָה וְכִסָּה עֲנַן הַקְּטֹרֶת אֶת־הַכַּפֹּרֶת אֲשֶׁר עַל־הָעֵדֻת וְלֹא יָמוּת׃

יד וְלָקַח מִדַּם הַפָּר וְהִזָּה בְאֶצְבָּעוֹ עַל־פְּנֵי הַכַּפֹּרֶת קֵדְמָה וְלִפְנֵי הַכַּפֹּרֶת יַזֶּה שֶׁבַע פְּעָמִים מִן־הַדָּם בְּאֶצְבָּעוֹ׃

טו וְשָׁחַט אֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר לָעָם וְהֵבִיא אֶת־דָּמוֹ אֶל־מִבֵּית לַפָּרֹכֶת וְעָשָׂה אֶת־דָּמוֹ כַּאֲשֶׁר עָשָׂה לְדַם הַפָּר וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת׃

טז וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל וּמִפִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל מוֹעֵד הַשֹּׁכֵן אִתָּם בְּתוֹךְ טֻמְאֹתָם׃

יז וְכָל־אָדָם לֹא יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר בַּקֹּדֶשׁ עַד צֵאתוֹ וְכִפֶּר בְּעַדּוֹ וּבְעַד בֵּיתוֹ וּבְעַד כָּל־קְהַל יִשְׂרָאֵל׃

יח וְיָצָא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה וְכִפֶּר עָלָיו וְלָקַח מִדַּם הַפָּר וּמִדַּם הַשָּׂעִיר וְנָתַן עַל־קַרְנוֹת הַמִּזְבֵּחַ סָבִיב׃

יט וְהִזָּה עָלָיו מִן־הַדָּם בְּאֶצְבָּעוֹ שֶׁבַע פְּעָמִים וְטִהֲרוֹ וְקִדְּשׁוֹ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל׃

כ וְכִלָּה מִכַּפֵּר אֶת־הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ וְהִקְרִיב אֶת־הַשָּׂעִיר הֶחָי׃

כא וְסָמַךְ אַהֲרֹן אֶת־שְׁתֵּי יָדָו עַל רֹאשׁ הַשָּׂעִיר הַחַי וְהִתְוַדָּה עָלָיו אֶת־כָּל־עֲוֹנֹת בְּנֵי יִשְׂרָאֵל וְאֶת־כָּל־פִּשְׁעֵיהֶם לְכָל־חַטֹּאתָם וְנָתַן אֹתָם עַל־רֹאשׁ הַשָּׂעִיר וְשִׁלַּח בְּיַד־אִישׁ עִתִּי הַמִּדְבָּרָה׃

כב וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת־כָּל־עֲוֹנֹתָם אֶל־אֶרֶץ גְּזֵרָה וְשִׁלַּח אֶת־הַשָּׂעִיר בַּמִּדְבָּר׃

כג וּבָא אַהֲרֹן אֶל־אֹהֶל מוֹעֵד וּפָשַׁט אֶת־בִּגְדֵי הַבַּד אֲשֶׁר לָבַשׁ בְּבֹאוֹ אֶל־הַקֹּדֶשׁ וְהִנִּיחָם שָׁם׃

כד וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ וְלָבַשׁ אֶת־בְּגָדָיו וְיָצָא וְעָשָׂה אֶת־עֹלָתוֹ וְאֶת־עֹלַת הָעָם וְכִפֶּר בַּעֲדוֹ וּבְעַד הָעָם׃

כה וְאֵת חֵלֶב הַחַטָּאת הַקְטִיר הַמִּזְבֵּחָה׃

כו וְהַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחַר יָבוֹא אֶל־הַמַּחֲנֶה׃

כז וְאֶת־פַּר הַחַטָּאת וְאֶת־שְׂעִיר הַחַטָּאת אֲשֶׁר הוּבָא אֶת־דָּמָם לְכַפֵּר בַּקֹּדֶשׁ יוֹצִיא אֶל־מִחוּץ לַמַּחֲנֶה וְשָׂרְפוּ בָאֵשׁ אֶת־עֹרֹתָם וְאֶת־בְּשָׂרָם וְאֶת־פִּרְשָׁם׃

כח וְהַשֹּׂרֵף אֹתָם יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם וְאַחַר יָבוֹא אֶל־הַמַּחֲנֶה׃

כט וְהָיְתָה לָכֶם לְחֻקַּת עוֹלָם בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ תְּעַנּוּ אֶת־נַפְשֹׁתֵיכֶם וְכָל־מְלָאכָה לֹא תַעֲשׂוּ הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם׃

ל כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ׃

לא שַׁבַּת שַׁבָּתוֹן הִוא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם׃

לב וְכִפֶּר הַכֹּהֵן אֲשֶׁר יִמְשַׁח אֹתוֹ וַאֲשֶׁר יְמַלֵּא אֶת־יָדוֹ לְכַהֵן תַּחַת אָבִיו וְלָבַשׁ אֶת־בִּגְדֵי הַבָּד בִּגְדֵי הַקֹּדֶשׁ׃

לג וְכִפֶּר אֶת־מִקְדַּשׁ הַקֹּדֶשׁ וְאֶת־אֹהֶל מוֹעֵד וְאֶת־הַמִּזְבֵּחַ יְכַפֵּר וְעַל־הַכֹּהֲנִים וְעַל כָּל־עַם הַקָּהָל יְכַפֵּר׃

לד וְהָיְתָה זֹּאת לָכֶם לְחֻקַּת עוֹלָם לְכַפֵּר עַל־בְּנֵי יִשְׂרָאֵל מִכָּל־חַטֹּאתָם אַחַת בַּשָּׁנָה וַיַּעַשׂ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה׃

ויקרא יז

ב דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם זֶה הַדָּבָר אֲשֶׁר צִוָּה יְהוָה לֵאמֹר׃

ג אִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל אֲשֶׁר יִשְׁחַט שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז בַּמַּחֲנֶה אוֹ אֲשֶׁר יִשְׁחַט מִחוּץ לַמַּחֲנֶה׃

ד וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא הֱבִיאוֹ לְהַקְרִיב קָרְבָּן לַיהוָה לִפְנֵי מִשְׁכַּן יְהוָה דָּם יֵחָשֵׁב לָאִישׁ הַהוּא דָּם שָׁפָךְ וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ׃

ה לְמַעַן אֲשֶׁר יָבִיאוּ בְנֵי יִשְׂרָאֵל אֶת־זִבְחֵיהֶם אֲשֶׁר הֵם זֹבְחִים עַל־פְּנֵי הַשָּׂדֶה וְהֵבִיאָם לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֶל־הַכֹּהֵן וְזָבְחוּ זִבְחֵי שַׁלְמִים לַיהוָה אֹתָם׃

ו וְזָרַק הַכֹּהֵן אֶת־הַדָּם עַל־מִזְבַּח יְהוָה פֶּתַח אֹהֶל מוֹעֵד וְהִקְטִיר הַחֵלֶב לְרֵיחַ נִיחֹחַ לַיהוָה׃

ז וְלֹא־יִזְבְּחוּ עוֹד אֶת־זִבְחֵיהֶם לַשְּׂעִירִם אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם חֻקַּת עוֹלָם תִּהְיֶה־זֹּאת לָהֶם לְדֹרֹתָם׃

ח וְאֶל־כָּל־הָאָדָם מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יַעֲלֶה עוֹלָה אוֹ־זָבַח׃

ט וְאֶל־פֶּתַח אֹהֶל מוֹעֵד לֹא יְבִיאֶנּוּ לַעֲשׂוֹת אֹתוֹ לַיהוָה וְנִכְרַת הָאִישׁ הַהוּא מֵעַמָּיו׃

י וְאִישׁ אִישׁ מִבֵּית יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יֹאכַל כָּל־דָּם וְנָתַתִּי פָנַי בַּנֶּפֶשׁ הָאֹכֶלֶת אֶת־הַדָּם וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ׃

יא כִּי נֶפֶשׁ הַבָּשָׂר בַּדָּם הִוא וַאֲנִי נְתַתִּיו לָכֶם עַל־הַמִּזְבֵּחַ לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם כִּי הַדָּם הוּא בַּנֶּפֶשׁ יְכַפֵּר׃

יב עַל־כֵּן אָמַרְתִּי לִבְנֵי יִשְׂרָאֵל כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם וְהַגֵּר הַגָּר בְּתוֹכְכֶם לֹא־תֹאכַל דָּם׃

יג וְאִישׁ אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר הַגָּר בְּתוֹכָם אֲשֶׁר יָצוּד צַיִד חַיָּה אוֹ־עוֹף אֲשֶׁר יֵאָכֵל וְשָׁפַךְ אֶת־דָּמוֹ וְכִסָּהוּ בֶּעָפָר׃

יד כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ בְנַפְשׁוֹ הוּא וָאֹמַר לִבְנֵי יִשְׂרָאֵל דַּם כָּל־בָּשָׂר לֹא תֹאכֵלוּ כִּי נֶפֶשׁ כָּל־בָּשָׂר דָּמוֹ הִוא כָּל־אֹכְלָיו יִכָּרֵת׃

טו וְכָל־נֶפֶשׁ אֲשֶׁר תֹּאכַל נְבֵלָה וּטְרֵפָה בָּאֶזְרָח וּבַגֵּר וְכִבֶּס בְּגָדָיו וְרָחַץ בַּמַּיִם וְטָמֵא עַד־הָעֶרֶב וְטָהֵר׃

טז וְאִם־לֹא יְכַבֵּס וְלֹא יִרְחָץ וְנָשָׂא עֲוֹנוֹ׃

יז דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אִישׁ אִישׁ כִּי יִקַּח אֶת־אִשְׁתּוֹ וְאֶת־בִּתּוֹ׃

יח לֹא תִקַּח אִשָּׁה אֶל־אֲחֹתָהּ לְצָרֹר לְגַלּוֹת עֶרְוָתָהּ עָלֶיהָ בְּחַיֶּיהָ׃

יט וְאֶל־אִשָּׁה בְּנִדַּת טֻמְאָתָהּ לֹא תִקְרַב לְגַלּוֹת עֶרְוָתָהּ׃

כ וְאֶל־אֵשֶׁת עֲמִיתְךָ לֹא־תִתֵּן שְׁכָבְתְּךָ לְזֶרַע לְטָמְאָה־בָּהּ׃

כא וּמִזַּרְעֲךָ לֹא־תִתֵּן לְהַעֲבִיר לַמֹּלֶךְ וְלֹא תְחַלֵּל אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה׃

כב וְאֶת־זָכָר לֹא תִשְׁכַּב מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה הִוא׃

כג וּבְכָל־בְּהֵמָה לֹא־תִתֵּן שְׁכָבְתְּךָ לְזֶרַע לְטָמְאָה־בָּהּ וְאִשָּׁה לִפְנֵי בְהֵמָה לֹא־תַעֲמֹד לְרִבַעָהּ תֶּבֶל הוּא׃

כד אַל־תִּטַּמְּאוּ בְּכָל־אֵלֶּה כִּי בְכָל־אֵלֶּה נִטְמְאוּ הַגּוֹיִם אֲשֶׁר אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם׃

כה וַתִּטְמָא הָאָרֶץ וָאֶפְקֹד עֲוֹנָהּ עָלֶיהָ וַתָּקִא הָאָרֶץ אֶת־יֹשְׁבֶיהָ׃

כו וְשָׁמַרְתֶּם אַתֶּם אֶת־חֻקֹּתַי וְאֶת־מִשְׁפָּטַי וְלֹא תַעֲשׂוּ מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה הָאֶזְרָח וְהַגֵּר הַגָּר בְּתוֹכְכֶם׃

כז כִּי אֶת־כָּל־הַתּוֹעֵבוֹת הָאֵלֶּה עָשׂוּ אַנְשֵׁי הָאָרֶץ אֲשֶׁר לִפְנֵיכֶם וַתִּטְמָא הָאָרֶץ׃

כח וְלֹא־תָקִיא הָאָרֶץ אֶתְכֶם בְּטַמַּאֲכֶם אֹתָהּ כַּאֲשֶׁר קָאָה אֶת־הַגּוֹי אֲשֶׁר לִפְנֵיכֶם׃

כט כִּי כָּל־אֲשֶׁר יַעֲשֶׂה מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה וְנִכְרְתוּ הַנְּפָשׁוֹת הָעֹשׂוֹת מִקֶּרֶב עַמָּם׃

ל וּשְׁמַרְתֶּם אֶת־מִשְׁמַרְתִּי לְבִלְתִּי עֲשׂוֹת מֵחֻקּוֹת הַתּוֹעֵבֹת אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם וְלֹא תִטַּמְּאוּ בָּהֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

ויקרא יח

ב דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם׃

ג אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ אֲנִי יְהוָה אֱלֹהֵיכֶם׃

ד אַל־תִּפְנוּ אֶל־הָאֱלִילִם וֵאלֹהֵי מַסֵּכָה לֹא תַעֲשׂוּ לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

ה וְאִם־תִּזְבְּחוּ זֶבַח שַׁלְמִים לַיהוָה לִרְצֹנְכֶם תִּזְבָּחֻהוּ׃

ו בְּיוֹם זִבְחֲכֶם יֵאָכֵל וּמִמָּחֳרָת וְהַנּוֹתָר עַד יוֹם הַשְּׁלִשִׁי בָּאֵשׁ יִשָּׂרֵף׃

ז וְאִם־הֵאָכֹל יֵאָכֵל בַּיּוֹם הַשְּׁלִשִׁי פִּגּוּל הוּא לֹא יֵרָצֶה׃

ח וְאֹכְלָיו עֲוֹנוֹ יִשָּׂא כִּי אֶת־קֹדֶשׁ יְהוָה חִלֵּל וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ׃

ט וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת שָׂדְךָ לִקְצֹר וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט׃

י וְכַרְמְךָ לֹא תְעוֹלֵל וּפֶרֶט כַּרְמְךָ לֹא תְלַקֵּט לֶעָנִי וְלַגֵּר תַּעֲזֹב אֹתָם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

יא לֹא תִגְנֹבוּ וְלֹא תְכַחֲשׁוּ וְלֹא־תְשַׁקְּרוּ אִישׁ בַּעֲמִיתוֹ׃

יב וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר וְחִלַּלְתָּ אֶת־שֵׁם אֱלֹהֶיךָ אֲנִי יְהוָה׃

יג לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל לֹא־תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד־בֹּקֶר׃

יד לֹא־תְקַלֵּל חֵרֵשׁ וְלִפְנֵי עִוֵּר לֹא תִתֵּן מִכְשֹׁל וְיָרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה׃

טו לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט לֹא תִשָּׂא פְנֵי דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ׃

טז לֹא־תֵלֵךְ רָכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל־דַּם רֵעֶךָ אֲנִי יְהוָה׃

יז לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ הוֹכֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךָ וְלֹא־תִשָּׂא עָלָיו חֵטְא׃

יח לֹא־תִקֹּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמֶּךָ וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ אֲנִי יְהוָה׃

יט אֶת־חֻקֹּתַי תִּשְׁמֹרוּ בְּהֶמְתְּךָ לֹא־תַרְבִּיעַ כִּלְאַיִם שָׂדְךָ לֹא תִזְרַע כִּלְאָיִם וּבֶגֶד כִּלְאַיִם שַׁעַטְנֵז לֹא יַעֲלֶה עָלֶיךָ׃

כ וְאִישׁ כִּי־יִשְׁכַּב אֶת־אִשָּׁה שִׁכְבַת־זֶרַע וְהִוא שִׁפְחָה נֶחֱרֶפֶת לְאִישׁ וְהָפְדֵּה לֹא נִפְדָּתָה אוֹ חֻפְשָׁה לֹא־נִתַּן לָהּ בִּקֹּרֶת תִּהְיֶה לֹא יוּמְתוּ כִּי לֹא חֻפָּשָׁה׃

כא וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אַיִל אָשָׁם׃

כב וְכִפֶּר עָלָיו הַכֹּהֵן בְּאֵיל הָאָשָׁם לִפְנֵי יְהוָה עַל־חַטָּאתוֹ אֲשֶׁר חָטָא וְנִסְלַח לוֹ מֵחַטָּאתוֹ אֲשֶׁר חָטָא׃

כג וְכִי תָבֹאוּ אֶל־הָאָרֶץ וּנְטַעְתֶּם כָּל־עֵץ מַאֲכָל וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל׃

כד וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַיהוָה׃

כה וּבַשָּׁנָה הַחֲמִישִׁת תֹּאכְלוּ אֶת־פִּרְיוֹ לְהוֹסִיף לָכֶם תְּבוּאָתוֹ אֲנִי יְהוָה אֱלֹהֵיכֶם׃

כו לֹא תֹאכְלוּ עַל־הַדָּם לֹא תְנַחֲשׁוּ וְלֹא תְעוֹנֵנוּ׃

כז לֹא־תַקִּפוּ פְּאַת רֹאשְׁכֶם וְלֹא תַשְׁחִית אֶת־פְּאַת זְקָנֶךָ׃

כח וְשֶׂרֶט לָנֶפֶשׁ לֹא־תִתְּנוּ בִּבְשַׂרְכֶם וְכֶתֹבֶת קַעֲקַע לֹא תִתְּנוּ בָכֶם אֲנִי יְהוָה׃

כט אַל־תְּחַלֵּל אֶת־בִּתְּךָ לְהַזְנוֹתָהּ וְלֹא תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה׃

ל אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי יְהוָה׃

לא אַל־תִּפְנוּ אֶל־הָאֹבוֹת וְאֶל־הַיִּדְּעֹנִים אַל־תְּבַקְשׁוּ לְטָמְאָה־בָּם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

לב מִפְּנֵי שֵׂיבָה תָּקוּם וְהָדַרְתָּ פְּנֵי זָקֵן וְיָרֵאתָ מֵאֱלֹהֶיךָ אֲנִי יְהוָה׃

לג וְכִי־יָגוּר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ׃

לד כְּאֶזְרָח מִכֶּם יִהְיֶה לָכֶם הַגֵּר הַגָּר אִתְּכֶם וְאָהַבְתָּ לוֹ כָּמוֹךָ כִּי גֵרִים הֱיִיתֶם בְּאֶרֶץ מִצְרָיִם אֲנִי יְהוָה אֱלֹהֵיכֶם׃

לה לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמְּשׂוּרָה בַּתֹּכֶן׃

לו מֹאזְנֵי־צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם׃

לז וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה׃

ויקרא יט

ב וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר כָּל־אִישׁ מִבְּנֵי יִשְׂרָאֵל וּמִן־הַגֵּר בְּיִשְׂרָאֵל אֲשֶׁר יִתֵּן מִזַּרְעוֹ לַמֹּלֶךְ מוֹת יוּמָת עַם הָאָרֶץ יִרְגְּמוּ אֹתוֹ בָאֶבֶן׃

ג וַאֲנִי אָשִׂים אֶת־פָּנַי בָּאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזַּרְעוֹ נָתַן לַמֹּלֶךְ לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי וּלְחַלֵּל אֶת־שֵׁם קָדְשִׁי׃

ד וְאִם־הַעְלֵם יַעְלִימוּ עַם הָאָרֶץ אֶת־עֵינֵיהֶם מִן־הָאִישׁ הַהוּא בְּתִתּוֹ מִזַּרְעוֹ לַמֹּלֶךְ לְבִלְתִּי הָמִית אֹתוֹ׃

ה וְשַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי אֹתוֹ וְאֶת־כָּל־הַזֹּנִים אַחֲרָיו לִזְנוֹת אַחֲרֵי הַמֹּלֶךְ מִקֶּרֶב עַמָּם׃

ו וְהַנֶּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאֹבוֹת וְאֶל־הַיִּדְּעֹנִים לִזְנוֹת אַחֲרֵיהֶם וְנָתַתִּי אֶת־פָּנַי בַּנֶּפֶשׁ הַהִוא וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ׃

ז וְהִתְקַדִּשְׁתֶּם וִהְיִיתֶם קְדֹשִׁים כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם׃

ח וְשָׁמַרְתֶּם אֶת־חֻקֹּתַי וַעֲשִׂיתֶם אֹתָם אֲנִי יְהוָה מְקַדִּשְׁכֶם׃

ט כִּי אִישׁ אִישׁ אֲשֶׁר יְקַלֵּל אֶת־אָבִיו וְאֶת־אִמּוֹ מוֹת יוּמָת אָבִיו וְאִמּוֹ קִלֵּל דָּמָיו בּוֹ׃

י וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת אִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת רֵעֵהוּ מוֹת יוּמַת הַנֹּאֵף וְהַנֹּאָפֶת׃

יא וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אֵשֶׁת אָבִיו עֶרְוַת אָבִיו גִּלָּה מוֹת יוּמְתוּ שְׁנֵיהֶם דָּמֵיהֶם בָּם׃

יב וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלָּתוֹ מוֹת יוּמְתוּ שְׁנֵיהֶם תֶּבֶל עָשׂוּ דָּמֵיהֶם בָּם׃

יג וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכְּבֵי אִשָּׁה תּוֹעֵבָה עָשׂוּ שְׁנֵיהֶם מוֹת יוּמָתוּ דָּמֵיהֶם בָּם׃

יד וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ זִמָּה הוּא בָּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאֹתָם וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם׃

טו וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ בִּבְהֵמָה מוֹת יוּמָת וְאֶת־הַבְּהֵמָה תַּהַרְגוּ׃

טז וְאִשָּׁה אֲשֶׁר תִּקְרַב אֶל־כָּל־בְּהֵמָה לְרִבְעָהּ וְהָרַגְתָּ אֶת־הָאִשָּׁה וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוּ דָּמֵיהֶם בָּם׃

יז וְאִישׁ אֲשֶׁר יִקַּח אֶת־אֲחֹתוֹ בַּת־אָבִיו אוֹ בַת־אִמּוֹ וְרָאָה אֶת־עֶרְוָתָהּ וְהִוא תִּרְאֶה אֶת־עֶרְוָתוֹ חֶסֶד הוּא וְנִכְרְתוּ לְעֵינֵי בְנֵי עַמָּם עֶרְוַת אֲחֹתוֹ גִּלָּה עֲוֹנוֹ יִשָּׂא׃

יח וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אִשָּׁה דָּוָה וְגִלָּה אֶת־עֶרְוָתָהּ אֶת־מְקֹרָהּ הֶעֱרָה וְהִוא גִּלְּתָה אֵת מְקוֹר דָּמֶיהָ וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם׃

יט וְעֶרְוַת אֲחוֹת אִמְּךָ וַאֲחוֹת אָבִיךָ לֹא תְגַלֶּה כִּי אֶת־שְׁאֵרוֹ הֶעֱרָה עֲוֹנָם יִשָּׂאוּ׃

כ וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ עֶרְוַת דֹּדוֹ גִּלָּה חַטָּאתָם יִשְׂאוּ עֲרִירִים יָמֻתוּ׃

כא וְאִישׁ אֲשֶׁר יִקַּח אֶת־אֵשֶׁת אָחִיו נִדָּה הִוא עֶרְוַת אָחִיו גִּלָּה עֲרִירִם יִהְיוּ׃

כב וּשְׁמַרְתֶּם אֶת־כָּל־חֻקֹּתַי וְאֶת־כָּל־מִשְׁפָּטַי וַעֲשִׂיתֶם אֹתָם וְלֹא תָקִיא אֶתְכֶם הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָשֶׁבֶת בָּהּ׃

כג וְלֹא תֵלְכוּ בְּחֻקֹּת הַגּוֹי אֲשֶׁר אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם כִּי אֶת־כָּל־אֵלֶּה עָשׂוּ וָאָקֻץ בָּם׃

כד וָאֹמַר לָכֶם אַתֶּם תִּירְשׁוּ אֶת־אַדְמָתָם וַאֲנִי אֶתְּנֶנָּה לָכֶם לָרֶשֶׁת אֹתָהּ אֶרֶץ זָבַת חָלָב וּדְבָשׁ אֲנִי יְהוָה אֱלֹהֵיכֶם אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים׃

כה וְהִבְדַּלְתֶּם בֵּין הַבְּהֵמָה הַטְּהֹרָה לַטְּמֵאָה וּבֵין הָעוֹף הַטָּמֵא לַטָּהֹר וְלֹא תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם בַּבְּהֵמָה וּבָעוֹף וּבְכֹל אֲשֶׁר תִּרְמֹשׂ הָאֲדָמָה אֲשֶׁר הִבְדַּלְתִּי לָכֶם לְטַמֵּא׃

כו וִהְיִיתֶם לִי קְדֹשִׁים כִּי קָדוֹשׁ אֲנִי יְהוָה וָאַבְדִּל אֶתְכֶם מִן־הָעַמִּים לִהְיוֹת לִי׃

כז וְאִישׁ אוֹ־אִשָּׁה כִּי יִהְיֶה בָהֶם אוֹב אוֹ יִדְּעֹנִי מוֹת יוּמָתוּ בָּאֶבֶן יִרְגְּמוּ אוֹתָם דָּמֵיהֶם בָּם׃

ויקרא כא

ב וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם לְנֶפֶשׁ לֹא יִטַּמ

quem concepit Jesum Maria Virgo; nam per Prophetam ipsum, qui tot annis Mariam præcessit, fieri id haudquaquam poterat. Vulgatas loci hujus interpretationes qui tuentur, quique librum, & stilum, & scriptionem intelligunt πρὸς λέξιν (*ad verbum*) non vident, id jussum esse Prophetam a Deo, juxta suam expositionem, quod non præstiterit; id præstitisse, quod non jussus sit. Nono demum capite pueri ortum, & Judæ liberationem narrat, & futuras Israelis calamitates prædicit. Verumtamen etsi eam quam dixi significationem fronte præfert illa Isaiæ vaticinatio, aliud tamen longe illustrius in recessu latet mysterium; eaque arte totum hoc vaticinium contextum est, ut & præsens spectet tempus, ac historicum sensum specie ostentet, & ad futurum nihilominus tempus pertineat, & mysticum sensum introspicienti promittat. Ambigua quippe verba ista sunt: *Ecce Virgo concipiet, & pariet filium, & vocabitur nomen ejus Emmanuel.* Proximus enim sensus hic est; Virgo in manum viri conveniet, ex eorumque conjugio nascetur filius; qui nomine suo Emmanuel, hoc est *Nobiscum Deus*, opem Dei Judæos prosequentem & præsentem ostendet: occultior vero ille est; Virgo Spiritus sancti virtute, sine viri consortio, filium pariet, qui cum in lucem prodierit, tum vere erit *Nobiscum* Joh. 1, 14. *Deus*, vereque de eo dicetur: *Et Verbum caro factum est, & habitavit in nobis.* Ista deinde octavi capitis: *Sume tibi Librum grandem, & scribe in eo stilo hominis, Velociter spolia detrahe, cito prædare*, in duas partes trahi possunt, vel in eam quam mox dixi, ut jubeatur Propheta ducere virginem, ex eaque filium hujus nominis procreare; vel in alteram, qua Propheta jubetur in literas referre venturi Christi prædictionem, cujus id erit munus, ut peccato, Dæmone, ac mundo devictis, mortem quoque superet ipsam, ejusque spolia detracta prædetur. Paulo post de rege Assyriorum hæc scripta sunt: *Et erit extensio alarum ejus, implens latitudinem terræ tuæ, o Emmanuel:* quorum ambiguus quoque sensus est, nam & Judæam filii sui terram esse ait Propheta, quod ipsius patria sit; & Christi quoque terra futura erat, quam jure regio erat possessurus. Terra itaque filii Isaiæ dicitur, ut indigenæ; Christi, ut regis. Geminus Isa. 8, 13. & seq. etiam sensus illorum est: *Dominum exercituum ipsum sanctificate, ipse pavor vester: & erit vobis in sanctificationem; in lapidem autem offensionis, & in petram scandali duabus domibus Israel, in laqueum & ruinam habitantibus Jerusalem. Et offendent ex eis plurimi, & cadent, & conterentur, & irretientur, & capientur:* quorum alter obvius sensus est, alter pertinet ad Christum, *lapidem probatum, angularem, pretiosum, in fundamento fundatum*, ut alio loco Isaiæ dicitur; *lapidem* Isa. 28, 16. *reprobatum ab ædificantibus, & factum in caput anguli*, uti centesimo decimo septimo Psalmo appellatum eum supra notavimus; in quem *qui ceciderit, confringetur: super quem vero ceciderit, conteret eum*, inquit ipse Jesus apud Matthæum: quod repetunt subinde Matth. 21, Petrus & Paulus in Epistolis. Anceps & istud 44. est noni capitis: *Primo tempore alleviata est* 1. 1 Petr. 2, *terra Zabulon, & terra Nephthali, & novissimo aggravata est via maris trans Jordanem* 4. 7. Rom. 9, 33. *Galilææ gentium. Populus qui ambulabat in tenebris, vidit lucem magnam: habitantibus in regione umbræ mortis, lux orta est eis:* nam & exitum ista habuere per Teglath-Phalasarem primum, deinde per Salmanasarem, qui Israelitas gravissimis exiliis & deportationibus multarunt; & Ezechiæ demum temporibus, cum ab Angelo cæsus est Sennacheribi exercitus. Sed plenius tamen & perfectius completa hæc esse per Christum, Matthæus quarto capite ostendit. Anceps Matth. 4. denique illud capitis ejusdem, *Parvulus* 15. *natus est nobis, & filius datus est nobis*; Isaiæ Isa. 9, 6. nempe filius, Dei jussu procreatus, Achazo supra prædictus, tanquam futurorum signum; minime vero Ezechias, quem hic prædictum Judæi opinantur; ut pote quem annos novem natum fuisse constat, cum regnum iniit pater ipsius Achazus, ut demonstrat Hiero- Hieron. in nymus; annos vero unum & triginta, cum Isa. 7, 14. ab Assyriis capta Samaria est, juxta hoc vaticinium; at insuper iisdem Isaiæ verbis prædicitur Christus, orbi terrarum universo, sed Judæis primum datus. Enimvero cum hæc ipsum spectent propius, addi aliquid debuit, quæ uni illi congruerent, nec alio præterea torqueri possent. Ita sunt nimi- Isa. 8, 6. & seq. rum: *Et factus est principatus super humerum ejus, & vocabitur nomen ejus, Admirabilis, consiliarius, Deus fortis, pater futuri seculi, princeps pacis. Multiplicabitur ejus imperium, & pacis non erit finis: super solium David,*

David, & ſuper regnum ejus ſedebit, ut confirmet illud & corroboret in judicio & juſtitia a modo & usque in ſempiternum. Zelus Domini exercituum faciet hoc. Verbum miſit Dominus in Jacob, & cecidit in Iſrael. Quæ ſunt hujusmodi, ut partim filio Iſaiæ convenire non poſſint; partim Ezechiæ, quem hic notatum Judæi putant; partim neutri; omnia vero Chriſto mirifice congruant. Neuter certe admirabilis, quod Dei proprium eſſe nomen intelligitur ex decimo tertio capite Judicum; neuter Deus; neuter proprie fortis, quod de ſe Deus ſæpe prædicat: Gen. 46, 3. *Ego ſum*, inquit, *fortiſſimus Deus:* & alibi: Exod. 20, 5. *Ego ſum Dominus Deus fortis*; ſic quoque Iſa. 11, 2. Iſaias de Chriſto: *Requieſcet ſuper eum ſpiritus Domini, ſpiritus conſilii, & fortitudinis:* cui ſpiritus conſilii & fortitudinis ineſſe dicitur, hic *Conſiliarius* & *Fortis* appellatur; neutrius æterna pax, neutrius regnum ſempiternum: quæ Chriſti propria eſſe oſtendimus ſupra ex his Pſalmi octogeſimi octavi: *Ponam in ſeculum ſeculi ſemen ejus ſicut dies cæli.* Idem iſta demonſtrant ipſius Iſaiæ, quæ ſupra ad Chriſti regnum ſpectare Iſa. 2, 4. dicebamus: *Et conflabunt gladios ſuos in vomeres, & lanceas ſuas in falces: non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium:* & hæc quoque: Iſa. 11, 1. 5, 6. *Egredietur virga de radice Jeſſe..... Et erit juſtitia cingulum lumborum ejus..... Habitabit lupus cum agno:* quæ regni ipſius æternam tranquillitatem portendunt: nec Joh. 14, 27. non & iſta Chriſti Jeſu ad Apoſtolos: *Pacem relinquo vobis, pacem meam do vobis.* Futurum vero ſpondet *principatum ſuper humerum ejus*, quippe datam ſibi omnem poteſtatem in cœlo, & in terra Jeſus Chriſtus præ- Matth. 28, 18. dicavit. Pluribus vaticinii hujus convenientiam cum Chriſto Jeſu demonſtrant alii, ac imprimis Procopius; ad quem brevitati conſulentes Lectorem amandamus. Jam ſi Judæorum perrogamus ſententias, ſi non omnium, ac certe aliquorum favorem experiemur: nam in Expoſitione magna Numerorum verba iſta ſeptimi capitis: Iſa. 7, 15. *Butyrum & mel comedet, ut ſciat reprobare malum, & eligere bonum*, ad Meſſiam & ad Ezechiam referuntur. Unum quidem Ezechiam, vel unum Iſaiæ filium hic intelligendum eſſe autumant R. David Kimchi, & Aben Ezra, & R. Lipman in Nitzachon; eumque more reliquorum animalium genitum, ſed prodigialiter tamen natum fatentur idem Kimchi, & R. Selomoh Jarchi, quod ex puella viro nondum matura, Deo ſic volente, procreatus ſit. Ad Ezechiam quod attinet, jam natum fuiſſe cumhæc agerentur fatetur R. Selomoh, & ratio ipſa probat: unde res ad Iſaiæ filium redit, quem & nos hic quoque, ſed & Chriſtum præterea, cum Bemidbar Rabba agnoſcimus. Agnoſcunt Chriſtum & Thal- Thalm. in l. Sanhedr. c. 1. mudiſtæ in iſtis octavi capitis: *Et expectabo Dominum qui abſcondit faciem ſuam a domo* Iſa. 8, 17. *Jacob, & præſtolabor eum.* Tralatitia autem inter illos opinio eſt, deſignari Chriſtum hac noni capitis ſententia, cujus initium illud eſt: *Parvulus natus eſt nobis, & filius datus eſt* Iſa. 9, 6. *nobis.* Diſertis id apud Tharmugiſtam verbis hoc loco conceptum eſt; & in Bereſith Rabba, & in Seder Debarim Rabba, & in Echa Rabbathi, ſive Expoſitione magna Threnorum. Memorabile & illud eſt, quod adnotarunt Thalmudiſtæ in libro Sanhedrin, & R. Selomoh Jarchi ad has voces ſeptimi verſus ejusdem capitis: למרבה המשרה, *ad multiplicandum imperium*, cum quærerent, quare in medio dictionis hujus למרבה contra Ebraicæ Scripturæ leges reperiatur מם סתומה, *Mem clauſum*; nempe latere illic occultum quippiam, cui venturi Meſſiæ prædictionem ineſſe Magiſtri aſſeverant. Et tamen in eodem libro Sanhedrin Ezechiæ tribuitur tota hæc prædictio, quod & ab Ebræis vulgo creditum queruntur Hieronymus & Cyrillus; nec ulla in Doctoribus iſtis Hieron. & Cyrill. in Iſa. 7, 14. inceſſit religio, ipſi hæc accommodandi: *Et vocabitur nomen ejus, Admirabilis, conſiliarius, Deus fortis, pater ſempiternus, princeps pacis.* Hos refellit Hieronymus, ac de parvulo infante recens nato agi vult, cum novem aut decem annos natus eſſet Ezechias, tum cum regnum capeſſivit Achazus pater, qui ſexdecim regnavit annos, annis vero viginti quinque majorem Ezechiam reliquit hæredem. Nos rationem non probamus Hieronymi, ad infantem hæc referentis, quæ ad unum Chriſtum ſpectare credimus. Factum tamen optime eſt, quod octo hæc nomina ad unam eamdemque perſonam referenda eſſe docent, ut inde retundi poſſit R. Salomonis Jarchi vecordia, qui quantum Chriſtiana fides hoc teſtimonio nitatur recte intelligens, commentitia illud interpretatione corrumpere

pere tentavit; ac ſi priora ſex nomina Dei eſſent, poſteriora duo Ezechiæ, totusque locus ſic eſſet ſumendus; *Et Deus admirabilis, conſiliarius, Deus fortis, pater æternus, vocavit nomen Ezechiæ, Principem pacis.* Qua explicatione diverſos caſus nominibus affingit ad libitum, alios nominandi, alios acculandi. quorum tamen in Ebraico exemplari nulla apparet diſtinctio. Verum aliter ſenſerunt Chaldæus Paraphraſtes, & Maimonides, & alii qui uni Meſſiæ nomina hæc omnia aptarunt. In eo denique quod propoſuimus, unum eumdemque puerum toto hoc trium capitum vaticinio denotari, adſtipulatorem habemus R. Davidem Kimchi: quamquam in eo diſſentit a nobis, quod Ezechiam illic exprimi docet, nos filium Iſaiæ rypum Chriſti gerere cenſemus, & aſſentientes habemus Euſebium, Baſilium, Hieronymum, Cyrillum, Theodoretum, & Procopium.

Maimon. in Epiſt. ad Afric.

Euſ. Dem. l. 7. Baſ. Hier. Cyr. Theod. Proc. in Iſa. 7. 8. & 9.

Inter Veteris Teſtamenti vaticinationes, quæ Meſſiæ adventum protendunt, celebratiſſima ea eſt, quæ undecimo & duodecimo Iſaiæ extat capitibus, magnoque conſenſu a Chriſtianis & Judæis Chriſto accommodatur; *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet:* hæc humanam ejus naturam declarant. *Et requieſcet ſuper eum ſpiritus Domini:* hæc ipſius divinitatem ſignificant. *Judicabit in juſtitia pauperes, & arguet æquitate pro manſuetis terræ, & percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium:* his impoſitum Chriſto munus explicatur. *Habitabit lupus cum agno, & pardus cum hœdo accubabit*, & reliqua futuræ per orbem pacis prænuntia, adminiſtrationis Chriſti effectionem demonſtrant. *In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur:* hæc ejus auctoritatem & poteſtatem notant: iſta vero honores illi poſt mortem exhibitos: *Et erit ſepulcrum ejus glorioſum.* Quas ob res ſequenti capite gratias Deo agit Propheta: *Ecce*, inquit, *Deus Salvator meus, fiducialiter agam, & non timebo, quia fortitudo mea, & laus mea Dominus, & factus eſt mihi in ſalutem: hauretis aquas in gaudio de fontibus Salvatoris.* Quæ in ſe eventum habuiſſe Chriſtus oſtendebat, cum clamaret: *Si quis ſitit, veniat ad me, & bibat: qui credit in me, ſicut dicit Scriptura, flumina de ventre ejus fluent aquæ vivæ.* Rurſum: *Qui biberit ex aqua, quam ego dabo ei, non ſitiet in æternum; ſed aqua, quam ego dabo ei, fiet in eo fons aquæ ſalientis in vitam æternam.* Cum Chriſtianis itaque fatentur Judæi, floridum illum ſtolonem, de radice Jeſſe proditurum, eum eſſe Chriſtum. Id aſſeverat Jonathan, aſſeverant & paſſim Thalmudiſtæ. Idem traditur & in Midraſch Thehillim, & in Bereſith Ketanna, & apud R. Salomonem Jarchi, & R. Maimoniden. Proprium quoque id eſſe Meſſiæ, ut ſuper eum requieſcat Spiritus Domini, docetur in ultimo capite Thalmudici libri Sanhedrin, & in Bereſith utraque, Rabba & Ketanna; idque auctore Iſaia, non hoc ſolum quem tractamus loco, ſed & quadrageſimo ſecundo capite: *Dedi Spiritum meum ſuper eum*; & ſexageſimo primo: *Spiritus Domini ſuper me, eo quod unxerit Dominus me.* De Chriſto etiam dictum eſſe affirmat Bereſith Rabba, *Non ſecundum viſionem oculorum judicabit, neque ſecundum auditum arguet.* Sequens comma Chriſto addicitur apud Paulum in altera ad Theſſalonicenſes: *Tunc revelabitur ille iniquus, quem Dominus Jeſus interficiet ſpiritu oris ſui.* Iniquus ille, Antichriſtus eſt; qua in opinione Judæorum Magiſtrorum plerique fuerunt: alii Gog & Magog hic notari volunt. Sed parvi id refert, conſtet modo, quod verum eſt, Judæos itidem ut Chriſtianos Meſſiæ locum hunc tribuere. Sic Bereſith utraque, Major & Minor, ſic Midraſch Thehillim, & Midraſch Ruth. Subnexa aureæ velut ætatis, & animalium omnium concordiæ deſcriptione Chriſti regnum adumbratur, quod & ſupra prædicat Iſaias: *Et conflabunt gladios ſuos in vomeres, & lanceas ſuas in falces: non levabit gens contra gentem gladium, non exercebuntur ultra ad prælium.* Aliquorum autem Judaici fermenti, & nonnullorum quoque Chriſtianorum, qui Hieronymi ævo Judaicis deliriis laborabant, tantus fuit ſtupor, ut hæc nude ſumenda putarent, quorum vanitatem Hieronymus, & deinde doctiſſimus Maimonides exagitarunt. Allegorice quoque eadem interpretatus eſt R. David Kimchi. Chriſto etiam iſta adjudicantur in Epiſtola ad Romanos: *In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur.* Sic etiam in Bereſith Rabba, & in Midraſch Thehillim. Quorum omnium

Iſa. 12, 2. 3.

Matth. 7, 27.

Joh. 4, 13.

Iſa. 42, 2.

Iſa. 61, 1.

Iſa. 11, 3.

2. Theſſ. 2, 8.

Iſa. 2, 4.

Hieron. in Iſa. 11, 6. Maimon. in Jad. Chaz. Part. 4. l. de Reg. c. 12.

Rom. 15, 12.

the Reader, that I have not made use of the Authority of Ancient Writers, to prove the Antiquity of the Art of Painting, and the Honour it has had in all Ages; for I am sensible that I might have done it, and that it would have been very easy for me to have heaped up Quotations out of Pliny, Plutarch, and other Authors, who have spoken of Painting, and of the Excellency of the Painters, and to have made a Shew of Learning, by citing the Words of those Authors in the Margin, and translating them in the Text; but I have avoided it, as a Thing unnecessary, and which would have been of no Service to the Art, and only have given the Reader the Trouble of looking into those Authors, which I refer him to, if he has a Curiosity to see them.

I have likewise omitted to speak of the Invention of Painting, and of the Time when it was found out, and of the Progress it made in Greece, and afterwards in Italy, and in the other Parts of Europe, and of the Reasons why it arrived to that Perfection in Italy, which it has not yet attained to in any other Country; because I have found all this already done to my Hand, by Monsieur Felibien, in the Preface to the Lives of the Painters, which he has published in French; and I refer the Reader to that Preface, as to a Piece which I could not have mended, and which I could not have done better myself.

I have also omitted to speak of the Academies, and of the Advantages which Painting has received from them, because I have spoken of them in the Treatise of Painting, and have given the Reader a Description of the Academy of Painting at Paris, and of the Method of Study which is observed there.

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teſtibus, iterata extant Iſaiæ quadrageſimo
Iſa. 42, 1. & ſeq. ſecundo capite, quæ undecimo: *Ecce ſervus meus, ſuſcipiam eum: electus meus complacuit ſibi in illo anima mea; dedit ſpiritum meum ſuper eum, judicium gentibus proferet. Non clamabit, neque accipiet perſonam, nec audietur vox ejus foris. Calamum quaſſatum non conteret, & linum fumigans non extinguet, veritate educet judicium. Non erit triſtis, neque turbulentus, donec ponat in terra judicium, & legem ejus inſulæ expectabunt.* Et paulo poſt: *Dedi te in fœdus populi, in lucem gentium.* Si quis duo hæc invicem contendat teſtimonia, eodem pertinere comperiet, & ſibi lucem ac robur conciliare. Et tamen Grotius priore ad Ezechiam deflexo, poſterius ad Iſaiam torquet: multiplex quippe eſt erroris trames, unicus veritatis. Multo etiam minus in Joſiam cadere iſta poſſunt, quem hic notatum eſſe opinati ſunt quidam, cum nec Ezechiæ ſplendorem ac divitias æquaverit, & Pharaonem Nechao Ægypti regem temere ac præter voluntatem Dei aggreſſus miſerabiliter confeſſus perierit; nedum mors ejus fuit glorioſa, quam ut pote infelicem & acerbam tamdiu lamentis populares ejus ſunt proſecuti. Vanum autem eſt & nulla legitima auctoritate firmatum, quod commentus eſt R. Iſaac Abrabaniel, Joſiam propter gentis ſuæ nequitiam interiiſſe. Judæis vero ab Hieronymo memoratis, qui vaticinationes iſtas nondum exitum habuiſſe, ſed in fine rerum habituras eſſe, tuncque exoriturum eſſe Chriſtum rentur, litem hic non moveo, cum Chriſtum hic prædici fateantur, quod unum obtinere Propoſitione hac conſtitui.

Iſa. 28. Diximus ſuperius lapidis ſymbolo Chriſtum ſic adumbrari in Pſalmo centeſimo de-
Pſal. 117, 22. cimo ſeptimo: *Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli.* Eodem ſymbolo uſum quoque diximus Iſaiam alio loco, cum Chriſtum futurum dixit lapidem offenſionis & petram ſcandali, ex ejusque offenſione plurimos contritum iri. Indidem quoque expreſſum eſſe notavimus
Iſa. 28, 16. iſtud Iſaiæ: *Hæc dicit Dominus Deus, Ecce ego mittam in fundamentum Sion lapidem, lapidem probatum, angularem, pretioſum, in fundamento fundatum, qui crediderit non feſtinet*; vel juxta aliam lectionem, quam ſecuti ſunt Petrus & Paulus, *non confundetur.* 1. Petr. 2, 16. Hoc ergo vaticinium, quod Jeſu addixerunt Rom. 9, 32. & 10, 11. Petrus & Paulus, Meſſiæ quoque R. Selomoh addixit.

Splendidis vero indiciis præmonſtratur Chriſtus toto triceſimo quinto capite Iſaiæ, potiſſimum vero hac clauſula: *Deus ipſe veniet, & ſalvabit vos. Tunc aperientur oculi cæcorum, & aures ſurdorum patebunt: tunc ſaliet ſicut cervus claudus, & aperta erit lingua mutorum.* Et mox: *Erit ibi ſemita, & via, & via ſancta vocabitur: non tranſibit per eam pollutus, & hæc erit vobis directa via, ita ut ſtulti non errent per eam*; Deinde: *Et redemti a Domino convertentur, & venient cum laude, & lætitia ſempiterna ſuper caput eorum.* In iis Chriſto adſcribendis cum Chriſtianis conſpirant Judæi, qui ex hoc capite miracula quædam commenti ſunt, in ſuam gratiam olim a Chriſto edenda, cum reditum ipſis in Judæam parabit. Quin & ex poſtremo hoc quod attuli commate probat R. Moſes Hadarſan in Bereſith Rabba, pœnis Gehennæ damnatos per Meſſiam liberatum iri, & Paradiſum ipſis fore reſerandum. Sed miſſis horum ſuffragiis, liquet profecto nulli, vel Regi Judæorum, vel Prophetæ, imo nec mortali homini congruere poſſe ea miracula, quæ hic patranda promittuntur: at Chriſto congruere demonſtrat Iſaias, cum ait: *Ego Dominus dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum:* & alibi: *Vere languores noſtros ipſe tulit, & dolores noſtros ipſe portavit.* Idem demonſtrant & hæc Ezechielis ex perſona Chriſti: *Quod confractum fuerat, alligabo; & quod infirmum fuerat, conſolidabo.* Quæ in Chriſto Jeſu completa eſſe, una eſt vox Scriptorum omnium Novi Teſtamenti.

Iſa. 35, 4. & ſeq.

Iſa. 42, 6, 7.

Iſa. 53, 4.

Ezech. 34. 16.

Manifeſtas etiam venturi Chriſti teſtificationes, fatentibus Judæis, præfert Iſaiæ quadrageſimum caput: *Vox clamantis in deſerto, parate viam Domini, rectas facite in ſolitudine ſemitas Dei noſtri. Omnis vallis exaltabitur; & omnis mons & collis humiliabitur; & erunt prava in directa, & aſpera in vias planas. Et revelabitur gloria Domini, & videbit omnis caro, quod os Domini locutum eſt.* Similia de Chriſto prædicuntur quadrageſimo ſecundo capite, Pergit deinde: *Super montem excelſum aſcende tu, qui*

Iſa. 40, 3. & ſeq.

Iſa. 40, 9. & ſeq.

qui evangelizas Sion: exalta in fortitudine vocem tuam, qui evangelizas Jeruſalem; exalta, noli timere: dic civitatibus Juda, Ecce Deus veſter, ecce Dominus Deus in fortitudine veniet; & brachium ejus dominabitur; ecce merces ejus cum eo, & opus illius coram illo. Sicut paſtor gregem ſuum paſcet, in brachio ſuo congregabit agnos, & in ſinu ſuo levabit, fœtas ipſe portabit. Hæc in Meſſiam convenire, tradunt R. Aben Ezra, & David Kimchi, & merito id quidem; nam inſolitum Dei adventum, & inuſitatam humanarum rerum adminiſtrationem hic prædicari manifeſtum eſt: at ſolennia ineptiunt, cum ſolitudinis muniendas vias, & ſcabritiem ac aſperitates complanandas ex hoc Iſaiæ prædicto colligunt, ut inoffenſo pede avitam terram repetant. Nec ab Iſaia modo typo paſtoris exprimitur Chriſtus, ſed & Jeremia: *Qui diſperſit Iſrael, congregabit eum, & cuſtodiet eum, ſicut paſtor gregem ſuum:* & ab Ezechiele: *Hæc dicit Dominus Deus, Ecce ego ipſe requiram oves meas, & viſitabo eas, ſicut viſitat paſtor gregem ſuum, in die quando fuerit in medio ovium ſuarum diſſipatarum, ſic viſitabo oves meas:* tum alio loco: *Et ſervus meus David rex ſuper eos, & paſtor unus erit omnium eorum:* a Michæa etiam: *In unum conducam reliquias Iſrael; pariter ponam illum quaſi gregem in ovili;* & a Zacharia: *Percute paſtorem, & diſpergentur oves.* Eodem ſymbolo a ſe ipſo exhibetur Chriſtus Jeſus, & ab Apoſtolis. *Bonum ſe Paſtorem* appellat; *Paſtorem magnum ovium*, dicit Paulus; Petrus *Paſtorem & Epiſcopum animarum noſtrarum, & Principem paſtorum.*

Jer. 31, 10. Ez. 34, 11. 12. & 37, 24. Mich. 2, 12. Zach. 13, 7. Joh. 10, 11. & ſeq. Ebr. 13, 20. 1. Petr. 2, 25. & 5, 4. Iſa. 42.

Ex quadrageſimo ſecundo capite Iſaiæ multa in Novum Teſtamentum traducta, & Chriſto Jeſu aptata licet animadvertere: unde proclivis exiſtimatio eſt, creditum vulgo fuiſſe Chriſti Jeſu temporibus, Meſſiæ adventum capite hoc prædici. Sic enim arbitror, ut jam ſupra dixi, quæ Veteris Teſtamenti prædictiones Jeſu accommodatæ in Novo reperiuntur, eas tanquam Chriſti certo prænuntias hac tempeſtate vulgo fuiſſe habitas, proindeque utiliſſimum id eſſe viſum Novi Teſtamenti Scriptoribus argumentum ad comprobandam Chriſtianam fidem. *Ecce ſervus meus*, inquit Iſaias, *ſuſcipiam eum, complacuit ſibi in illo anima mea, dedi ſpiritum meum ſuper eum, judicium gentibus proferet.* Totum hoc comma cum ſequentibus Chriſto Jeſu addixit Matthæus. Nempe hic ipſe notatur, de quo alio loco ait Iſaias: *Et nunc dicit Dominus, formans me ex utero ſervum ſibi, ut reducam Jacob ad eum:* & rurſum: *Juſtificabit ipſe juſtus ſervus meus multos*, & Jeſum Dominum formam ſervi accepiſſe ſcribit Paulus; *in eoque ſibi complacuiſſe* clara voce de cœlo edita Deus non ſemel teſtatus eſt, & primum quidem, cum Dei Spiritus columbæ ſpecie ſuper eum lapſus eſſet: quæ de Chriſto ab Iſaia jam ſupra vidimus prædicta his verbis: *Et requieſcet ſuper eum ſpiritus Domini.* Addit Iſaias: *Non erit triſtis, neque turbulentus, donec ponat in terra judicium, & legem ejus inſulæ expectabant:* & jam ante vaticinatus fuerat Jacobus futurum Chriſtum *expectationem gentium.* Idem infra de Chriſto verba facturus: *Audite inſulæ, & attendite populi de longe:* & rurſus: *Prope eſt juſtus meus, egreſſus eſt Salvator meus, & brachia mea populos judicabunt.* Pſalmi vero ſeptuageſimi primi, quem Chriſto prænuntiando dicatum eſſe ſupra oſtendimus, initium hoc eſt: *Deus judicium tuum regi da, & juſtitiam tuam filio Regis.* Et in Evangelio Johannis ſic Jeſus ipſe de ſe: *Neque enim Pater judicat quemquam, ſed omne judicium dedit filio.* Pergit deinde Iſaias: *Ego Dominus vocavi te in juſtitia, & apprehendi manum, & ſervavi te, & dedi te in fœdus populi, in lucem gentium: ut aperires oculos cæcorum, & educeres de concluſione vinctum, de domo carceris ſedentes in tenebris.* Et jam ante præmonuerat Iſaias nono capite, quo Chriſtum prædictum eſſe oſtendimus, futurum ut *Populus, qui ambulabat in tenebris, viſurus eſſet lucem magnam.* Idem de Chriſto apertius alio loco: *Parum eſt, ut ſis mihi ſervus ad ſuſcitandas tribus Jacob, & fæces Iſrael convertendas. Ecce dedi te in lucem gentium, ut ſis ſalus mea usque ad extremum terræ.* Deinde: *Servavi te, & dedi te in fœdus populi, ut ſuſcitares terram, & poſſideres hæreditates diſſipatas, ut diceres his qui vincti ſunt, Exite; Et his qui in tenebris, Revelamini.* Et hoc ipſo loco triceſimi quinti capitis, cui vaticinationem de Chriſto venturo ineſſe docui: *Deus ipſe veniet, & ſalvabit vos: tunc aperientur oculi cæcorum, & aures ſurdorum patebunt.* Adde iſtud meridiana luce clarius: *Spiritus Domini ſuper me, eo quod unxerit*

Matth. 12, 15. & ſeq. Iſa. 42, 1. Iſa. 49, 5. Iſa. 53, 11. Philipp. 2, 6. Matth. 3, 17. & 17, 5. Iſa. 11, 2. Iſa. 42, 4. Iſa. 9, 1. 2. Iſa. 49, 6. 8. Iſa. 51, 5. Joh. 5, 22. Iſa. 42, 6. 7. Iſa. 35, 4. 5. Iſa. 6, 1.

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unxerit Dominus me, ad annuntiandum mansuetis misit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clausis
Luc. 4,18. *apertionem*; quæ in se evenisse Jesus Dominus Nazarethi inter populares suos publice
Is.42,15.16 prædicavit. Subjicit Isaias: *Desertos faciam montes & colles, & omne gramen eorum exsiccabo, & ponam flumina in insulas, & stagna arefaciam; ducam cæcos in viam quam nesciunt, & in semitis quas ignoraverunt ambulare eos faciam, ponam tenebras coram eis in lucem,*
Is.35,18. *& prava in recta.* Quorum consimilia ista sunt, quæ supra de Christo nuntiata fuisse probavimus: *Et erit ibi semita, & via, & via sancta vocabitur, non transibit per eam polluti, & hæc erit vobis directa via, ita ut*
Is.40,3.4. *stulti non errent per eam.* Rursum: *Parate viam Domini, rectas facite semitas Dei nostri. Omnis vallis exaltabitur, & omnis mons & collis humiliabitur, & erunt prava in directa, & aspera in vias planas.* Opponi potest Septuaginta Interpretum auctoritas, qui ad Judaicam gentem hæc videntur deflexisse: sic enim primum capitis comma reddiderunt: *Ἰακὼβ ὁ παῖς μου, ἀντιλήψομαι αὐτοῦ. Ἰσραὴλ ὁ ἐκλελεγμένος μου, προσεδέξατο αὐτὸν ἡ ψυχή μου. Jacob servus meus, suscipiam eum: Israel electus meus, suscepit eum anima mea.* Hanc scripturam repræsentavit Justinus disputans adversus Tryphonem, quæ nec reliquis interpretibus, præter eos qui Septuaginta Senes secuti sunt, neque Ebraico ipsi exemplari consentit, nec
Eusеb. Demonstr. l.9. Hieron. in Is. 42. a Matthæo agnoscitur, ut ab Eusebio & Hieronymo observatum est. Sed verum tamen sensum retinuit Justinus, & Jacobi ac Israelis nominibus Christum hic signari docuit, quod & ipsos Senes Septuaginta verisimillimum mihi fit intellexisse; vel *συνεκδοχικῶς (per synecdochen)* usurpato Israelis nomine, pro eo qui Israele prognatus & Israeliticæ gentis pars erat; quemadmodum Jacobi, & Israelis, & seminis Abrahami nominibus affici Christum
Theod. in Is. 42. tradit Theodoretus; quemadmodum & David alibi Christus appellatur; & quemadmodum Albanos Romani dicuntur devicisse, quamvis unius Horatii virtute parta ipsis victoria sit: vel potius typo pro re signata usurpato, quod haud quaquam novum & insolens est; Christi autem typus fuit Israel, qui ut adversus Angelum Dei tota nocte luctatus, neque tamen victus est, sic Christus Dei patris iræ se oppositurt, eaque placata quasi victor iræ illius extitit. Ergo & Christum Israelis nomine infra Isaias sic compellat: *Servus meus es tu, Israel, quia in te gloriabor.* Alioqui
Is.49,3. nonnulla extant hoc capite, quæ de Israelitico populo dicta esse nemo sibi persuadere queat, quod recte Eusebius animadvertit; velut illud: *Legem ejus Insulæ expectabunt.* Ec-
Euseb. Demonstr. l.9. Is.42,4. quando vero Israelitis paruerunt sitæ ad occasum gentes, quæ insularum vocabulo notantur? Quid hoc vero est: *Dedi te in fœ-*
Is.42,6. *dus populi?* Quod perinde esset ut si dixisset, Dedi populum in fœdus populi. Subest
Is.42,19. deinde: *Quis cæcus nisi servus meus, & surdus nisi ad quem nuntios misi?* & quæ his subnexa sunt, quibus Israelitarum impietatem a Deo argui autumant optimi interpretes, &
Hier. Cyrill. & Procop. in Is.42 in his Hieronymus, Cyrillus, & Procopius. Quis credat autem Judaico populo cæcitatem exprobrasse Deum, de quo sic proxime disseruerat: *Dedi spiritum meum super eum, judicium gentibus proferet.* Deinde: *Ego Dominus vocavi te in justitia, & apprehendi manum tuam, & servavi te. Et dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum.* Contraria hæc sunt & simul pugnant, quæ non aliter componi possunt, quam si hic Christum, illic Israeliticam gentem intelligas. Multo etiam minus convenire ista possunt Isaiæ, quem hic a Deo com-
Grot. in Is. 42,1. pellari Grotius opinatur. Quamvis autem superiori capite & sequenti Judaica gens Israelis & Jacobi vocabulis notetur, non idcirco concedimus, eamdem quoque hic notatam Septuaginta Senes existimasse. Sciebant illi quippe, vocabula eadem alias aliasque subire significationes, & eodem sæpe capite sensum mutare. Utut est, in sola certe Septuaginta Magistrorum interpretatione vitiositas hæc reperitur. Vitiositatem dico, quæ primigenium exemplar adulteravit, & suppositicias intrusit voces, quæ ex Ebraicis fontibus non manarunt, nec in Aquila comparent, aut Theodotione, aut Symmacho, & jam ante Eusebium obelo fuerant inductæ, uti ipse te-
Euseb. Demonst. l.9. stificatur, & quas in Evangelium non admiserat Matthæus, qui totum comma transtulit. Venturi porro Christi mysterium capite hoc explicari, palam prædicat Jonathan ben Uziel. Idem & in Midrasch Thehillim reperies, & apud R. Davidem Kimchi, & Maimoniden.

Præcinitur quoque Messias in quadrage-
Is. 49,1. & seq. simo

Alphabetic Writing. Alphabetic writing is the representation of the sounds of a language by letters. Each letter represents a single sound, and the letters are combined to form words. Alphabetic writing is the most widely used system of writing in the world today. It is used by languages as diverse as English, Russian, Arabic, and Hindi. The alphabet is a relatively recent invention, and it is thought to have been developed from earlier systems of writing, such as hieroglyphics and cuneiform.

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Procop. in Isa. 49.

tur Procopius. Contendunt hoc ipsum Ebræorum Magistri, etsi non omnes; nam hic agnoscitur Christus in Midrasch Thehillim. Verum quis hæc in Isaia eventum habuisse putet? *Ecce dedi te in lucem gentium, ut sis salus mea usque ad extremum terræ:* & illa quoque: *Reges videbunt, & consurgent Principes, & adorabunt propter Dominum, quia fidelis est; & sanctum Israel, quia elegit te:* & ista præcipue: *Dedite in fœdus populi, ut suscitares terram, & possideres hæreditates dissipatas, ut diceres his qui vincti sunt, Exite; & his qui in tenebris, Revelamini.*

Isa. 49, 6.
Isa. 49, 7.
Isa. 49, 8-9.

Isa. 49, 4-5-9.

Qui depromtorum hactenus ex Isaia testimoniorum meminerit, minime is profecto dubitabit, quin Christi quoque *σημαντικὰ* (*significativa*) sint ista e quinquagesimo primo ejusdem capite *Attendite ad me, populo meus, & tribus mea, me audite, quia lex a me exiet, & judicium meum in lucem populorum requiescet. Prope est justus meus, egressus est Salvator meus, & brachia mea populus judicabunt: me insulæ expectabunt, & brachium meum sustinebunt.* His enim verbis Christum ab Isaia promissum jam supra vidimus: *De Sion exibit lex, & verbum Domini de Jerusalem, & judicabit gentes, & arguet populos multos:* & deinde: *Domus Jacob, venite, & ambulemus in nomine Domini.* Vidimus & sæpe Christum lucem gentium dictum. Vidimus id quoque Christi proprium, ac illorum pene germanum: *Non erit tristis neque turbulentus, donec ponat in terra judicium, & legem ejus insulæ expectabunt.* Sic alibi quoque Isaias ex Christi persona: *Me enim insulæ expectant, & naves maris.* Alio vero loco Christum apertissime nuntiaturus, hoc utitur exordio: *Brachium Domini cui revelatum est?* Denotatur etiam Christus hoc commate quinquagesimi primi capitis: *Posui verba mea in ore tuo, & in umbra manus meæ protexi te, ut plantes cælos & fundes terram, & dicas ad Sion, Populus meus es tu.* Simile hoc quoque est, quod de Christo ab Isaia dictum proxime vidimus: *Posuit os meum quasi gladium acutum, in umbra manus meæ protexit me, & dixit, Servus meus es tu Israel.* Scio existimasse Cyrillum dicta illa a Deo hominibus piis & fidelibus; sed istam tamen Dei mentem Christum esse vult, & proxime depromta a nobis capitis hujus verba ad Christum spectare. Infra quoq; Isaias cœli novi & terræ novæ creationem in Christo non semel pollicetur. Nec hic indictam præterire possum Grotii interpretationem, parum sane veritati ac pietati consentaneam, qua Cyrum *Justi & Salvatoris* vocabulis hic notatum esse contendit; insularum vero nomine Persas significari; gentem tam insularem, quam Germaniam. Profecto si nulla certior est Auctoris exponendi ratio, quam per ejusdem verba, sensum loci hujus excipiemus ex aliis locis, in quibus dictum non semel ab Isaia notavimus, Christum ab insulis expectari. Qua voce cum gentes omnes, tum eæ designantur potissimum ab Ebræis Scriptoribus, quæ spectant ad occasum; quippe quæ mari tantum ab iis adiri possint. Apud eas autem præcipue florere videmus Jesu Christi cultum, juxta Isaiæ prædictiones. Dicat deinde Grotius, utrumne Persas intellexerit Isaias, cum dixit ex persona Christi: *Me insulæ expectant, & naves maris in principio, ut adducam filios tuos de longe.* Haudquaquam vero prædictum hoc adscripsisset Cyro, si partium ejus *ἀλληλουχίαν* (*connexionem*) observasset. *Lex*, inquit Isaias, *a me exiet, & judicium meum in lucem populorum requiescet:* legem populo suo spondet Deus: tum per quem ferenda sit lex ista statim subjicit: *Prope est justus meus, egressus est Salvator meus, & brachia mea populos judicabunt.* Ergo Ebræorum legislator Cyrus fuit, quod non puto Grotium facile concessurum. Videat, utrumne in Cyrum, an in Christum cadant testimonia Isaiæ consimilia, quæ a nobis adducta sunt, & quibus mysteria Christi manifesto subesse demonstravimus. Videat postremo, utri aptius conveniant *Justi & Salvatoris* cognomina, Christo, an Cyro.

Isa. 2, 3, 4, 5-
Isa. 42. 4.
Isa. 60, 9.
Isa. 53, 1.
Isa. 51, 16.
Isa. 49, 2-3.
Cyr. in Isa. 51, 16.
Isa. 60, 9.

Venimus tandem ad celeberrimum Isaiæ & clarissimum de Christo testimonium, quod in quinquagesimi secundi capitis septimo versu exortum, ad usque sequentis capitis finem pertingit. Parum caute sane factum est, quod hæc apta sponte sua & connexa, in duas partes dissociata sunt, neglecta argumenti serie & cohærentia, ac auctoritate Veterum, Justini, Origenis, & Augustini, qui hæc conjunxerunt simul, & uno tenore repræsentarunt; ut unicam Prophetiam, tricesimam nempe Isaiæ, apud Ebræos ista constituunt.

Isa. 52, 7. & seq. & 53.

Just. Apol. & in Tryph. Orig. contr. Cels. l. 1. August. de civ. Dei, l. 18. c. 29.

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ctum Messiam jacere in Paradisi ambulacris, perverse eo torquentes comma quintum septimi capitis Cantici Canticorum. Refertur & ad Messiam hoc Isaiæ prædictum in Siphre, libro veteri, qui Thalmude ipso habetur antiquior, & in Bereshith Rabba R. Mosis Hadarsan. Subdit Isaias: *Omnes nos quasi oves erravimus, unusquisque in viam suam declinavit, & posuit Dominus in eo iniquitatem omnium nostrum.* Constat sibi Petrus, & id quoque Christo tribuit; ac merito, qui & superiora ei tribuerat. Eodem flexit sequentia commata Philippus in Actis, cum Eunuchum Candaces ad fidem capessendam institueret. Ergo ista satis indicant, quo reliqua pars capitis pertineat, in qua Christi innocentia, & mors, & mortis genus ac fructus prædicuntur: *Si posuerit*, inquit, *pro peccato animam suam, videbit semen longævum, & voluntas Domini in manu ejus dirigetur. Pro eo, quod laboravit anima ejus, videbit, & saturabitur; in scientia justificabit ipse justus servus meus multos, & iniquitates eorum ipse portabit. Ideo dispertiam ei plurimos, & fortium dividet spolia, pro eo quod tradidit in mortem animam suam, & cum sceleratis reputatus est; & ipse peccata multorum sulit, & pro transgressoribus rogavit*: quæ præclara sane sunt. Fortium spolia divisurum eum ait; quemadmodum supra nomen ipsi futurum prædixit: *Accelera spolia detrahere, festina prædari.* Quæcunque autem continentur hoc loco, sic per necessariam cohærentiam apta sunt ex superioribus, ut qui unum adscripserit Christo, alterum quoque eidem adscribere necesse habeat. Quo magis miror Judæorum impudentem audaciam, qui cum postremam quinquagesimi secundi capitis partem a priscis Magistris suis Christo applicari fateantur, sequens tamen illud, cujus lucem ferre non possunt, & alio detorquent ipsi, & ab iisdem detorqueri pertendunt. Quod etsi aliis argumentis ostendi esse falsissimum, satis tamen utrosque, & priscos, & recentiores coarguit capitis utriusque series & connexio, ita colligata ac conserta, ut unius ejusdemque argumenti contextus, continuæ & nusquam interruptæ orationis complexio appareat. Itaque nulla certa ipsis ac constans in hoc interpretando capite opinio est. R. Moses Alschech secundum comma capitis hujus exponens, Magistros ait, qui superiora Regi Messiæ tribuerant, hæc sequentia Justo cuivis adscribere, qui amoris in hac vita perfert angustias. Quod cum amplectatur ipse, quippe priscarum doctrinarum satis retinens, in nono tamen commate aliam tenet rationem, & quæ nulli certæ personæ applicaverat, Mosi tandem addicit; atque ita Prophetiam hanc, quam unicam Judæi constituere solent, tricesimam videlicet, in tria membra secat, quorum prius in Messiam sit conferendum; secundum a secundo commate quinquagesimi tertii capitis exorsum, in Justum illum quemvis virum; tertium denique in Mosem, quem tamen videtur sic tanquam Justi illius exemplum proponere: Quæ interpretatio id habet commodi, quod cum Justum quempiam secundo membro notari statuat, Messiam non excludit; Mosem vero in tertio cum locat, non tanquam definite significatum, sed tanquam Justi illius exemplum admittit. R. Isaac Abrabaniel fatetur, etiam superiora de Christo interpretatos esse Veteres, & primum præterea fortasse hujusce capitis comma; at reliquam ejus partem ad populum Israelitum vult referri. Atque id quidem priore sua expositione. Quam sententiam a recentioribus Judæis Jarchio, Kimchio, aliisque magno consensu propugnatam, veteres Judæos tenuisse tradit quoque Origenes libris contra Celsum. Verum cujusnam tandem dolores portavit Judaica gens? ecquis ejus livore sanatus est? an morti *oblata est, quia ipsa voluit?* an *iniquitatem non fecit, nec dolus fuit in ore ejus?* an denique Deus populum Judaicum propter peccata populi sui percussit? quod absurdum dictu est. Quis non ex loci hujus lectione satis intelligit, non agi hic de multis hominibus, sed de uno aliquo? Ergo ejus demum opinionis Abrabanielem pœnituit, cum alteram suam expositionem pertexeret, & Josiam hic intelligi sanxit. Idem allegoricas interpretationes hic admittit nonnunquam, si sibi utiles sint; nonnunquam respuit, si rationibus suis adversentur. Vanitatem hominis satis ipsius inconstantia coarguit. Ejusmodi præterea argumento usus est, quod nobis valde conducibile esse dixi. Petitur illud ex serie orationis, in qua cum populi Judaici supra, infraque mentio fiat, mentionem hic quoque ejus fieri concludit. At suo sibi jugulatur gladio; nam cum Christi mentionem in fine superioris

Isa. 53, 6. 1. Petr. 2, 25.

Act. 8, 32.

Isa. 53, 10. & seq.

Isa. 8, 13.

Orig. contr. Cels. l. 1.

Sedecia accersitus, & de futuris interrogatus, *Si annuntiavero tibi*, inquit, *numquid non interficies me?* Nimius essem, si singula persequerer: desinam in his duobus: *Si posuerit pro peccato animam suam, videbit semen longævum.* Dicat Grotius, ecquanam prole unquam auctus sit Jeremias, quem virginitatem servasse scribit Hieronymus. Deinde: *Abscissus est de terra viventium*: quibus consonant ista: *Dabit impios pro sepultura, & divitem pro morte sua*: tum: *Si posuerit pro peccato animam suam, videbit semen longævum*: & mox: *Tradidit in mortem animam suam*: hæc tum contigisse vult Grotius, cum in lacum cœnosum demissus est, & cum se ipse mortis periculis pro tuenda veritate objecit. Verum hic rursus ad totius Prophetiæ connexionem attendi velim; manifestum procul dubio erit ex tot consimilibus locutionibus veram mortem significari. Idem persuadet & istud: *Ipse vulneratus est* מחולל *propter iniquitates nostras*, quibus mors exprimi videtur: nam חלל non vulneratum solum, sed & trucidatum significat. Itaque caput hoc, ut docui, Abrabaniel aptabat Josiæ, qui sagitta trajectus occubuit. Candidius ac verius de prædictionis hujus sententia disseruit Grotius in libro de veritate religionis Christianæ, ubi confutato Judæorum commento, qui Judaicam gentem hic denotari volunt, totam Prophetiam Christo asseruit. Jam vero ut dissertationem hanc compendiaciam; ex iis quæ supra disputata sunt, manifestum est, corruere aliorum quorumdam Judæorum opiniones, quorum alii ad Abrahamum, alii ad Angelos ministerii hæc torquere conati sunt. At Messiæ clarissimo suffragio adscripsit R. Makir libro secundo Pulveris Aromatici: docet enim Deum in procreatione rerum Messiæ animam rogasse, num post certa annorum curricula homines redimere vellet, eorumque sustinere morbos, uti deinde ab Isaia prædictum est quinquagesimo tertio capite; atque hæc se libenter obituram respondisse. Sed & complures Judæos ita permovit una hæc prædictio, ut a Christiano dogmate jam inde minus abhorrerent; quidam etiam palam id amplexi sint. In his Johannes Isaacus Levita, qui in scriptis suis hoc ingenue de se professus est. Significativa sunt & illa Christi, quæ habentur quinquagesimo quinto capite: *Audite, & vivet anima vestra, & feriam vobiscum pactum sempiternum, misericordias David fideles.* Nempe fœdus illud est, quod in Christo cum hominibus pepigit Deus, quem supra sic in Isaia loquentem audivimus: *Ego Dominus vocavi in justitia, & apprehendi manum tuam, & servavi te, & dedi te in fœdus populi, in lucem gentium.* Rursum: *Dedi te in fœdus populi, ut suscitares terram, & possideres hæreditates dissipatas.* His adsonant ista Jeremiæ: *Ecce dies venient, dicit Dominus, & feriam domui Israel, & domui Juda fœdus novum, non secundum pactum, quod pepigi cum patribus eorum.* Misericordias autem David fideles, sive ut habent Acta Apostolorum, juxta Græcam interpretationem, *Sancta David fidelia*, Christo Paulus assignat: assignat & R. Moses Hadarsan in Beresith Rabba, & R. David Kimchi. Nam sive quod Christi typus fuerit David, quemadmodum supra disseruimus; sive, ut censent Cyrillus & Procopius, quod e Davidis prosapia proditurus esset Christus, Davidis nomen Christo tribuitur, cum hoc Isaiæ loco, tum isto Jeremiæ: *Servient Domino Deo suo, & David Regi suo, quem suscitabo eis*; & illo Ezechielis: *Et suscitabo super oves meas pastorem unum, qui pascet eas, servum meum David*: quod & apud eum non semel iteratum est. Quod si Davidis nomine Christum hic indicari nolis, at pollicitationes certe Davidi datas de Messia ex ejus posteris olim orituro intelliges. Hoc scilicet pactum æternum est, quod secum a Deo initum David sibi gratulabatur: tum nempe cum dixit Deus: *Ponam in seculum seculi semen ejus, & thronum ejus sicut dies cæli.* Rursum: *Stabiliam thronum regni ejus usque in sempiternum: ego ero ei in patrem, & ipse erit mihi in filium.* Subjungit Isaias: *Ecce testem populi dedi eum, ducem ac præceptorem gentibus. Ecce gentem quam nesciebat, vocabis; & gentes quæ te non cognoverunt, ad te current*; de Christo nempe futurum jam superius nuntiaverat, ut poneret in terra judicium, legem ejus insulæ expectarent. Nec sine observatione prætermittendum est, quem Vulgatus Interpres *Ducem* appellat, in Ebraico exemplari dici נגיד, quam dictionem Daniel usurpavit nono capite, cum de Messia differeret.

Jer. 38, 15.

Hier. adv. Jov. l. 1. c. 18. & in Jer. 23.

Joh. Is. Levit. Def. verit. Ebr. Script. l. 2.

Isa. 55, 3. 4.

Isa. 42, 6.

Isa. 49, 8.

Jer. 31, 31.

Act. 13, 34.

Cyr. & Pr. in Isa. 55.

Jer. 30, 9.

Ezech. 34. 23. & 37. 24.

2. Reg. 23, 5

Psal. 88, 30.

2. Reg. 7, 13. 14.

Isa. 55, 4. 5.

Isa. 42, 4.

Dan. 9, 25.

Igitur Jonathan Paraphraſtes hic apud Iſaiam, *Regem ac dominatorem ſuper omnia regna* intellexit, quod de ſolo Meſſia dicere potuit: quippe eamdem Iſaiæ prædictionem exponens Aben Ezra ſolum Meſſiam
Iſa. 55, 12. eſſe dicit נגיד, *Ducem* ſuper univerſum orbem. Quod ait denique, fore ut montes & colles cantus edant, & flumina plaudant manu, & Dominus in ſignum æternum ponendus ſit, id ipſum de Chriſto ſupra prædixerat:
Iſa. 35, 1. 2. *Lætabitur deſerta & invia, & exultabit ſolitudo, & florebit quaſi lilium: gloria Libani data eſt ei, decor Carmeli & Saron, ipſi videbunt gloriam Domini, & decorem Dei noſtri.* Prædixerat & David, cum diceret:
Pſ. 97, 7. & ſeqq. *Jubilate in conſpectu regis Domini, moveatur mare & plenitudo ejus, orbis terrarum, & qui habitant in eo: flumina plaudent manu, ſimul montes exultabunt a conſpectu Domini, quoniam venit judicare terram: judicabit orbem terrarum in juſtitia, & populos in æquitate.* Signum quoque poſitum iri Chriſtum
Iſa. 7, 14. alibi tradit Iſaias: *Propter hoc dabit Dominus ipſe vobis ſignum: Ecce Virgo concipiet,*
Iſa. 11, 1. 2. *& pariet filium*: & deinde: *In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum*
Matth. 24, 30. *gentes deprecabuntur.* Matthæus ſimiliter de Chriſto Jeſu: *Tunc parebit ſignum Filii*
Luc. 2, 12. *hominis in cælo*: & Lucas: *Et hoc vobis ſignum: invenietis infantem pannis involutum.* Multo hæc veri ſimiliora ſunt, quam quæ rurſum nobis occinit Grotius, ut Jeremiam hoc quoque capite prædici demonſtret: nam qua ratione dux ac præceptor gentium Jeremias dici poteſt? ecquas gentes ſibi ignotas vocavit? ecquæ gentes ad eum ipſis antea ignotum cucurrerunt? Pactum vero illud ſempiternum, quod icturum ſe hic pollicetur Deus, hoc ipſum eſſe vult, quod cum Noacho ex aquis diluvii ſervato icit Deus, futurum pollicens, ut nulla eum poſthac ſimilis lues invaderet. Hoc igitur fœdus iterum loco iſto proponi vult Grotius a Deo, gentes illas in id ſe recepturum promittente. Tum quod ſubeſt, *Miſericordias David fideles*, id ſibi velle ait: Beneficia in eos eadem conſtantia conferam, qua in Davidem contuli. Quæ ſane tanto viro indigna ſunt, ne quid pejus dicam. Nam quid abſurdius fingi poteſt, quam pactum iſtud hic oſtentari, quo de Diluvio in terras numquam inducendo cavit Deus? Ecquem vero legimus hanc pœnam ſceleſtis & impiis fuiſſe interminatum, futurum niſi reſipiſcerent, ut aquis Diluvii obruerentur? *Feriam*, inquit Deus, *vobiſcum pactum ſempiternum.* Ergo nondum ictum fuerat. Quare ſic Jeremias de eodem pacto: *Ecce dies* Jer. 31, 31. *venient, dicit Dominus, & feriam domui Iſrael, & domui Juda fœdus novum, non ſecundum pactum, quod pepigi cum patribus eorum.* Enimvero quæſiverim, quorſum fœdus illud iterare attinebat? ut in id, ait Grotius, gentes illæ admitterentur: quaſi non in id humanum omne genus, imo vero quidquid uſpiam mortale eſt in orbe terrarum admiſſum ſit. *Ecce ego*, inquit Deus Gen. 9, 9. 10 Noacho, ejusque filiis poſt Diluvium, *ſtatuam pactum meum vobiſcum, & cum ſemine veſtro poſt vos, & ad omnem animam viventem, quæ eſt vobiſcum, tam in volucribus, quam in jumentis, & pecudibus terræ cunctis, quæ egreſſa ſunt de Arca, & univerſis beſtiis terræ.* Præterea quænam ſyntaxis pari poteſt, quam affert expoſitionem ſententiæ hujus: *Miſericordias David fideles?* Quis non intelligit ſuperioribus illa cohærere, eorumque eſſe velut interpretationem? Feriam vobiscum pactum, hoc ipſum nempe quod ici cum Davide, & conſtanter ſervavi. Tam perſpicax ingenium tantum cœcutire mirabile eſt.

Quinquageſimo nono capite leguntur iſthæc: *Et timebunt qui ab Occidente nomen* Iſa. 59, 19. & ſeqq. *Domini, & qui ab ortu Solis gloriam ejus, cum venerit quaſi fluvius violentus, quem Spiritus Domini cogit: & venerit Sion redemtor, & eis qui redeunt ab iniquitate in Jacob, dicit Dominus. Hoc fœdus meum cum eis, dicit Dominus: Spiritus meus qui eſt in te, & verba mea, quæ poſui in ore tuo, non recedent de ore tuo, & de ore ſeminis tui, dicit Dominus, a modo & usque in ſempiternum.* En tibi iterum fœdus a Deo cum hominibus in Chriſto pactum: en tibi redemtorem Sion; quod Meſſiæ munus peculiare eſt. Quamobrem Domino Jeſu effatum hoc adſcribit Paulus in Epiſtola ad Romanos. Ver- Rom. 11. 26. ba Dei in ore Chriſti poſita jam ſupra notavimus ad caput primum & quinquageſimum. Itaque in poſtremo capite libri Sanhedrin, & in Echa Rabbathi Chriſto Judæi iſta adjudicant.

Felicitatem per Chriſtum partam Eccleſiæ gratulatur

Isa. 60, 1. gratulatur Deus sequenti capite: *Surge illuminare Jerusalem, quia venit lumen tuum, & gloria Domini super te orta est*: lumen videlicet
Joh. 8, 12. Luc. 2, 32. illud verum, quod *illuminat omnem hominem venientem in hunc mundum*, *Lumen ad revelationem gentium*, quod se lumen vitæ, & lucem mundi esse professum est. Messiam certe istic notatum agnoscit Beresith Rabba.
Isa. 60, 3. Quod subnectit Isaias: *Et ambulabunt gentes in lumine tuo*, *& reges in splendore ortus tui*; consimile horum est, quæ de Messia ab eodem prænuntiata esse docuimus: *Ecce*
Isa. 49, 6. *dedi te in lucem gentium*, *ut sis salus mea usque ad extremum terræ.* Quo capite, plu-
Isa. 49, 18. rimis de Christo vaticinationibus refertо, hæc quoque κατὰ λέξιν (*ad verbum*) fere scri-
Isa. 60, 4. pta invenies, quæ in Isaia deinceps leguntur: *Leva in circuitu oculos tuos*, *& vide; omnes isti congregati sient*, *venerunt tibi: filii tui de longe venient*, *& filiæ tuæ de latere surgent.* Ad Messiam item referuntur ista in
Isa. 60, 6. Beresith Rabba: *Inundatio camelorum operiet te*, *dromedarii Madian & Epha: omnes de Saba venient*, *aurum & thus deferentes*, *& laudem Domino annuntiantes.* Quorum
Isa. 45, 14. germana sunt illa e quadragesimo quinto capite, vel Christo, vel typo ejus Cyro dicta; *Hæc dicit Dominus: Labor Ægypti*, *& negotiatio Æthiopiæ*, *& Sabaim*, *viri sublimes ad te transibunt*, *& tui erunt*: & ista
Psal. 71, 9. quoque e septuagesimo primo Psalmo: *Reges Tharsis & insulæ munera offerrent; Reges Arabum & Saba dona adducent.* Quod autem
Isa. 60, 9. subjicit Isaias: *Me enim insulæ expectant*, *& naves maris in principio*, *ut adducam filios tuos de longe*, id de Christo ab Isaia dictum non semel observavimus. Jam vero quod prædicitur, futurum ut Hierosolymæ muros ædificent extranei, Reges ipsi famulentur, & portis die noctеque parentibus peregre venientes ea excipiat, neque vel Solari aut Lunari luce, sed Deo ipso collustretur, hæc de cœlesti Hierosolyma, uxore Agni, Christi nempe Jesu, narrat Johannes in
Apoc. 21, 22 & seqq. Apocalypsi: *Et templum non vidi in ea*, *Dominus enim Deus omnipotens*, *templum illius est*, *& Agnus.* *Et civitas non eget Sole*, *neque Luna*, *ut luceant in ea*: *nam claritas Dei illuminavit eam*, *& lucerna ejus est Agnus.* *Et ambulabunt gentes in lumine ejus*, *& reges terræ afferent gloriam suam & honorem gentium in illam.* Quem Hierosolymæ pollicetur Isaias populorum ac Regum cultum, cum ait: *Venient ad te curvi filii eorum*, *qui*
Isa. 60, 14. *humiliaverunt te*, *& adorabunt vestigia pedum tuorum omnes*, *qui detrahebant tibi*; idem in quadragesimo nono capite, Chri-
Psal. 49, 23. sti prænuntio, Sioni promittitur: *Erunt reges nutritii tui*, *& reginæ nutrices tuæ*, *vultu in terram demisso adorabunt te*, *& pulverem pedum tuorum lingent*: & in quadra-
Psal. 45, 14. gesimo quinto: *Post te ambulabunt*, *vincti manicis pergent*, *& te adorabunt*, *teque deprecabuntur*: quæ vel de Christo dicta sunt, vel de Cyro, qui Christi simulacrum fuit. Hæc igitur beneficia sibi olim a Deo concessum iri sperant Judæi, cum venerit tot annos frustra expectatus iis Messias, atque ea spe calamitates suas lenire conantur. Postremo in libro Sanhedrin, sub finem, Messiæ adscribitur prædictio illa ejusdem capitis: *Populus autem tuus omnes justi*, *in perpetuum hæreditabunt terram*, *germen plantationis meæ*, *opus manus meæ ad glorificandum*: qua germinis
Psal. 60, 21 similitudine gentes ad se conversas Christus Jesus, & post eum Paulus & Apostolus adumbrare solebat. Legi porro velim, quæ in hoc caput scripsit Theodoretus; quibus demonstrat vaticiniorum illorum πλήρωμα (*complementum*) frustra quæri in Judaicis historiis, quod in Christi Jesu historia manifesto invenitur.

Isa. 61, 1. & seqq. Quod sequitur caput, ab his initium ducit verbis, quæ sib vindicavit Christus JEsus, & in se exitum habuisse palam in Nazarena Synagoga testatus est: *Spiritus Domini super*
Luc. 4, 17. & seqq. *me*, *eo quod unxerit Dominus me: ad annuntiandum misit me*, *ut mederer contritis corde*, *& prædicarem annum placabilem Domino*, *& diem ultionis Deo nostro*, *ut consolarer omnes lugentes.* Consonant hæc istis quadragesimi secundi capitis, quibus manifestam de venturo Messia vaticinationem inesse declaravi-
Isa. 42, 6. mus: *Ego Dominus vocavi te in justitia*, *& apprehendi manum tuam*, *& servavi te*, *& dedi te in fœdus populi*, *in lucem gentium*, *ut aperires oculos cæcorum*, *& educeres de conclusione vinctum*, *de domo carceris sedentes in tenebris*; & istis quoque quadragesimi noni capitis Isaiæ: *Hæc dicit Dominus*, *In tempore*
Isa. 49, 8. 9. *placito exaudivi te*, *& in die salutis auxiliatus sum tui*, *& servavi te*, *& dedi te in fœdus populi*, *ut suscitares terram*, *& possideres hæreditates*

tates dissipatas; ut diceres his qui vincti sunt, Exite; Et his qui in tenebris, Revelamini: item & his sexagesimi tertii capitis: *Dies enim ultionis in corde meo, annus redemtionis meæ venit:* consonant & istis Psalmi quadragesimi quarti Christi itidem, ut suo loco ostendi, prænuntiis: *Dilexisti justitiam, & odisti iniquitatem; propterea unxit te, Deus, Deus tuus oleo lætitiæ præ consortibus tuis.* Præclare observatum est ab Hieronymo, cohærere hæc cum superioribus, & ab eodem esse prolata, qui proxime dixerat: *Ego Dominus in tempore ejus subito faciam istud.* Itaque R. Saadias Gaon in Libro fidei, & R. David Kimchi in Libro radicum, ad Messiam haud cunctanter referunt. Pergit Christus apud Isaiam: *Vocabuntur in ea fortes justitiæ, plantatio Domini ad glorificandum.* Simile hoc ex proxime præcedenti capite attulimus: *Populus autem tuus omnes justi, in perpetuum hæreditabunt terram, germen plantationis meæ, opus manus meæ ad glorificandum.* Subest deinde: *Et stabunt alieni, & pascent pecora vestra, & filii peregrinorum, agricolæ & vinitores vestri erunt. Vos autem Sacerdotes Domini vocabimini: ministri Dei nostri dicetur vobis, fortitudinem gentium comedetis, & in gloria earum superbietis.* Atque hæc sibi ministeria, post exortum suum Messiam, a Christianis, cæterisque gentibus sibi exhibitum iri sperant Judæi, se vero ministros Dei & Sacerdotes futuros.

Iterum Christi ortum proximo capite Isaias pollicetur: *Propter Sion non tacebo, & propter Jerusalem non quiescam, donec egrediatur ut splendor Justus ejus, & Salvator ejus ut lampas accendatur. Et videbunt gentes Justum tuum, & cuncti Reges inclytum tuum.* Idem ille nimirum *Justus* est & *Salvator*, quem quinquagesimo primo capite prædictum ab eo notavimus, cum dicentem Deum induceret: *Prope est Justus meus, egressus est Salvator meus.* Hic est, de quo dixit idem quinquagesimo tertio capite: *Justificabit ipse Justus servus meus multos:* Christus videlicet, uti exponitur in Beresith Rabba R. Mosis Hadarsan. Nec aliter sumenda sunt postrema hæc capitis commata: *Ecce Dominus auditum fecit in extremis terræ, dicite filiæ Sion: Ecce Salvator tuus venit: ecce merces ejus cum eo, & opus ejus coram illo. Et vocabunt eos, Populus sanctus, redemti a Domino.* Quibus similia hæc quadragesimo capite de Christo dicta supra jam recitavimus: *Die civitatibus Juda, Ecce Deus vester, ecce Dominus Deus in fortitudine veniet, & brachium ejus dominabitur: ecce merces ejus cum eo, & opus illius coram illo.* Hinc in Apocalypsi Johannis sic ait Alpha & Omega, Primus & novissimus: *Ecce venio cito, & merces mea mecum est, reddere unicuique secundum opera sua.*

Messiam rursum spectant ista e capite sequenti: *Quis est iste qui venit de Edom, tinctis vestibus de Bosra, iste formosus in stola sua, gradiens in multitudine fortitudinis suæ?* Prophetæ hæc scisitanti respondet Christus: *Torcular calcavi solus, & de gentibus non est vir mecum: calcavi eos in furore meo, & conculcavi eos in ira mea, & aspersus est sanguis eorum super vestimenta mea, & omnia vestimenta mea inquinavi. Dies enim ultionis in corde meo, annus redemtionis meæ venit.* Non frustra nos hæc Christo vindicare, locupletem fidejussorem damus Jacobum ipsum Patriarcham, qui in Testamento suo futurum prædixit, ut de Juda proditurus olim Messias, *Lavet in vino stolam suam, & in sanguine uvæ pallium suum.* Unde istud Johannis in Apocalypsi; *Et vestitus erat veste aspersa sanguine, & vocatur nomen ejus Verbum Dei.* Itaque ergo finxerunt sibi pingues & obtusi Judæi, indutum iri Messiam ארגמן טוב מראה וידמה לין *Purpuram pulchram visu, & similem vino*, futuramque ejus vestem מילח אדום כדם *Lanceam, rubram ut sanguinem:* quæ leguntur in Beresith Rabba R. Mosis Hadarsan. Christum præterea sexagesimo primo capite, itidem ut hoc loco, *annum placabilem, & diem ultionis* venisse dicentem notavimus. Subnexa sunt isthæc apud Isaiam: *Factus est eis Salvator; in omni tribulatione eorum non est tribulatus, & Angelus faciei ejus salvavit eos: in dilectione sua & in indulgentia sua ipse redemit eos, & portavit eos, elevavit eos cunctis diebus seculi.* Rectius Interpretes Septuaginta, & magis ad rem: καὶ ἐγένετο αὐτοῖς εἰς σωτηρίαν ἐκ πάσης θλίψεως αὐτῶν· οὐ πρέσβυς, οὐδὲ ἄγγελος, ἀλλ' αὐτὸς ἔσωσεν αὐτούς, διὰ τὸ ἀγαπᾶν αὐτοὺς, καὶ φείδεσθαι αὐτῶν. *Et factus est ipsis in salutem ex omni eorum angustia. Non legatus, non nuntius sed ipse servavit eos, quod eos diligat, ipsisque parcat.* Quæ Messiæ officium optime designant,

Isa. 61, 4. Psal. 44, 8. Hieronym. in Isa. 61, 1. Isa. 60, 22. Isa. 61, 3. Isa. 60, 21. Isa. 61, 5. 6. Isa. 62, 1. & seq. Isa. 51, 5. Isa. 53, 11. Isa. 40, 10. Apoc. 22, 12. Isa. 63, 1. & seq. Gen. 49, 11. Apoc. 19, 13. Isa. 61, 2. Isa. 63, 8. 9.

signant, quippe non per legatos aut Angelos, ut olim, sed ipse se redemtionis hominum pretium dedit. At Grotius pro more suo vaticiniorum προαγορευτικῶν (*præmuntiorum*) Christi fidem accidens, flectit istud ad Judam Machabæum, qui Idumæos magnis attrivit cladibus, & Bosram funditus delevit. Verum ubi ad id ventum est: *Torcular calcavi solus, & de gentibus non est vir mecum*, ægre se expedit Grotius, Judam affirmans solum, paucis Judæis comitatum, nullo extraneorum adjuvante, primum cum Philistæis, deinde cum Idumæis pugnasse: quæ non omnino vera sunt; nam si Judæis aliquot, quamlibet paucis comitatus pugnavit, certe non solus pugnavit; quod fecit Samson. Deinde paucosne eos fuisse fatear, qui octo millia fuerunt? Nullas ille quidem ad hanc expeditionem externarum gentium asciyit suppetias, sed demum tamen icto cum Romanis fœdere, præsidio eorum & auctoritate sese tutatus est. Minime profecto ferendus est Grotius, cum vel illustrioribus Prophetis, vel ducibus aut Regibus Israeliticis eximia quæque aptat vaticinia, tam pauca vero Christo adjudicat, qui Veteris Testamenti finis fuit, ad quem tota illa unice spectabat dispensatio, quemque propriis, claris, & crebris prædictionibus celebrari & nuntiari oportebat.

Postremo denique capite egregium ventu-
Isa. 66, 7. & seq. ro Christo testimonium Isaias præbuit his verbis: *Vox populi de civitate, vox de Templo, vox Domini reddentis retributionem inimicis suis. Antequam parturiret, peperit; antequam veniret partus ejus, peperit masculum. Quis audivit unquam tale? & quis vidit huic simile?* Deinde: *Ponam in eis signum, & mittam ex eis, qui salvati fuerint ad gentes in mare.* Vides ortum Christi prodigialem, qui in signum positus est gentibus; missosque ejus legatos ad varias gentes, ut ad veritatis notitiam adducantur. Par illud
Isa. 7, 14. est, quod supra protulimus: *Propter hoc dabit Dominus ipse vobis signum, Ecce virgo concipiet, & pariet filium:* & hoc quoque: *In*
Isa. 11, 18. *die illa radix Jesse, qui stat in signum populorum, ipsum gentes deprecabuntur.* Hinc ex-
Apoc. 12, 5. pressum est illud Apocalypseos: *Et signum magnum apparuit in cœlo, Mulier amicta Sole: & peperit filium masculum, qui recturus erat omnes gentes in virga ferrea.* Masculum ergo illum, Regem sive Messiam interpretatur Jonathan in Thargum. Judæi quoque his adducti sunt, ut crederent eo die natum esse Christum, quo Templum ipsorum dirutum est, ut est in Beresith Ketanna, aliisque Judæorum libris. Aliter vero Beresith Rabba R. Mosis Hadarsan: nam quod scripserit Isaias, *Antequam parturiret, peperit*, natum fuisse colligit Redemtorem primum, Christum videlicet, antequam nasceretur, qui postremus Judæos in servitutem redegit, Titus nimirum.

XVI. Succedit Jeremias, nobilis & ipse Christi præco, qui Christi dispensatione ac Testamento Vetus Testamentum abrogatum iri præcinuit his verbis: *Assumam vos* Jer. 3, 14. & seq. *unum de civitate, & duos de cognatione, & introducam vos in Sion, & dabo vobis pastores juxta cor meum, & pascent vos scientia & doctrina. Cumque multiplicati fueritis & creveritis in terra in diebus illis, ait Dominus, non dicent ultra, Arca Testamenti Domini, neque ascendet super cor, neque recordabuntur illius, nec visitabitur, nec fiet ultra. In tempore illo vocabunt Jerusalem, Solium Domini, & congregabuntur ad eam omnes gentes in nomine Domini in Jerusalem, & non ambulabunt post pravitatem cordis sui pessimi. In diebus illis ibit domus Juda ad domum Israel, & venient simul de terra aquilonis, ad terram quam dedi patribus vestris. Ego autem dixi, Quomodo ponam te in filios, & tribuam tibi terram desiderabilem, hæreditatem præclaram exercituum gentium? Et dixi, Patrem vocabis me, & post me ingredi non cessabis.* Magnam horum partem iteratam reperies vicesimo tertio Jeremiæ capite, quo capite Messiam prænuntiari in confesso est apud omnes prope Interpretes. Adsonat & Ezechiel, dum Christum pollicetur his verbis: *Et suscitabo super eas pastorem unum, qui* Ez. 34, 23. *pascat eas, servum meum David; ipse pascet eas, & ipse erit eis in pastorem.* Priscæ vero Legis antiquationem hic prædictam, in se fuisse completam Christus Jesus Samaritanam mulierem edocuit? *Mulier*, inquit, Joh. 4, 21. *crede mihi, quia venit hora, quando neque in* 23. *monte hoc, neque in Hierosolymis adorabitis Patrem; ..... sed venit hora, & nunc est, quando veri adoratores adorabunt Patrem in spiritu & veritate.* Unde Paulus ad Timotheum: *Volo ergo viros orare in omni loco,* 1. Tim. 2, 3.

levantes

levantes puras manus sine ira & disceptatione. Tum Mosaicorum rituum abrogationem prædicit, quam passim & alii Prophetæ sunt
Isa. 43, 18. 19. vaticinati; *Ne memineritis priorum*, inquit Isaias, *& antiqua ne intueamini, ecce ego facio*
Isa. 65, 18. *nova:* & alibi: *Ecce enim ego creo cælos novos, & terram novam, & non erunt in memoria priora, & non ascendent super cor:* qua postrema locutione hic in pari caussa
Dan. 12, 11. usus est Jeremias. Notat tempus Daniel,
Ose. 3, 4. 5. quo auferendum est juge sacrificium. Osee vero, *Dies multos*, inquit, *sedebunt filii Israel sine rege, & sine principe, & sine sacrificio, & sine altari, & sine Ephod, & sine Theraphim.*
Malach. 1, 10, 11. Et Malachias: *Non est mihi voluntas in vobis, dicit Dominus exercituum, & munus non suscipiam de manu vestra. Ab ortu enim Solis usque ad occasum, magnum est nomen meum in Gentibus, & in omni loco sacrificatur &*
Jer. 31, 31. 32. *offertur nomini meo oblatio munda.* Ipse Jeremias alio loco: *Ecce dies veniunt, dicit Dominus, & feriam domui Israel, & domui Juda fœdus novum, non secundum pactum, quod pepigi cum patribus eorum:* Subjicit Jeremias tunc vocatum iri Jerusalem, Solium Domini, in eaque magnam fore hominum frequen-
Isa. 2, 2. 3. tiam: sic Isaias de Messiæ temporibus: *Et erit in novissimis diebus præparatus mons Domini in vertice montium, & elevabitur super colles, & fluent ad eum omnes gentes, & ibunt populi multi, & dicent, Venite, & ascendamus in montem Domini, & ad domum Dei Jacob, & docebit nos vias suas, & ambulabimus in semitis ejus, quia de Sion exibit Lex, & ver-*
Zach. 8, 3. *bum Domini de Jerusalem:* & Zacharias: *Hæc dicit Dominus exercituum: Reversus sum ad Sion, & habitabo in medio Jerusalem; Et vocabitur Jerusalem Civitas veritatis, & mons Domini exercituum, Mons sanctificatus:* &
Mal. 3, 1. Malachias: *Et statim veniet ad Templum suum Dominator, quem vos quæritis, & Angelus testamenti, quem vos vultis.* Quod autem subest in Jeremia, congregatum iri omnes gentes Hierosolymam *in nomine Domini*, huic quoque inest Messiæ indicium, vel Bereshith Rabba teste, in qua profertur istud
Soph. 3, 9. e Sophonia: *Quia tunc reddam populis labium electum, ut invocent omnes in nomine Domini:* tum subnectitur, nomen Domini illic memoratum nihil aliud esse quam Mes-
Isa. 30, 27. siam, juxta hoc Isaiæ: *Ecce nomen Domini venit de longinquo.* Spondet deinde Jeremias futurum ut gentes ad Christi transeant partes, & ad meliorem sese frugem recipiant; & sopitis Judam inter & Israelem dissidiis, universum genus Ebræorum alta pace compositum quiescat. Nempe hoc ipsum jam ante vaticinatus fuerat Isaias undecimo capite, quo Christum promissum esse ostendimus: *Et erit in die illa, adjiciet Dominus* Isa. 11, 11. & seq. *secundo manum suam ad possidendum residuum populi sui, & levabit signum in nationes, & congregabit profugos Israel, & dispersos Juda colliget a quatuor plagis terræ, & auferetur zelus Ephraim, & hostes Juda peribunt; Ephraim non æmulabitur Judam, & Judas non pugnabit contra Ephraim.* Idem futurum præmonstrat Ezechiel, per lignorum duorum symbolum, quæ in unum conjungit, ut Israelitarum & Judæorum futura per Christum conjunctio significetur: *Rex unus*, in-Ez. 37, 16. quit, *erit omnibus imperans, & non erunt ultra duæ gentes, nec dividentur amplius in duo regna. Et servus meus David rex super eos, & pastor unus erit omnium eorum.* Ergo id a Jesu Christo præstitum Paulus scribebat ad Ephesios, cum *duos condidit in semetipso* Eph. 2, 15. & seq. *in unum novum hominem faciens pacem, & reconciliavit ambos in uno corpore Deo per crucem, interficiens inimicitias in semetipso.* Adoptaturum se deinde Judæos promittit Deus apud Jeremiam, ita ut ab illis pater appellari velit, præclaramque ipsis hæreditatem pollicetur, quod & ad gentes Christi obsequio deditas pertinere Paulus ostendit, sic Romanos compellans: *Accepistis spiritum* Rom. 8, 15. & seq. *adoptionis filiorum, in quo clamamus, Abba pater. Ipse enim Spiritus testimonium reddit spiritui nostro, quo sumus filii Dei; si autem filii & hæredes: hæredes quidem Dei, cohæredes autem Christi.* Quamvis autem hæc in Messiam & Gentium vocationem Rabbini plerique ultro conferant, quidam tamen Christiani nihil aliud in hac sententia quam Israelitarum ex Babylonicis vinculis liberationem odorati sunt. Perperam utique, nam ut acute iis occurrit Nicolaus de Lira, neque post hæc tempora inter ipsos omnis Arcæ vel mentio vel memoria intercidit; neque *Solium Domini* dicta est Jerusalem, quæ fere spreta, sæpe vexata, & tandem fœde diruta est; vix ulli vero ex circumjectis populis Judaicos ritus susceperunt. Grotius quoque veteris cultus abrogationem haudquaquam

huc

hic notari docet, ſed poſt hæc verba, *Non dicent ultra, Arca Teſtamenti Domini*, ſuppleri vult, *Præcedat nos ad prælium:* & poſt illa, *Neque aſcendet ſuper cor*, ſuppleri iſta, *ad eum uſum.* Quod autem ſubeſt, *Nec viſitabitur, nec fiet ultra*, ſic exponit, *Nec pugnabitur, nec ea fient, quæ in bello fieri ſolent.* Fidem hic Lectorum appello. An per illud tempus, quo ſcribebat Jeremias, moris fuit Iſraelitis Arcam deferre in prœlia, quod olim Deo jubente factum, tum fieri deſierat? Præterea tantam Jeremiæ in ſcribendo indiligentiam non agnoſcimus, ut legentium perſpicacitati bonam ſententiarum ſuarum partem ſupplendam relinquat; illic præſertim, ubi ſignificationem plurimi intereſt certo & ſine dubitatione teneri. Nec enim vel nihil vel parvi refert, dixeritne Propheta tantam fore Judæorum potentiam, ut non amplius tutelari præſentis Arcæ præſidio prœlia ſua juvare neceſſe habeant; an Arcam venerari deſituros; quod perinde eſt, ut ſi ritus eorum ac ceremonias mutatum iri dicas. Hoc præterea, *Nec viſitabitur*, ſic interpretari, *Non pugnabitur*, quam durum eſt ac violentum? Admittamus tamen interpretationem illam; an hic verbis iſtis ſuberit ſenſus quem putat Grotius, Arcam deinceps haudquaquam delatum iri in prœlia? minime ſane; verum is loci erit intellectus, nullum deinceps commiſſum iri prœlium; quem nemo ſanus admittet. Sed & verbum פקד nusquam ſimpliciter ſignificat, *pugnare.* Quorſum denique attinebat tam exaggeratis & efficacibus verbis rem eam exprimere, quæ ad aliam rem exprimendam ipſa aſcita erat? nam ut Judæorum potentiam notet, futurum ait ut Arcæ præſentis ope in prœliis carere poſſint. Satis enim id fuerat: *Non dicent ultra, Arca Teſtamenti Domini.* Cum addat vero, *Neque aſcendet ſuper cor, neque recordabuntur illius, nec viſitabitur, nec fiet ultra*, gravius ſignificatur quippiam, futura nempe Legis abrogatio. Grotio perverſæ hujus interpretationis prænonſtratores fuerunt R. David Kimchi, & R. Selomoh Jarchi: quos tamen egregie confutat Don Iſaac Abrabaniel (etſi ab ea non multum abeſſe Jonathanem fatetur) quod neutiquam hic agatur de bello, aliisve, quibus nativam ſententiam adulterant & corrumpunt. Hunc vero ipſe loci intellectum

Abraban. in Font. Sal. ſup. Dan. 9. & in Jer. 3.

eſſe vult: Non res ita ut olim, ſic veniente Meſsia ſe habebunt, de quo tempore loquitur Propheta: olim enim Iſraelitarum ſanctitas omnis in Arcæ ac Templi cultu & ceremoniis poſita erat, ita ut eo fere univerſi ipſorum ritus referrentur: poſtquam autem venerit Meſſias, ea erit ipſorum pietas ac ſanctitudo, ut non neceſſe habeant confluentes ad Meſsiam Gentes ex Arcæ ac Templi majeſtate & reverentia ſanctitatem Judæorum æſtimare; ſed totam urbem Hieroſolymam tot viris pietate florentibus refertam, Solium Domini appellaturæ ſint. Verum διαστρέφειν τ' ἀλήθειαν *(diſtorquere veritatem)* & pervertere ſententiam hoc eſt, non interpretari: nam ante decimum ſeptimum comma nulla Gentium mentio; agitur ſolum de Judæis, quos prædicit Propheta, poſtquam multiplicati fuerint, non dicturos amplius, *Arca Teſtamenti Domini.* Nam cum ait, *Non dicent ultra, Arca fœderis Domini*, eos utique vult intelligi, qui prius id dicebant; nempe Judæos, qui Arcam ſanctiſſime colebant; non Ethnicos, qui ne noverant quidem. Sumit præterea κατὰ λέξιν, *(adverbum)* Judaico more, quæ de Hieroſolyma dicuntur, quaſi foret olim in magnas opes ac gloriam reſtituenda: cum tamen omnem ejus inſtaurandæ ſpem Judæis ademtam eſſe manifeſtis Prophetarum teſtimoniis probaturi ſimus in παραλληλισμῷ. At Eccleſiam Dei decebat intelligere, cujus typus eſt Hieroſolyma. Fruſtra ergo his ineſſe ἀκυρολογίαν cauſatur, quæ apta ſimul eſſe vidiſſet ac connexa, ſi in literæ cortice non hæſiſſet. Deinde a Propheta, dum agitante ſpiritu fundit oracula, accuratus rerum ordo non eſt expectandus. Inſtat Abrabaniel, & ſi Judaicorum rituum hic ſignificetur abrogatio, mala prænuntiare ait Prophetam, non bona, רע ולא טוב, cum tamen bona hic ſponderi manifeſtum ſit. Nos vero, umbras exoriente luce evaneſcere, & ſimulacra ac imagines prodeunte archetypo obſoleſcere, id malum eſſe negamus.

Duo ſubjiciemus teſtimonia Jeremiæ, e capitibus, viceſimo tertio, & triceſimo tertio, partim prioris haud multum abſimilia, partim & venturi Chriſti longe ſignificantiora, quæ propter paritatem minime a nobis fuerunt disjungenda: *Et ego congregabo reliquias gregis mei de omnibus terris, ad*

Jer. 23. 3. & ſeq. & 33. 14. & ſeq.

quas ejecero eos illuc, & convertam eos ad rura ſua, & multiplicabuntur. Et ſuſcitabo ſuper eos paſtores, & paſcent eos: non formidabunt ultra, & non pavebunt, & nullus quæretur ex numero, dicit Dominus. Quod per Chriſtum eſſe eventurum ſequentia indicant: *Ecce dies veniunt, dicit Dominus, & ſuſcitabo David germen juſtum, & regnabit rex, & ſapiens erit, & faciet judicium & juſtitiam in terra.* Quæ triceſimo tertio capite ſic retulit: *Ecce dies veniunt, dicit Dominus: ſuſcitabo verbum bonum quod locutus ſum ad domum Iſrael, & ad domum Juda. In diebus illis, & in tempore illo germinare faciam David germen juſtitiæ: faciet judicium & juſtitiam in terra.* Germen David nimirum illud eſt, quod *virgam de radice Jeſſe*, & *virgultum* ab Iſaia dictum oſtendimus; quod & germen alibi appellat: *In die illa*, inquit, *erit germen Domini in magnificentia.* Illud eſt quod a Zacharia Oriens dictum eſt: *Ecce enim adduco ſervum meum Orientem:* & alibi: *Ecce vir, Oriens nomen ejus.* Unde Lucas: *Viſitavit nos Oriens ex alto.* Oriens autem his locis eſt צמח, hoc eſt, *germen.* Quo nomine Meſſiam his Jeremiæ & Zachariæ locis ſignificari Jonathan confitetur. Eodem pertinet & iſtud Ezechielis ſupra memoratum: *Et ſuſcitabo ſuper eas paſtorem unum, qui paſcat eas, ſervum meum David: ipſe paſcet eas, & ipſe erit eis in paſtorem.* Subnectit Jeremias: *In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter, & hoc nomen quod vocabunt eum, Dominus juſtus noſter.* Quæ triceſimo tertio capite pene κατὰ λέξιν (*ad verbum*) iterantur. Idem de Meſſiæ adventu a Daniele prædictum eſt: *Septuaginta hebdomades abbreviatæ ſunt, ut adducatur juſtitia ſempiterna.* Inde Paulus ait Chriſtum Jeſum factum eſſe nobis a Deo juſtitiam. Ergo hæc ad Chriſtum haud dubitanter relata ſunt in libro Thalmudico Beracoth, Diſtinctione Meematai, & in Baba bathra, capite quinto, & in Bereſith Rabba, & in Echa Rabbati, & in Midraſch Thehillim, & apud R. Joſephum Albo, in libro Fundamentorum, & apud R. Davidem Kimchi. Tum deinde tempus affuturum ſpondet Jeremias, quo recentibus & amplioribus beneficiis cumulati Iſraelitæ, veteris illius vix recordentur, cum Ægyptiorum ſervitute exemti ſunt: quod & decimo ſexto capite jam ſupra fuerat pollicitus. Capite vero triceſimo tertio ſolennem illam Dei pollicitationem repetit, nunquam interituram Davidis ſobolem, perpetuisque ipſam florentis regni opibus ac potentia fruituram. Quod nonniſi in Chriſto exitum nanciſci poſſe Judæi fatentur: præſertim cum iis adjonet illuſtre hoc de Chriſto prædictum: *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec veniat qui mittendus eſt, & ipſe erit expectatio gentium.* Antiquum hic obtinet Grotius; nam quæ Chriſtum præmonſtrare non inanibus argumentis probavimus, priſcorum Judæorum, quibus fere ſe addixit, opinionem ſecutus, alio flectere conatur, & Zorobabeli accommodare. At quem hic prædicit Jeremias, eum & futurum regem, & regnaturum ait; cum neque rex dictus fuerit Zorobabel, neque regnum tenuerit, uti rectiſſime Judæis idem cum Grotio ſentientibus objicit Theodoretus. Et improprie ac parum accurate locutus eſt Saulus Batrikides, cum Zorobabelem dixit Hieroſolymis regnaſſe; cum præfuiſſe Reipublicæ dicere vellet ac deberet. Quod autem addit, regem eumdem appellari capite nono Zachariæ, *Ecce rex tuus veniet tibi Juſtus & Salvator;* id vero ad Chriſtum itidem ſpectare pertendimus. Itaque incertum probat per incertius, & litem lite reſolvit. Hoc vero teſtimonio triceſimi tertii Jeremiæ capitis: *Non interibit de David vir, qui ſedeat ſuper thronum domus Iſrael*, quo cauſam ſuam firmare ſtudet, hoc ipſo ad eam labefactandam utimur. Tametſi enim Iſraeliticæ gentis δημαγωγὸς (*plebis ductor*) & Æchmalotarcha fuerit Zorobabel, non proinde *ſedere ſuper thronum* Davidis dici potuit: uti nec inter Romanos, vel Conſules, vel Dictatores, etſi ſupremum geſſerint magiſtratum, ſuper Romuli thronum ſedere idcirco dicti ſunt. Nihilo magis probatur mihi, quod differit ad hunc locum: *In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter; & hoc eſt nomen quod vocabunt eum, Dominus juſtus noſter:* vult enim, contra ſaniorum Interpretum fidem, populum Iſraeliticum eum eſſe, cui prædicitur tore tribuendum nomen illud, *Dominus juſtus noſter*, ſive ut alii interpretantur, *Dominus juſtitia noſtra.* Verum ſi totius loci perpendatur connexio, ad Germen Davidis, de quo potiſſimum

Iſa. 11, 1. & 53. 2.
Iſa. 4, 2.
Zach. 3, 8. & 6, 12.
Luc. 1, 78.
Ez. 34, 23.
Jer. 23, 6.
Dan. 9, 24.
2. Cor. 1, 30.
Jer. 23, 7. & ſeq.
Jer. 16, 14. 15.
Jer. 33, 7
Gen. 49, 10
Theod. in Jer. 33, 3. & ſeq.
Zach. 9, 9
Jer. 33, 17.
Jer. 23, 6.

potisſimum hoc commate ſermo eſt, referendum eſſe videbitur: nam cum illud appellaſſet *germen juſtum, & facturum judicium & juſtitiam in terra* dixiſſet, ſubdit continuo vocatum iri, *Dominum noſtram juſtitiam:* quod perinde eſt ac ſi dixiſſet, poſt edita ſingularis juſtitiæ ſpecimina, Juſti nomen ac titulum meritis ſuis fore conſecuturum. Sic intellexerunt Ebræi Doctores quos dixi, ſic Chriſtiani pene omnes. Johannem Bodinum excipio, qui in peſtifero opere de abditis rerum ſublimium arcanis, ſub Salomonis Judæi perſona, ut hoc Jeremiæ teſtimonium elevet, id quod habet Vulgata, *Vocabunt eum*, quodque velut novum & inauditum repudiat, ſic interpretandum eſſe ſtatuit, *Et clamabit*, ſive, *elata voce dicet populus:* cum tamen Vulgatam Editionem non univerſi ſolum Interpretes hoc loco, & conſimili qui in triceſimo tertio Jeremiæ capite extat, ſed Bodinus etiam ipſe ſequatur. Addit deinde nomen illud, *Dominus juſtus noſter*, ſive, *Dominus juſtitia noſtra*, convenire, non in *Germen Davidis*, ſed in *Iſrael*; & quemadmodum in Geneſi Jacob Aram a ſe erectam appellat, *Fortem Deum Iſrael*; & quemadmodum Ezechiel Civitati prædicit futurum nomen, *Dominus ibidem.* Hæc ſumſit Bodinus ex Munſteri expoſitione libri Jeremiæ: verum ipſius reſponſionem diſſimulavit, quæ talis eſt: aliter Aræ & Civitati, aliter Chriſto, Dei nomen tribui; illis ad oſtendendum divinæ gratiæ effectum; huic, ut Chriſti ſignificetur divinitas, & juſtitiæ noſtræ beneficium, quod benignitati ipſius & gratiæ acceptum referimus. His addo, utrumque locum ex Geneſi & Ezechiele longe ſeeus exponere Interpretes ac exponit Bodinus, quod Lectori conſulendos relinquo. Defricandus ipſe interim, qui dum Chriſtianis Theologis linguæ ſanctæ ignorationem exprobrat, ſuam ipſe ineptiſſime prodit. Nam ut oſtendat apud Ezechielem nomen, *Dominus ibidem*, ad Civitatem pertinere, repræſentat voces ipſas Ebraicas יהוה שמה, quarum poſtremam deſinere ait in ה, quæ nota eſt feminini generis, non maſculini; cum dictio שמה hoc loco non ſignificet *Nomen ejus*, quod perperam cenſuit, ſed *illic.* Has cavillationes Bodino, quemadmodum & Grotio, ſubminiſtraſſe reperio pertinaces quosdam Judæos, qui ſic præterea

Gen. 33, 20.

Ez. 48, 35. Munſt. in Jer. 23, 6.

diſſerunt, Jeremiam capite triceſimo tertio his verbis mentem ſuam explicaſſe; *In diebus illis ſalvabitur Juda, & Jeruſalem habitabit confidenter*, זה אשר יקראו לה, *& iſte qui vocabit eam, Dominus juſtitia noſtra:* in quibus inquiunt לה, feminini generis eſt, nec alio referri poteſt quam ad Jeruſalem; non ergo ad Meſſiam. Fateor: quid tum? Mentem Prophetæ non aſſequuntur, quæ hæc eſt: *In diebus illis ſalvabitur Juda, & Jeruſalem habitabit confidenter, & qui eam vocaturus eſt ad ſe, nempe is erit Dominus juſtitia noſtra*, hoc eſt, Meſſias. At alius eſt ſenſus verborum viceſimi tertii capitis, nam cum Davidici germinis ortum prædixiſſet Jeremias, ſubjunxit: *In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter*, זה שמו אשר יקראו, *& hoc eſt nomen ejus, quod vocabunt eum*, (qui nempe germen Davidis eſt) *Dominus juſtitia noſtra.* Itaque affixum maſculini generis, quod ineſt dictionibus hisce, שמו, & יקראו, referendum eſt ad צמח, *germen*, ſuperioris commatis, hoc eſt, Meſſiam, ubi poſtquam fore eum *juſtum*, & *facturum juſtitiam in terra* prænuntiavit, continuo ſubjicit, fore illi nomen, *Dominus juſtitia noſtra*, ob inſignem nimirum juſtitiam, quam commemoravit: quæ cohærentia rerum & ſeries manifeſta eſt. Alius quoque Judæorum fraudibus patuit locus viceſimi tertii capitis: ſic enim eum diſtinxerunt, ut hic ſenſus efflorereſceret, *Et hoc eſt nomen, quod vocabit eum Dominus, Juſtitia noſtra.* Id cum proponere in medium auſi ſunt Judæi, receptam in codicibus interpunctionem manifeſto perverterunt: nam voci, יקראו, *vocabunt eum*, ſubjicitur accentus מונח, qui διαιρετικὸς *(disjunctivus)* eſt, & vocabulum, cui affixus eſt, a ſequenti diſtinguendum eſſe indicat. Falſo ergo annectunt illi dictionem ſequentem, יהוה, quæ ab ea diſcreta eſt, & ſequentibus adhæret; vel R. Joſeph Albo teſte, qui in libro Ikkarim ſcribit: *Appellat Scriptura nomen Meſſiæ, Deus juſtitia noſtra.* Porro Septuaginta Senum interpretatio ſic habet: καὶ τοῦτο τὸ ὄνομα αὐτῷ, ὃ καλέσει αὐτὸν κύριος ἰωσεδὲκ ἐν τοῖς προφήταις. quæ verba non uno vitio laborant. Videntur primum Septuaginta Interpretes nomen ipſum, quod hic Meſſiæ tribuitur, uti Ebraice conceptum erat, Græcis literis repræſentare voluiſſe, quemadmodum in

R. Joſeph. Albo Ikk. l. 2. c. 28.

nominibus propriis fieri amat, quæ integra ſine ulla interpretatione de lingua in linguam tranſire ſolent. Itaque nomen loco hoc Meſſiæ tributum, quod Ebraice ita ſcriptum eſt, יהוה צדקנו, ſic videntur Græce expreſſiſſe Interpretes, *Ἰαὼ σεβεννεῦ*. Dictio vero *κύριος*, quæ proxime præcedit, adventitia eſt. Nam in antiquis codicibus Interpretationis Septuaginta Senum, quotiescunque ſacra vox יהוה occurrit, & ipſa, & ipſius interpretatio *κύριος*, exhibentur. Id obſervavimus in vetuſtiſſimo exemplari Renati Marchali, quo Græca Prophetarum omnium ſacrorum interpretatio continetur. Ubicunque enim ſe offert tetragrammaton nomen, in contextu ſcriptum eſt *κύριος*, in limbo ιιιι, quod eſt Ebraicum יהוה. Simile quidpiam factum hic eſt: nam & dictio Græca *κύριος*, & Ebraica יהוה, adſcriptæ ſunt. Ergo vox *κύριος*, hic *παρέλκει*, (*redundat*) cum Ebraica dictio יהוה, in voce *Ἰωσεδὲκ* lateat. Sequitur, *ἐν τοῖς προφήταις*, cujus additamenti hæc ratio eſt. In nono, quod proxime ſequitur, commate hæc leguntur: *Ad Prophetas: Contritum eſt cor meum in medio mei.* Quæ ſic reddita extant apud Senes Septuaginta: *ἐν τοῖς προφήταις. συντετρίφθη ἡ καρδία μου ἐν ἐμοί.* Septimum porro & octavum comma penitus fuiſſe ab illis prætermiſſa notat Hieronymus. In vulgatis autem editionibus ad calcem capitis rejecta ſunt. Unde intelligitur, additamentum hoc poſt Hieronymum illuc irrepſiſſe: multaque hujusmodi ſubinde a librariis vel ſtudioſis hominibus fuiſſe intruſa, parumque ſinceram interpretationem hanc ad nos perveniſſe. Utut eſt, ex hac duorum commatum prætermiſſione effectum eſt, ut ſextum & nonum comma cohærerent; voces vero iſtæ, *τοῖς προφήταις*, quæ noni commatis erant, ad ſextum pertinere exiſtimarentur: quæ opinio Theodoreti temporibus jam inoleverat. Vocula porro, *ἐν*, ſexti commatis eſt, detorta ex *τοῦ*, quod ad dictionem *Ἰωσεδὲκ* pertinebat. Ergo ſic locum totum reſtitues: *καὶ τοῦτο τὸ ὄνομα αὐτῷ, ὃ καλέσει αὐτὸν, Ἰαὼ σεβεννεῦ. τοῖς προφήταις. συντετρίφθη ἡ καρδία μου ἐν ἐμοί.* clariſſima ſententia; nam *καλέσει* refertur ad *ἰσραήλ*, quod præcedit. At *τοῖς προφήταις* videtur fuiſſe lemma ſequentibus præfixum, quo ſermonem ad Prophetas converti ſignificatur. Sed hæc obiter.

Hieron. in Jer. 23, 6.

Theod. in Jer. 23, 6.

Futura etiam Meſſiæ myſteria aperiuntur triceſimo capite Jeremiæ, ubi Iſraelitarum vincula rupturum ſe ſpondet Deus, & alieno exemtos imperio in priſtinam libertatem vindicaturum; quo tempore Deum ſoſpitatorem ſuum & Davidem regem ſuum legitimo proſequentur obſequio: *Servient*, inquit, *Domino Deo ſuo, & David regi ſuo, quem ſuſcitabo eis.* Itaque ad abjiciendum timorem, & ſumendam fiduciam Iſraelem adhortatur, futurum ſpondens, ut ei per ſe ſalus parta ſit & ſecuritas, bonorumque omnium copia, dum præſentibus ipſum auxiliis proſequetur. Tum ſubjicit fore ut priſtinas ſedes recuperet Jacob, & civitas in excelſis ſtatuatur locis, Templumque rite fundetur. Deinde ait: *Et erit dux ejus ex eo, & princeps de medio ejus producetur, & applicabo eum, & accedet ad me: quis enim iſte eſt, qui applicet cor ſuum, & appropinquet mihi, ait Dominus? & eritis mihi in populum, & ego ero vobis in Deum.* Davidem illum regem Iſraeliticæ genti promiſſum, quem alium eſſe dicam, quam qui Ezechieli memoratur, cum ait: *Et ſuſcitabo ſuper eas* (oves) *paſtorem unum, qui paſcat eas, ſervum meum David:* & rurſum: *Et ſervus meus David rex ſuper eos, & paſtor unus erit omnium:* & Oſeæ: *Poſt hæc revertentur filii Iſrael, & quærent Dominum Deum ſuum, & David regem ſuum.* Quo nomine Meſſiam de Davidis ſtirpe oriturum ſignari rerum ipſarum cum præcedentibus ac frequentibus cohærentia oſtendit: id quod toto capite probavit Galatinus in libro Arcanorum. Nunc afferemus hoc unum ex Ezechiele, quod multorum inſtar eſſe queat: *Et habitabunt ſuper terram, quam dedi ſervo meo Jacob, in qua habitaverunt patres veſtri, & habitabunt ſuper eam ipſi, & filii eorum, & filii filiorum, usque in ſempiternum, & David ſervus meus princeps eorum in perpetuum.* Dicat Grotius, qui hæc detorquet ad Zorobabelem, an ſempiternum in Judæos imperium Zorobabel tenuerit; an rex fuerit dictus vel habitus; an recuperatam ejus auſpiciis Chananæam terram Judæi perpetuo coluerint. Quod autem addit a Davide Davidem dictum Zorobabelem; ſicut a Ptolemæo, Ptolemæos; a Cæſare, Cæſares; alium quempiam oſtendat ſic dictum, præter eum quem proponit

Jer. 30, 7. & ſeqq.

Ezech. 34, 23. & 37, 24.

Oſe. 3, 5.

Gal. l. 3. c. 25.

Ezech. 37, 25.

nit

nit Zorobabelem. Quod additur præterea
Jer. 30, 21. a Jeremia : *Et erit dux ejus ex eo, & princeps de medio ejus producetur*, germanum eſt
Mich. 5, 1. prædictionis hujus Michææ, quam Meſſiæ propriam eſſe magna conſenſio eſt : *Et tu, Bethlehem Ephrata, parvulus es in millibus Juda; ex te mihi egredietur, qui ſit dominator in Iſrael.* Pergit Jeremias : *Et applicabo eum, & accedet ad me :* quod pontificiam dignitatem regia conjunctam exprimit,
Pſal. 109, 4. juxta illud Pſalmi : *Tu es Sacerdos in æternum.* Quæ interpretans Paulus in Epiſtola
Ebr. 4, 14. & 7. 24. 25. ad Ebræos ſic diſſerit : *Habentes ergo Pontificem magnum, qui penetravit cœlos, & Jeſum Filium Dei, teneamus confeſſionem :* & deinde : *Hic autem eo quod maneat in æternum, ſempiternum habet ſacerdotium : unde & ſalvare in perpetuum poteſt accedentes per ſemetipſum ad Deum, ſemper vivens ad interpellandum pro nobis.* Non alium ergo Davidis nomine, quam Davidis filium Meſſiam, non alium ducem aut principem hic notatum cenſuit Jonathan Uzielides in Targum; non alium Thalmudiſtæ capite poſtremo Sanhedrin, & in libro Beracoth Hieroſolymitano; Nec Midraſch Thehillim.
Jer. 31, 6 & ſeqq. Hæc leguntur ſequenti capite : *Erit dies, in qua clamabunt cuſtodes in monte Ephraim, Surgite & aſcendamus in Sion ad Dominum Deum noſtrum.* Quibus conſimilia diſſe-
Iſa. 2, 3. Mich. 4, 1. 2 ruiſſe Iſaiam oſtendimus, cum Chriſtum prædiceret ſecundo capite, quæ & a Michæa in pari cauſa uſurpata ſunt. Nec quicquam hic nobis prodeſſe volumus vocem נצרים, *cuſtodes*, quæ quod hujus ſimilis ſit נזירים, *Nazirei*, quo nomine Chriſtianos olim
Act. 24, 5. fuiſſe deſignatos legimus in Actis Apoſtolorum, Eccleſiæ Chriſtianæ paſtores a Jeremia notatos quidam voluerunt. Utiliora
Jer. 31, 22. nobis illa ſunt, quæ ſequuntur : *Quia hæc dicit Dominus, Exultate in lætitia, Jacob, & hinnite contra caput Gentium : perſonate, & canite, & dicite, Salva, Domine, populum tuum, reliquias Iſrael. Ecce ego adducam eos de terra Aquilonis, & congregabo eos ab extremis terræ, inter quos erunt cæcus & claudus, prægnans & pariens ſimul, cœtus magnas revertentium huc :* quibus paria
Jer. 3, 18. vidimus tertio Jeremiæ capite, & ad Meſſiam ſpectare oſtendimus : *In diebus illis ibit domus Juda ad domum Iſrael, & venient ſimul de terra aquilonis, ad terram, quam dedi patribus veſtris.* Quam autem cœco & claudo ſpondet gradiendi facultatem, eamdem Meſſiæ venturi beneficio conceſſum iis iri pollicitus fuerat Iſaias triceſimo quinto capite, cum diceret : *Deus ipſe veniet, & ſalvabit vos. Tunc aperientur oculi cæcorum, & aures ſurdorum patebunt : tunc ſaliet ſicut cervus claudus, & aperta erit lingua mutorum.* Deinde : *Erit ibi ſemita, & via, & via ſancta vocabitur.* Et paulo poſt : *& redemti a Domino convertentur, & venient in Sion cum laude.* Quæ de Meſſiæ ævo dicta eſſe ſupra a me demonſtratum eſt. Ergo hac pollicitatione Jeremiæ ſpes ſuas alere, & miſeriam ſuam ſolari Judæos docet nos R. Machir in אבקת רוכל. Subjicit Jeremias : *Usque quo diſſolveris, filia vaga ? quia creavit Dominus novum ſuper terram, Fœmina circumdabit virum :* quo mirabilis Chriſti ortus prædicitur. Nam geſtatio fœtus in utero fœminæ his verbis כמעוה (*ſervato decoro*) deſcribitur. Sic quarto Regum pari locutione 4. Reg. 4, 16
res eadem refertur. Nam quod habet Vulgata, *Habebis in utero filium*, id expreſſum eſt ex iſtis Ebrais את חבחת בן : *Tu amplexans filium.* Non autem communis fœtus concipiendi ratio hic prædicatur : quorſum enim dixiſſet Propheta : *Creavit Dominus novum ſuper terram ?* qua præmonitione uti ſolent Scriptores ſacri, cum magnum quid & inſolitum portenditur. Sic cum Core, Dathan & Abiron terræ hiatu eſſent abſorbendi, ait Moſes : *Sin novam rem fecerit* Num. 16, 30
Dominus, ut aperiens terra os ſuum deglutiat eos. Sic Deus apud Iſaiam : *Ecce ego facio* Iſa. 43, 19.
nova, & nunc orientur, utique cognoſcetis ea; ponam in deſerto viam, & in invio flumina. Ergo portentoſus filii conceptus apud Jeremiam prædicitur, quem ad Meſſiam pertinere R. Moſes Hadarſan ultro agnoſcit. Clariſſima deinde vaticinatione, Moſaicæ Legis & priſtini fœderis abrogationem denuntiat : *Ecce dies venient, dicit Do-* Jer. 31, 31. & ſeqq.
minus; & feriam domui Iſrael & domui Juda fœdus novum; non ſecundum quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti; pactum quod irritum fecerunt, & ego dominatus ſum eorum, dicit Dominus. Sed hoc erit pactum, quod feriam cum domo Iſrael poſt dies illos, dicit Dominus : Dabo

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legem meam in viſceribus eorum, & in corde eorum ſcribam eam, & ero eis in Deum, & ipſi erunt mihi in populum. Et non docebit ultra vir proximum ſuum, & vir fratrem ſuum, dicens, Cognoſce Dominum, omnes enim cognoſcent me, a minimo eorum usque ad maximum, ait Dominus, quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius. Novi in Chriſto fœderis ſanctionem, priſtino abolito, his contineri ſcribit Paulus ad Ebræos. Jeremias quoque, triceſimo capite quod Meſſiam prænuntiare declaravimus, haud multum abſimilia habet: *Et erit dux ejus ex eo, & princeps de medio ejus producetur, & applicabo eum, & accedet ad me: & eritis mihi in populum, & ego ero vobis in Deum.* Et capite triceſimo tertio, quod ad Chriſtum quoque ſpectat: *Et emundabo illos ab omni iniquitate ſua, in qua peccaverunt mihi, & propitius ero cunctis iniquitatibus eorum, in quibus deliquerunt mihi, & ſpreverunt me.* Unde Lucas in Actis: *Huic omnes Prophetæ teſtimonium perhibent, remiſſionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.* Futura illa divinæ Legis, non in tabulis lapideis, ſed in piorum hominum corde deſcriptio, quam & aliis locis pollicetur Jeremias, & ab Ezechiele quoque non ſemel promittitur, novo fœderi per Chriſtum paciſcendo debetur. Chriſtianos enim ſic compellat Apoſtolus: *Epiſtola eſtis Chriſti, miniſtrata a nobis, & ſcripta, non in tabulis lapidis, ſed in tabulis cordis carnalibus.* Debetur & novo fœderi univerſalis illa, quam promittit Jeremias, Dei notitia: Iſaias enim capite undecimo, quod Meſſiæ προλαμτικὸν (*prænuntium*) eſt, ſic loquitur: *Non nocebunt, & non occident in universo monte ſancto meo, quia repleta eſt terra ſcientia Domini, ſicut aquæ maris operientes.* Et alibi hæc ſpondet Eccleſiæ: *Ponam universos filios tuos doctos a Domino, & multitudinem pacis filiis tuis.* Quo reſpexit Jeſus Dominus, cum dixit apud Johannem: *Et ſcriptum eſt in Prophetis, & erunt omnes docibiles Dei.* Novo denique fœderi debetur memorata hic peccatorum abolitio, cujus potiſſimum gratia Chriſtum humano generi Deus promiſit. Ergo totam hanc prædictionem Chriſto adjudicandam eſſe ſtatuit R. Moſes ben Nachman. Ajo & Chriſti Eccleſiam ſignare poſtremum hoc capitis comma: *Sanctum Domini non evelletur, & non deſtruetur ultra in perpetuum*; nec enim Hieroſolymitanum Templum poteſt ſignare, quod funditus excilium eſt.

Ebr. 8, 9. & ſeqq.

Jer. 30, 21. 22.

Jer. 33, 8.

Act. 10, 43.

2. Cor. 3, 3.

Iſa. 11, 9.

Iſa. 54, 13.

Joh. 6, 45.

Jer. 31, 34.

XVII. Memorabilem quoque de Chriſto prophetiam Threnis ſuis Jeremias intexuit: *Spiritus oris noſtri Dominus Chriſtus captus eſt in peccatis noſtris.* Quod quamvis Chaldæus Paraphraſtes & Rabbini plerique ad Joſiam, alii ad Sedeciam trahant, ſi quis tamen ſingulas voces accurate expenderit, vere hic notatum Meſſiam comperiet. *Spiritus oris noſtri* appellatur, quippe in quo *vivimus, & movemur, & ſumus*, inquit poſt Paulum Hieronymus; quod nonniſi coacte Joſiæ aut Sedeciæ accommodari poteſt. Dominus dicitur, quippe qui ſupremum rerum omnium tenet imperium. Captus eſſe dicitur propter peccata hominum, quod nec Joſiæ convenit, interfecto quidem, ſed non capto; niſi ſagittæ vulnere captum dicas, ut Amazonem Herculeæ ſagittæ vulnere prenſam dixit Valerius Flaccus, quod ſupra monui. Nec convenit Sedeciæ, qui non tantum alienarum, ſed ſuarum quoque noxarum meritiſſimas pœnas luit. Chriſtus vero Dominus & captus eſt, & *languores noſtros ipſe tulit, & dolores noſtros ipſe portavit*, ut de eo prædicavit Iſaias.

Lamentationibus Jeremiæ, Thr. 4, 20.

Act. 17, 28.

Hieron. in Thr. 4, 20.

Iſa. 53, 4.

XVIII. Poſtquam librum nomine Baruchi inſcriptum, genuinum eſſe oſtendimus, verba ipſius attuliſſe ſufficiet, ut prævifam illi & prædictam Chriſti ἐνανθρώπησιν (*humanæ naturæ aſſumtionem*) manifeſtum fiat: *Hic eſt Deus noſter, & non æſtimabitur alius adverſus eum. Hic adinvenit omnem viam diſciplinæ & tradidit illam Jacob puero ſuo, & Iſrael dilecto ſuo. Poſt hæc in terris viſus eſt, & cum hominibus converſatus eſt.* Unde hæc ſumſiſſe Johannem dicas: *Et verbum caro factum eſt, & habitavit in nobis: & vidimus gloriam ejus.* Scio ambigua videri Græci exemplaris verba, quæ ſunt hujusmodi? μετὰ τοῦτο ἐπὶ τῆς γῆς ὤφθη, καὶ ἐν τοῖς ἀνθρώποις συνανεστράφη. Ita ut ὤφθη, συνανεστράφη, tam ad ὁδὸν ἐπιστήμης referri poſſint, quam ad θεός. Sed ſententiam hanc, quam admittunt verba, ratio prorſus reſpuit: nam ſi Jacobo Deus viam diſciplinæ tradidit, ſequitur in terris viſam fuiſſe, & cum hominibus vivente Jacobo converſatam. Quamobrem fruſtra ſubjunxiſſet Baruchus: *Poſt hæc in terris viſa eſt, & cum hominibus converſata.* Deinde quis tam audax eſt

Prophetia Baruchi,

Baruch. 3, 37. 38.

Joh. 1, 14.

in

in translationibus, ut dicere ausit viam disciplinæ in terris visam esse, & cum hominibus conversatam? Magno ergo consensu universus Patrum cœtus hoc testimonium juxta Vulgati Interpretis expositionem in Christianæ causæ patrocinium usurpavit.

Prophetia Ezechielis, Ezech. 34, 21. & seq. & 37, 24. & seq.

XIX. Prodeat suo ordine Ezechiel, cujus luculentæ quoque extant de Christo prædictiones. Cum enim tricesimo quarto capite pastorum populi sui avaritiam & injustitiam expostulasset Deus, exauctoratis iis se gregis sui curam gesturum ipse promittit, morbidas oves sanaturum, errantes quæsiturum, & in uberrima pascua, lætissimasque sedes deducturum, ubi summa pace fruantur. Tum subjicit: *Et suscitabo super eas pastorem unum, qui pascat eas servum meum David: ipse pascet eas, & ipse erit eis in pastorem. Ego autem Dominus ero eis in Deum, & servus meus David princeps in medio eorum: ego Dominus locutus sum. Et faciam eis pactum pacis.* Deinde: *Et suscitabo eis germen nominatum: & non erunt ultra imminuti fame in terra, neque portabunt ultra opprobrium gentium. Et scient quia ego Dominus Deus eorum cum eis, & ipsi populus meus domus Israel, ait Dominus Deus. Vos autem greges mei, greges pascuæ meæ, homines estis, & ego Dominus Deus vester, dicit Dominus Deus.* Iterantur hæc eadem tricesimo septimo capite: *Servus meus David, rex super eos, & pastor unus erit omnium eorum.* Rursum: *David servus meus, princeps eorum in perpetuum: & percutiam illis fœdus pacis, pactum sempiternum erit eis, & fundabo eos, & multiplicabo eos, & dabo eis sanctificationem meam in medio eorum in perpetuum. Et erit tabernaculum meum in eis, & ero eis Deus, & ipsi erunt mihi populus. Et scient gentes, quia ego Dominus sanctificator Israel, cum fuerit sanctificatio mea in medio eorum in perpetuum.* His Messiam præmonstrari multis approbare possumus. Primum Pastoris personam gerit: sic de eo Isaias quadragesimo capite, quo capite Messiam prædici ostendimus: *Sicut pastor gregem suum pascet: in brachio suo congregabit agnos, & in sinu suo levabit, fatas ipse portabit:* sic & de se ipse Dominus noster Jesus apud Johannem: *Ego sum pastor bonus*: sic eum Petrus in Epistola priore pastorem & Episcopum animarum nostrarum, & principem pastorum, & Paulus pastorem magnum ovium

Isa. 40, 11. Joh. 10, 11. 1. Petr. 2, 25. & 5, 4. Ebr. 13, 20.

appellat. Servus Dei dicitur: sic de eo Deus apud Isaiam: *Ecce servus meus, suscipiam eum;* & alio loco: *Quis ex vobis timens Dominum, audiens vocem servi sui?* & iterum: *Ecce intelliget servus meus, exaltabitur, & elevabitur, & sublimis erit valde;* deinde: *In scientia sua justificabit ipse justus servus meus multos;* & apud Zachariam: *Ecce enim ego adducam servum meum Orientem.* Quapropter servili schema prodit Dominus Jesus; unde Paulus de eo: *Semetipsum exinanivit, formam servi accipiens.* David appellatur, & princeps, & rex, & germen: sic apud Jeremiam; *Ecce dies veniunt, dicit Dominus, & suscitabo David germen justum, & regnabit rex, & sapiens erit:* & alibi: *Non dominabuntur ei amplius alieni, sed servient Domino Deo suo, & David regi suo, quem suscitabo eis:* parentis Davidis nomen ita gerente filio Messia; quemadmodum & apud Aggæum Zorobabelis nomen eamdem ob causam Christo tribuitur. Sic & apud Isaiam: *Parvulus natus est nobis, & filius datus est nobis, & factus est principatus super humerum ejus:* præterea: *Ecce testem populis dedi eum, ducem ac præceptorem gentibus.* Hinc Angelus ad Mariam de Christo Jesu, apud Lucam; *Dabit illi Dominus Deus sedem David patris ejus, & regnabit in domo Jacob in æternum, & regni ejus non erit finis:* & de eodem Petrus in Actis: *Hunc principem, & Salvatorem Deus exaltavit dextera sua.* Fœdus icturum se cum populo suo pollicetur Deus: sic apud Isaiam: *Feriam vobiscum pactum sempiternum, misericordias David fideles:* sic & apud Jeremiam: *Ecce dies venient, dicit Dominus, & feriam domui Israel & domui Juda fœdus novum.* Pacem hoc fœdere sancitum iri ait: sic Isaias de Messiæ temporibus: *Habitabit lupus cum agno:* & alibi: *Non erit ibi leo, & mala bestia non ascendit, nec invenietur:* sic Christus apud Jeremiam: *Revelabo illis deprecationem pacis. Pavebunt & turbabuntur gentes in universis bonis, & in omni pace quam ego faciam eis:* & apud Oseam: *Et percutiam cum eis fœdus in die illa cum bestia agri, & cum volucre cæli, & cum reptili terræ, & arcum, & gladium, & bellum conteram de terra, & dormire eos faciam fiducialiter.* Unde & Paulus de Christo Jesu: *Ipse enim est pax nostra.* Ergo ad Messiam hæc Ezechielis sine controversia a Judæis referuntur, maxime vero ab Abrahano

Isa. 42, 1. & 50, 10. & 52, 13. & 53, 1. Zach. 3, 8. Phil. 2, 7. Jer. 23, 5. & 30, 9. 10. Agg. 2, 24. Isa. 9, 5. & 53, 4. Luc. 1, 32. 33. Act. 5, 31. Isa. 55, 3. 4. Jer. 31, 3. Isa. 11, 6. & 35, 9. Jer. 33, 6. 9. Ose. 2, 18. Ephes. 2, 14.

hamo Aben Ezra, & Davide Kimchi; & Davidis nomine Meſſiam noſci Thalmud docet. Nonnulli tamen ex hoc Judæorum grege, quos olim etiam Chriſtianos quosdam eſſe aſſectatos conqueritur Theodoretus, & quos noviſſime ſecutus eſt Grotius, Zorobabelem hic agnoſcere malunt, Templumque Zorobabelis tempore inſtauratum per hæc verba exprimi cenſent: *Et dabo ſanctificationem meam*, ſive juxta Hieronymum, *Sanctuarium meum in medio eorum in perpetuum:* deinde: *Et ſcient gentes, quia ego Dominus ſanctificator Iſrael, cum fuerit ſanctificatio mea in medio eorum in perpetuum.* Certe Templum illud a Romanis exciſum eſt, neque perſeverabit in perpetuum. Egregie præterea demonſtrat Theodoretus, minime Zorobabelis temporibus convenire, quæ hic pollicetur Deus: *Erunt in terra ſua absque timore:* tum: *Habitabunt confidenter absque ullo terrore:* poſtquam enim Babylone reverſi ſunt Judæi, crebris inſidiis appetiti, & apud Perſarum reges perduellionis accuſati ſunt, ita ut Templi & Urbis inſtauratio intermitteretur. Cum vero Urbis reparandæ licentiam deinde impetrarunt Nehemiæ temporibus, tanta illos inceſſit circumſtantium populorum formido, ut altera manu opus facerent, gladium altera tenerent. Addit deinde Theodoretus, neque in Zorobabelem ipſum cadere, quæ hic de Davide commemorantur; nam δημαγωγὸς (*populi ductor*) fuit, non Rex; nec fuit *princeps in perpetuum.* Potior ergo videtur ſententia Hieronymi, hæc ad Eccleſiam Chriſti Jeſu, ipſiusque tempora accommodantis, cum ſanctitate imbutis piorum animis, Spiritu inter illos habitavit, non corpore ſolum; poſitaque in eorum mentibus ſede, Templum illic æternum ſibi conſtituit. Quod & penitus confirmat Paulus, cum ſic Corinthios alloquitur: *Vos eſtis Templum Dei vivi, ſicut dixit Deus: Quoniam inhabitabo in illis, & inambulabo inter eos, & ero illorum Deus, & ipſi erunt mihi populus.* Quæ cum ſcriberet, loca memorata Ezechielis procul dubio animo verſabat.

Theod. in Ez. 34, 23. Ezech. 37, 26. 28.

Hieron. in Ez. 37, 26.

Theod. in Ez. 37, 23. 24. Ezech. 34. 27, 28.

Ezech. 37, 5. Hieron. in Ez. 37, 27.

2. Cor. 6, 16.

Prophetia Danielis,

XX. *Illud in præfatione commoneo,* inquit Hieronymus de Daniele, in Procemio Commentariorum, *nullum Prophetarum tam aperte dixiſſe de Chriſto. Non enim ſolum ſcribit eum eſſe venturum, quod eſt commune cum cæteris; ſed etiam quo tempore venturus ſit docet, & reges per ordinem digerit, & annos enumerat, ac manifeſto ſigno prænuntiat:* quæ totidem fere verbis Theodoretus declaravit. Unde Porphyrius, qui Danielem ſibi inſectandum propoſuerat, non tam ventura dixiſſe illum, quam præterita narraſſe jactabat. Verum ejus *impugnationem teſtimonium veritatis eſſe*, optime dictum eſt ab Hieronymo. Deinde num & Jeſu recentiorem dicet Libri Auctorem, qui tempus ejus aperte prædixit? Nos itaque vaticinia ejus de Chriſto colligentes, a ſecundo ordiemur capite, in quo ſymbolum Chriſti eſt, ejusque regni, lapis ille de monte ſine manibus abſciſſus, qui poſt comminutam ſtatuam πολυμιγῆ (*ex variis rebus conflatam*) in tantum excrevit montem, ut orbem univerſum compleret: quo regnum portendi docuit Propheta, nullis unquam mutationibus obnoxium, ſed æternum, & univerſa olim terræ regna, non ope humana, ſed Dei nutu & virtute everſurum. Lapidis quidem typo Chriſtum exprimi, & in Pſalmis, & apud Iſaiam, ſupra jam obſervavimus. Montis item ſpecie eum adumbrari, in Iſaiæ ſecundo capite dictum eſt a nobis. Regni Chriſti æternitatem alio quoque loco prædicat Daniel: *Poteſtas*, inquit, *poteſtas æterna quæ non auferetur, & regnum ejus quod non corrumpetur:* prædicat & Michæas, cum ait: *Regnabit Dominus ſuper eos in monte Sion, ex hoc nunc & usque in æternum.* Unde Lucas de Domino Jeſu: *Regnabit in domo Jacob in æternum, & regni ejus non erit finis.* Univerſis quoque regnis excidio futurum Pſalmus ſecundus præcinit: *Reges eos in virga ferrea, & tanquam vas figuli confringes eos:* & Iſaias: *Gens & regnum quod non ſervierit tibi peribit, & gentes ſolitudine vaſtabuntur.* In alia fuerunt opinione Judæi quidam, atque item Porphyrius, qui montem illum magnum, a parvis initiis in tantam molem provectum, ad Iſraeliticam gentem referebant, quam in fine ſeculorum ad ſummam amplitudinem evectum iri, regnisque omnibus ſuperiorem fore arbitrabantur. Verum præterquam quod regnum illud in æternum fore perſeveraturum dicere ineptum eſt, vanitas eorum propterea coarguitur ex Bereſith Rabba, & ex Midraſch Thehillim, & ex Aben Ezra, & ex R. Selomoh, & ex R. Saadia, & ex R. Levi ben Gherſon,

Dan. 2, 34. & ſeq.

Dan. 7, 14.

Mich. 4, 7.

Luc. 1, 33.

Pſal. 1, 9.

Iſa. 60, 12.

Gherſon, & ex Joſephi Jachiadæ Paraphraſi in Danielem, & ex Thalmude ipſo, in libro Sanhedrin, capite undecimo; in quibus iſta Danielis Meſſiæ adjudicantur.

Poſteriorem Chriſti adventum ſpectat nobiliſſima illa Danielis prædictio, quæ continetur ſeptimo capite: *Aſpiciebam in viſione noctis, & ecce cum nubibus cœli, quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum. Et dedit ei poteſtatem, & honorem, & regnum: & omnes populi, tribus & linguæ ipſi ſervient: poteſtas ejus, poteſtas æterna, quæ non auferetur, & regnum ejus quod non corrumpetur.* Hoc ipſum de Chriſto prænuntiabat David, cum diceret: *Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum. Virgam virtutis tuæ emittet Dominus ex Sion, dominare in medio inimicorum tuorum:* & alibi: *Ego autem conſtitutus ſum Rex ab eo ſuper Sion montem ſanctum ejus, prædicans præceptum ejus. Dominus dixit ad me, Filius meus es tu, ego hodie genui te: poſtula a me, & dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam terminos terræ. Reges eos in virga ferrea, & tanquam vas figuli confringes eos. Et nunc Reges intelligite, erudimini qui judicatis terram, ſervite Domino cum timore, & exultate ei cum tremore.* Hoc idem Ezechieli viſum eſt, quod Danieli: *Et ſuper firmamentum, quod erat imminens capiti eorum, quaſi aſpectus lapidis ſapphiri ſimilitudo throni, ſimilitudo quaſi aſpectus hominis deſuper.* Viſum eſt & Johanni in Apocalypſi: *Et vidi,* inquit, *& ecce nubem candidam, & ſuper nubem ſedentem ſimilem Filio hominis, habentem in capite ſuo coronam auream, & in manu ſua falcem acutam.* Ait alio loco Johannes, Verbum Dei ſe vidiſſe, ſedens in equo albo, caput diadematis multis revinctum, cœleſtibus exercitibus comitatum, gladium ore vibrans, quo gentes ulturum eſt, utpote miniſtrum iræ omnipotentis Dei, veſte indutum inſcripta hoc titulo, Rex Regum, & Dominus dominantium. Ergo Paulus ſcribebat ad Epheſios, Jeſum Dominum, poſtquam excitatus fuit ad vitam, ad Dei dextram in cœlo fuiſſe collocatum, ſupra omnem poteſtatem & virtutem & dominationem, non hujus ſolum ſeculi, ſed & futuri; omnibusque infra ejus pedes ſubjectis, caput Eccleſiæ

Dan. 7, 13. 14.

Pſ. 109, 1. & ſeq.

Pſal. 2, 6. & ſeq.

Ez. 1, 26.

Apoc. 14, 14.

Apoc. 19, 11. & ſeq.

Eph. 1, 20. & ſeq.

fuiſſe conſtitutum. Scribebat & ad Philippenſes futurum, ut in nomine Jeſu omne genu flecteretur, cœleſtium, terreſtrium, & infernorum, ejusque gloriam gentes omnes agnoſcerent. Nec abſimilia ſunt, quæ leguntur initio Epiſtolæ ad Ebræos. Ipſe quoque Jeſus verba Danielis, coram Caipha, omnique impiorum conſeſſu ſibi arrogavit: *A modo videbitis Filium hominis ſedentem a dextris virtutis Dei, & venientem in nubibus cœli.* Item quod ait Daniel, perveniſſe Filium hominis ad Antiquum dierum, hoc de ſe non ſemel Jeſus Dominus prædicavit, cum ſe ad Patrem vadere diceret. Addit Daniel, traditam Filio hominis poteſtatem ab Antiquo dierum: idem quoque ſibi a Patre conceſſum Jeſus nos docuit: *Data eſt mihi omnis poteſtas in cœlo & in terra.* Quæ vero hic Filio hominis dominationis æternitas portenditur a Daniele, eadem & ab hoc præmonſtrata eſt regno illi, cujus typus mons ille ingens fuit, ex lapidis fragmine ortus; in ſomnis Nabuchodonoſori viſus, quo Chriſtum præſignificatum eſſe proxime oſtendimus. Chriſtianæ interpretationi Judaica conſentit; Filium enim hominis hic deſcriptum, Meſſiam eſſe traditur in libro Sanhedrin, capite ultimo, & in Bereſith Rabba, & in Midraſch Thehillim. Ita intellexerunt R. Aben Ezra, & R. Selomoh Jarchi; ita Saadias Gaon, & R. Abraham Seba in Faſciculo Myrrhæ; ita denique Joſephus Jachiades in Explanatione Danielis. Nec his tamen abſterritus eſt Grotius, quominus alia omnia fingeret, & ut lapide illo, quo pedes ſtatuæ contriti ſunt, ſic Filio hominis Populum Romanum a Daniele ſignatum pertenderet; cui poſtquam ſingulas vaticinii partes utcunque accommodare conatus eſt, tum vero nubes illas, cum quibus veniſſe narratur Filius hominis, ſic interpretatur, quaſi ad ſignificandam ſummam celeritatem & motum rapidum, quo in omnes partes ferebatur, hæc poſita ſint. Quapropter dici vult veniſſe Filium hominis cum nubibus cœli, pro eo quod dici debuerat, tanquam nubes cœli. Cui approbando locum affert e quarto capite Jeremiæ: *Ecce quaſi nubes aſcendet, & quaſi tempeſtas currus ejus.* Verum ut mittam præpoſitionis כ ſignificationem, quæ nunquam deſervit comparationi, quid fiet Ezechielis teſtimonio quod adduximus, in quo eadem

Phil. 2, 9. & ſeq.

Matth. 26. 64.

Joh. 16, 16.

Act. 1, 9.

Matth. 28, 18.

Jer. 4, 13.

Ezech. 1, 26.

ipſi in cœlo viſa referuntur, quæ vidit Daniel?
Apoc.14,14 quid illis Apocalypſeos, in quibus Filius hominis nubibus inſidens & cœlo invectus deſcribitur? quid illo Pſalmi centeſimi noni,
Pſ.109,1.2.3 Eph.1,20. & altero Pauli, in quibus Chriſtus ad dextram
Matth. 26, 64. Dei collocatur? quid illo denique Jeſu ipſius, qui venturum ſe in nubibus cœli denuntiat? Profecto mirifica hæc Scriptorum ſacrorum conſenſio veram loci ſententiam omnino aperit.

Dan. 9, 24. & ſeq. At omnem exceptionem ſuperat ſplendidum & memorabile teſtimonium, capiti nono inſertum, quo Danieli poſtfuturarum rerum noſcendi avido Gabriel, non quæſita ſolum ſequentium annorum myſteria, ſed alia quoque longe abſtruſiora declarat. *Septuaginta*, inquit, *hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper Urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio & Prophetia, & ungatur Sanctus ſanctorum.* His ſignari Meſſiam ajo; nam noxarum abſterſionem ſpondet, quod Meſſiæ proprium munus eſſe conſtat. Juſtitia illa ſempiterna Chriſtus eſt, de quo in Pſalmo ſe-
Pſal. 71, 7. ptuageſimo primo: *Orietur in diebus ejus juſtitia, & abundantia pacis, donec auferatur*
Iſa. 11, 4. *Luna:* de quo apud Iſaiam: *Judicabit in juſtitia pauperes, & arguet in æquitate pro manſuetis terræ:*
Iſa. 42, 6. & 51, 5. tum alibi: *Ego Dominus vocavi te in juſtitia:* & rurſum: *Prope eſt juſtus meus,*
Iſa. 53, 11. *egreſſus eſt Salvator meus:* & poſtmodum: *In ſcientia ſua juſtificabit ipſe Juſtus*
Iſa. 62, 1.2. *ſervus meus multos:* Deinde: *Propter Sion non tacebo, & propter Jeruſalem non quieſcam, donec egrediatur ut ſplendor Juſtus ejus, & Salvator ejus ut lampas accendatur. Et videbunt gentes Juſtum tuum, & cuncti Reges*
Iſa. 63, 1. *inclytum tuum:* & poſtea ſic Chriſtus ipſe de ſe: *Ego qui loquor juſtitiam.* Clariſſime
Jer. 23, 5.6. vero Jeremias: *Ecce dies veniunt, dicit Dominus, & ſuſcitabo David germen juſtum, & regnabit rex, & ſapiens erit, & faciet judicium & juſtitiam in terra. In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter, & hoc eſt nomen quod vocabunt eum, Dominus Juſtus noſter;* vel juxta aliorum interpretationem: *Dominus juſtitia noſtra.* Adda-
Zach. 9, 9. mus & hoc Zachariæ: *Ecce rex tuus veniet tibi*
1. Cor. 1, 30. *Juſtus & Salvator.* Ex his Paulus ſic de Chriſto Jeſu: *Qui factus eſt nobis ſapientia a Deo & juſtitia.* Implendam Chriſti temporibus prophetiam tradit Daniel, quod & de ſe Dominus Jeſus tradit apud Matthæum: Matth.11,13 *Omnes enim Prophetæ & Lex usque ad Johannem prophetaverunt.* Sanctum ſanctorum ungendum prædicit, hoc eſt Meſſiam futurum, ſive Chriſtum, ſive ut veteres quosdam Interpretes dictionem hanc reddidiſſe notat alicubi Lactantius, ἄλειμμενον *(Unctum)* Lact.l.4.c.7 Aquilam ſignificans. Inde Petrus Judæos increpitans Sanctum & Juſtum appellat Chriſtum Jeſum. Sic & de eo Chriſtiani in Actis: *Convenerunt vere in civitate iſta adverſus ſanctum puerum tuum Jeſum, quem unxiſti, Herodes & Pontius Pilatus:* & Jo- Act. 3, 14. & 4, 27. hannes in Epiſtola prima: *Vos unctionem habetis a Sancto.* Nec a noſtra diſcrepat R. Moſis ben Nachman in loci hujus interpretatione ſententia, aliorumve Judæorum, quorum opinionem exponit Hieronymus. Hieron. in Dan. 9. Pergit Daniel: *Scito ergo & animadverte: Ab exitu ſermonis, ut iterum ædificetur Jeruſalem usque ad Chriſtum ducem, hebdomades ſeptem, & hebdomades ſexaginta duæ erunt, & rurſum ædificabitur platea & muri in anguſtia temporum.* Chriſtum illum ducem, Cyrum eſſe putant R. Selomoh, & R. Joſeph Jachiades; Nehemiam, Aben-Ezra; Zorobabelem, Judæi recentiores plerique; quæ Rabbinica ſapientia digna ſunt. Nam manifeſto poſt hebdomades novem & ſexaginta futurus eſſe dicitur Unctus ille; quem ſi Cyrum eſſe dicas, vel Zorobabelem, vel Nehemiam, unde ducetur hebdomadum illarum numerandi initium? præterea idem hic eſt Unctus, ac Sanctus ſanctorum proxime memoratus: quod de Cyro dicere abſurdum eſt, nec aliis ſatis convenit: quamvis enim ſanctitudine floruerint Zorobabel & Nehemias, num juſtitia æterna temporibus illorum in orbem inducta eſt? num eliſæ ſunt vitiorum ſtirpes, & ſcelerum radix reciſa eſt? Hæc autem in Meſſiam congruunt, verum piorum ducem, juxta hoc Iſaiæ: *Ecce* Iſa. 55, 4. *teſtem populis dedi eum, ducem ac præceptorem gentibus:* & iſtud Jeremiæ: *Et erit dux* Jer. 30, 21. *ejus ex eo:* ſed audire pergamus Danielem: Dan. 9, 26. 27. *Et poſt hebdomades ſeptuaginta duas occidetur Chriſtus, & non erit ejus populus qui eum negaturus eſt: & civitatem & ſanctuarium diſſipabit populus cum duce venturo, & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio.*

tio. Confirmabit autem pactum multis hebdomada una, & in dimidio hebdomadis deficiet hostia & sacrificium: & erit in Templo abominatio desolationis, & usque ad consummationem & finem perseverabit desolatio. Hæc a Christo Jesu notata sunt, cum ad Discipulos de excidio Templi verba faceret, & cum Emmauntiis viatoribus diceret: *Sic scriptum*
Luc. 24, 46 *est, & sic oportebat Christum pati.* Porro redintegratio illa & confirmatio fœderis, pertinet ad Christum, quo sequestro fœdus sempiternum initurum se pollicetur Deus, eumque ipsum *in fœdus populi* daturum se spondet. Quibus cum Christianam caussam magnopere firmari Judæi intellexissent, pravis interpretationibus ea perveilere conati sunt. Igitur R. Saadias Gaon in Libro fidei, Messiam illum mactandum, signum esse vult eorum, qui hoc tempore obtinebunt sacerdotium. Quasi post instaurationem Templi ulla fuerit Sacerdotum unctio. Deinde quis non intelligit, unum hic eumdemque Messiam a Daniele signari, quem & Sanctum sanctorum, & Christum ducem appellat, & olim necandum esse prædicit? nam si tres diversi fuissent, & Sanctus sanctorum, & Christus dux, & qui necandus erat, distinxisset, utique, neque errori caussam præbuisset. Hinc refellitur & R. Selomoh, qui trucidandum Messiam, Agrippam esse statuit. Ineptior etiam Jachiades, qui Christum illum occidendum interpretatur Templum, Cyri nutu restitutum, & olim exscindendum: nam quis concedat Gabrielem res obscuras Danieli exponentem, tam intricata, tam absona metaphora usum, & tam variis interpretationibus opportuna? Quis ædem Deo consecratam, Christum; quis ejus destructionem, necem dictam putet? Christi quidem typus Templum esse potuit, & fuit; at Templi typus Christus haudquaquam fuit: scitum est enim, rem figuratam figura nobiliorem esse debere. Præterea proxime commemoratur futura illa Templi destructio: *Et civitatem, & sanctuarium dissipabit populus cum duce venturo, & finis ejus vastitas:* & paulo post: *Et erit in Templo abominatio desolationis.* Quid ergo attinebat μεταφορικῶς καὶ αἰνιγματικῶς (*metaphorice & anigmatice*) proponere, quod mox διανοητικῶς καὶ σαφῶς (*vulgariter & aperte*) enuntiaturus erat? Alia & laniosa de totius hujus loci sensu opinati sunt vetusti illi Ebræi, quorum sententiam Hieronymus suis in Danielem Commentariis inseruit: nam & Justitiam sempiternam, & Sanctum sanctorum, & Christum ducem, & Christum occidendum, unum idemque significare censuerunt, Messiam videlicet Patribus promissum. Quæ profecto priscis temporibus adeo pervulgata fuit & communi omnium consensu recepta interpretatio, ut in Libro temporum de hoc Danielis prædicto pronuntiaverit Africanus, *Nulli dubium esse, quin de adventu Christi prædictio sit.* Nec recentiores Ebræos complures hanc majorum suorum doctrinam tueri puduit.

Hieron. in Dan. 9.

Afric. apud Hieron. in Dan.

XXI. Inter Oseæ vaticinationes imprimis celebratur illa: *Dies multos sedebunt filii Israel, sine rege, & sine principe, & sine sacrificio, & sine altari, & sine Ephod, & sine Theraphim. Et post hæc revertentur filii Israel, & quærent Dominum Deum suum, & David regem suum: Et pavebunt ad Dominum, & ad bonum ejus, in novissimo dierum.* Regem hunc David, Christum esse ajo, qui avum suum nomine refert, & hic, & apud Ezechielem, & apud Jeremiam, uti supra non semel observavimus. Atque hunc ab Israelitis quæsitum iri prædicit Propheta, postquam diu propriis religionis suæ ritibus, proprioque regimine caruerint. Hoc nunc fieri cernimus; illud ecquando futurum sit, novit Deus. Messiam quidem hic notari traditur in Thargum Jonathanis Uzielidæ, & in libro Beracoth Hierosolymitano, & apud Rabbinos plerosque. Quo vero tempore rege & sacrificiis, vel caruisse, vel carituros fore Israelitas velit Propheta, disputant Interpretes. Quidam Salmanasaream deportationem intelligunt hoc adducti Oseæ effato, quo Israelitis interendam ab Assyriis calamitatem prænuncians, dicturos eos ait, *Non est rex nobis, non enim timemus Dominum.* Judæos vero scribit Hieronymus ad Babylonicam captivitatem hæc referre, qua demum exemti patrias sedes repetierunt, Zorobabele duce, quem hic Davidis nomine indicari existimant. Atque hanc opinionem amplexi sunt Theodoretus & Theophylactus: amplexus est & Grotius. Alii tempora reditum illum consecuta hic intelligunt, quibus neque legitimos reges agnoverunt Israelitæ, neque legitimos Sacerdotes, & Christum Jesum Davide prognatum, ejurata prisca religione,

Prophetia Oseæ.
Ose. 3, 4. 5.

Ose. 10, 3.

Theod. & Theoph. in Ose. 3. Grot. in Ose. 3.

gione, ducem ſecuti ſunt. Nam quod prædicit Propheta, futurum hoc *in noviſſimo dierum*, hoc ipſum habent Iſaias, & Michæas, cum de Chriſto ajunt: *Et erit in noviſſimo dierum, erit mons domus Domini præparatus in vertice montium:* item Petrus ex Joele: *Et erit in noviſſimis diebus, effundam de Spiritu meo ſuper omnem carnem.* Alii denique, puta Hieronymus, Auguſtinus, Chriſtianorumque bona pars, præſentem reliquiarum Judaicarum διασπορὰν (*diſperſionem*) ſignatam putant ab Oſea, qua tamdiu extorres jactabuntur, quod Chriſto jugo colla ſubmittant. Interpretationem hanc valde mihi probabilem, ac veri ſimillimam facit illud Pauli: *Cæcitas ex parte contigit in Iſrael, donec plenitudo gentium intraret, & ſic omnis Iſrael ſalvus fieret, ſicut ſcriptum eſt; Veniet ex Sion, qui eripiat, & avertat impietatem a Jacob. Et hoc illis a me Teſtamentum, cum abſtulero peccata eorum.* Quidam etiam varios illos Iſraelitarum caſus una iſta prædictione deſignari contendunt. Sunt & aliæ Prophetæ hujus vaticinationes, quas ad Chriſtum pertinere nec Judæi diffitentur. Velut illa: *De manu mortis liberabo eos, de morte redimam eos: Ero mors tua, o mors; morſus tuus ero, inferne:* quam Bereſith Rabba addicit Chriſto. Item illa: *Sanabo contritiones eorum*, quibus Thargumiſta, & liber Joma pœnitentiam hominum, & remiſſionem peccatorum per Meſſiam futuram notari ſentiunt.

Iſa. 2, 2. Mich. 4, 1. Joel. 2, 28. Act. 2, 17. Rom. 11, 25. 26. & ſeq. Oſe. 13, 14. Oſe. 14, 5.

Prophetia Joelis. Joel. 2, 23. & ſeq.

XX. De Chriſto etiam agitur in iſtis Joelis: *Filii Sion exultate, & lætamini in Domino Deo veſtro, quia dedit vobis Doctorem juſtitiæ.* Scio ambiguitatem ineſſe voci מורה, quæ & *doctorem* & *pluviam* ſonat, & quæ hic a nonnullis in poſteriorem ſignificationem trahitur. Aliter Chaldæus Interpres, aliter Septuaginta, & Vulgatus quoque. Aliud etiam ſuadet ipſa verborum convenientia, in quibus aptius eſt dicere *Doctorem juſtitiæ*, quam *pluviam juſtitiæ.* Idem ſuadet & Oſee, cum ait de Chriſto venturo: *Tempus requirendi Dominum, cum venerit qui docebit vos juſtitiam.* Utrobique Doctor illæ juſtitiæ, Chriſtus intelligendus eſt. Sin vertere malis *pluviam juſtitiæ*, Chriſtum nihilominus intelligito, qui & pluviæ ſymbolo notatur in Pſalmis: *Deſcendet ſicut pluvia in vellus:* ubi & iſtud ſubnectitur: *Orietur in diebus ejus juſtitia.* Ita apud Malachiam Chriſtus appellatur *Sol juſtitiæ.* Deſignari autem Chriſtum hoc Joelis loco ſequentia oſtendunt: *Et ſcietis quia in medio Iſrael, ego ſum, & ego Dominus Deus veſter, & non eſt amplius; & non confundetur populus meus in æternum. Et erit poſt hæc, effundam ſpiritum meum ſuper omnem carnem, & prophetabunt filii veſtri, & filiæ veſtræ: ſenes veſtri ſomnia ſomniabunt, & juvenes veſtri viſiones videbunt:* quæ quomodo ſumenda ſint, docet nos Petrus in Actis Apoſtolorum. Sed & R. Saadias Gaon in Libro fidei, & R. Machir in Pulvere aromatico, aliique Rabbinorum eruditiſſimi, hæc Meſſiæ temporibus accommodant. Quo & nos invitat illud, quod paulo poſt ſubjicit Joel: *In monte Sion, & in Jeruſalem erit ſalvatio.* Simile hujus apud Iſaam prædictionis de Meſſiæ: *De Sion exibit lex, & verbum Domini de Jeruſalem.* Conſentienti huic Interpretum ſententiæ contradicere auſus eſt Grotius, recoctaque veteri quadam prædicti hujus interpretatione, quam Rufino tribui video, Doctorem illum juſtitiæ Iſaiam eſſe ſtatuit; nec aliis tamen rationibus approbavit, quam quod Iſaiæ temporibus Prophetæ & Prophetides extiterint, ipſiusque Iſaiæ filii vaticinationes ediderint. Quaſi vel ante Iſaiam, vel poſt illum, nulli inter Judæos Prophetæ fuerint, vel Prophetides. Majus autem & largius gratiæ cœleſtis donum, ac ſancti Spiritus infuſionem pollicetur apud Joelem Deus, quam priſcis temporibus hominum generi conceſſerat; quod Iſaiæ ævo minime contigit. Quod autem probare nititur, Iſaiæ filios futura prædixiſſe, ex his ipſius verbis: *Ecce ego, & pueri mei, quos dedit mihi Dominus in ſignum & portentum Iſrael*, fruſtra eſt, cum inde colligi nequeat, quod vult. Concedamus tamen id de filiis Iſaiæ: probet de filiabus: ait enim Joel: *Prophetabunt filii veſtri, & filiæ veſtræ:* probet itidem de ancillis & ſervis, quos Spiritus ſancti aura afflatum quoque iri Joel prædixit.

Mal. 4, 2. Joel. 2, 27. 28. Act. 2, 17. Joel. 2, 32. Iſa. 2, 3. Iſa. 8, 18.

Prophetia Amos. Amos 9, 11. & ſeq.

XXII. Eſt & Chriſti ac Eccleſiæ προλαμβανὸν (*præſumtum,*) id quod profatur Amos: *In die illa ſuſcitabo tabernaculum David quod cecidit, & reædificabo aperturas murorum ejus, & ea quæ corruerunt inſtaurabo, & reædificabo illud, ſicut in diebus antiquis, ut poſſideant reliquias Idumeæ, & omnes nationes, eo quod invocatum*

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invocatum sit nomen meum super eos, dicit Dominus faciens hæc. Ut superiora Joelis Petrus, sic ista Amosi Jacobus quo pertineant, Act. 15, 13. & seq. ostendit in Actis; ad Christum nimirum, & gentes sub ejus jugum cogendas. Nec insitiantur Judæi, qui in capite ultimo Thalmudici libri Sanhedrin, memoratum hic Tabernaculum David, Messiam esse volunt. Redeunt vero ad ingenium suum Judæi, cum prolixas loci hujus pollicitationes, tum ubertatis terræ, & fructuum proventus, tum diuturnitatis imperii & amplificationis ac securitatis, κατὰ λέξιν *(ad verbum)* sumi volunt, eoque Hieron. in Amos 9. nomine Hieronymo pœnas dant. Et merito sane; tales enim esse fructus hic ab Amoso promissos intelligere par est, qualis ea fames est, cui sedandæ comparantur hi fructus & promittuntur. Cujusmodi autem fames illa Amos 8, 11. sit, palam fecit Amosius ipse, cum dixit: *Ecce dies veniunt, dicit Dominus, & mittam famem in terram; non famem panis, neque sitim aquæ, sed audiendi verbum Domini.* Animadvertendum ergo idem a Grotio est, qui lethali literæ inhærens σαρκικῶς hæc & Judaice intellexit; & Tabernaculum illud David, cujus instaurationem spondet Propheta, domum David a Zorobabele reparatam esse docuit. Quod quam verum sit, patet ex iis, in quibus Prophetiam suam Amosius claudit: *Et non evellam eos ultra de terra sua quam dedi eis, dicit Dominus Deus tuus.* Sedibus enim suis ita depulsa & exterminata est Judaica gens, ut nulla unquam longioribus & infelicioribus exiliis damnata esse teratur. Sed nec omnes nationes Judaico imperio subjectæ sunt, vel Zorobabelis temporibus, vel sequenti ætate; imo in alienam Judaica ipsa gens ditionem Act. 15, 16. concessit. At Christus Davide oriundus τὴν σκηνὴν Δαβὶδ ἀνστήσει, (*reædificavit Tabernaculum David*) cum juxta Evangelistæ verba, Joh. 1, 14. ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν. (*Verbum caro factum est, & habitavit in nobis*) æternumque a Deo accepit regnum, crebris vaticiniis prædictum, & Davidi promissum. Optime hæc a Theodoreto adnotata sunt adversus eam sententiam, quam deinde amplexus est Grotius, & quæ jam ipsius ævo invaluerat, & a Cyrillo quoque propugnata est; sed ita tamen, ut hunc esse historiæ sensum vellet, alium autem veriorem ad Christum pertinentem illic inesse censeret.

Prophetia Abdiæ. XXIV. *Et in monte Sion erit salvatio*, inquit Abdias, *& erit sanctus: & possidebit domus Jacob eos, qui se possederant. Et erit domus Jacob ignis, & domus Joseph flamma, & domus Esau stipula, & succendentur in eis, & devorabunt eos, & non erunt reliquiæ domus Esau, quia Dominus locutus est.* Quoniam salutares suas leges Hierosolymis primum & in Sione laturus erat Christus, unde per totum orbem promulgandæ erant; idcirco & hic Abdias, & supra Joel, in Sione salutem per Christum fore propositam prædicunt, & de Sione legem ac Domini verbum exiturum per Christum Isaias prodidit; Ignis quoque symbolo sæpe adumbratur Christus, & ignitus describitur; præcipue vero apud Ezechielem, & in Apocalypsi Johannis. Mosi in ardente rubo, & inter Sinai montis flammas locutum fuisse Christum, Justini, Origenis, Hieronymi, aliorumque Ecclesiæ Magistrorum contestata sententia est. Quo pertraxisse videtur eos Paulus in Epistola ad Ebræos, cum collatis inter se & compositis, hinc ardente ac procelloso Sinai, inde Sione ac Hierosolymæ cœlesti; hinc tubæ sono & formidolosa illa, ac terribili voce inde Ecclesia primitivorum ac Testamenti novi sequestro Jesu, subjungit: *Videte ne recusetis loquentem: si enim illi non effugerunt, recusantes eum qui super terram loquebatur; multi magis nos, qui de cœlis loquentem nobis avertimus.* Quasi eumdem velit utrobique fuisse locutum. Et demum: *Etenim Deus noster ignis consumens est.* Quocirca hæc ajebat Jesus ipse de se: *Ignem veni mittere in terram: & quid volo nisi ut accendatur?* Abdiæ vero penitus consonat Isaias, cum ait: *Dixit Dominus, cujus ignis est in Sion, & caminus ejus in Jerusalem.* Quod autem adjicit Abdias: *Et non erunt reliquiæ domus Esau:* hoc ipsum de Christo a Balaamo prædictum vidimus: *Erit Idumæa possessio ejus, & erit possessio ejus Seir:* cui prædictioni ex altera hac Abdiæ R. Selomoh lucem affert, utpote significationis ejusdem, & ad Messiam spectantis. Par est illa Amosi proxime a nobis allata, & Messiæ itidem prænuntia: *Suscitabo Tabernaculum David, ut possideant reliquias Idumææ, & omnes nationes, eo quod invocatum sit nomen meum super eos; dicit Dominus faciens hæc.* In hoc denique commate prophetia Abdiæ concluditur: *Et ascendent salvatores in montem*

Abd. 17. & seq.

Joel. 2, 32.

Isa. 2, 3.

Ezech. 1, 27. & 8, 2. Apoc. 1, 14. & 2, 18. & 19, 12.

Ebr. 11, 25. 29.

Luc. 12, 49.

Isa. 31, 9.

Abd. 18.

Num. 24, 17

Amos 9, 11. 12.

Abd. 21.

Sion judicare montem Esau, & erit Domino regnum. Messiæ hæc adscribit doctissimus Rabbinorum Maimonides: adscribimus & nos, & *Salvatores* Messiam ac Messiæ ministros dictos censemus. Sion vero, unde primum nova Christi lex proficisci, & in qua Ecclesia fundari debuit, Ecclesiam illam significat: Esau vero, Ecclesiæ perduelles. Cæterum & hi, & illa, Christum regem sunt agnituri, ut apertissime in secundo Psalmo de se ipse Christus prædicat: *Ego autem constitutus sum Rex ab eo super Sion montem sanctum ejus, prædicans præceptum ejus. Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Postula a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ.* Hinc adeo Jesus Dominus dictus est Jesus: *Vocabis nomen ejus Jesum*, ait Josepho Angelus; *ipse enim salvum faciet populum suum a peccatis eorum.* Hinc & regnum illi æternum portenditur: *Et regnabit*, ait Mariæ Angelus, *in domo Jacob in æternum, & regni ejus non erit finis.* Hinc & in Actis Petrus: *Principem & Salvatorem* eum appellat. Hinc denique a Prophetis Regem, ducem, principem ac præceptorem dictum eum supra observavimus.

Psal. 2, 6. & seq.

Matth. 1, 21.

Luc. 1, 33.

Act. 5, 31.

Prophetia Michææ, Mich. 2, 12. 13.

XXV. *Congregatione congregabo, Jacob, totum te; in unum conducam reliquias, pariter ponam illum quasi gregem in ovili, quasi pecus in medio caularum: tumultuabuntur a multitudine hominum; ascendet enim pandens iter ante eos: dividunt & transibunt portam, & ingredientur per eam: & transibit rex eorum coram eis, & Dominus in capite eorum.* Verba sunt Michææ Prophetæ, quibus Christum præmonstrari contendo. Nam quamvis controversa sint inter eruditos, & ab aliis ad Samaritarum, Hierosolymitarumque excidium, ac Sedeciæ calamitates trahantur, ab aliis ad Christum; ego tamen vel apertiorem eam esse ajo interpretationem, quæ hæc Christo accommodat, vel utramque certe simul posse consistere, quod sæpe accidere, ex Paulo discere licet. Quippe proprium hoc Messiæ futurum esse officium Prophetæ docent, dispersos Israelitas congregare, quemadmodum errantes oves & dissipatas in unum gregem cogere pastores solent. Id sibi volebat Osee, cum diceret: *Et congregabuntur filii Juda, & filii Israel pariter, & ponent sibimet caput unum, & ascendent de terra.* Idem & Jeremias tricesimo primo capite, cui Christi προσωπεῖαν inesse ostendimus: *Qui dispersit Israel, congregabit eum, & custodiet eum, sicut pastor gregem suum.* Idem & Ezechiel: *Hæc dicit Dominus Deus, Adhuc in hoc inveniet me domus Israel, ut faciam eis: multiplicabo eos sicut gregem hominum, ut gregem sanctum ut gregem Jerusalem in solemnitatibus ejus. Sic erunt civitates destructæ, plenæ gregibus hominum, & scient quia ego Dominus.* Præiturum quoque ipsis Christum prædicit Isaias in quinquagesimo secundo capite, quod Messiæ itidem clarissimam prædictionem continet: *Non in tumultu exibitis, nec in fuga properabitis: præcedet enim vos Dominus, & congregabit vos Deus Israel.* Neque hic iterare opus est, quam sæpe in Codicibus sacris pastoris munus, nomenque ascisere amet Christus. Vetustiores itaque Judæi Messiæ ἐπωνυμίαν hic esse prædictam fatebantur, velut R. Moses Hadarsan sive Concionator in Beresith Rabba.

Osee 1, 11.

Jer. 31, 10.

Ezech. 36, 37. 38.

Isa. 52, 12.

Nobilem etiam capite quarto vaticinationem de Christo Michæas edidit; quæ quoniam ne verbis quidem ab ea discrepat, quæ secundo Isaiæ, continetur capite, nihil repetere necesse est, quæ ad hanc asserendam supra attulimus. Pauca quædam illustrare solum convenit, quæ loco huic peculiaria sunt. Velut illud: *Et corripiet gentes fortes usque in longinquum:* cui simile hoc habet Psalmus secundus de Christo: *Postula a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ. Reges eos in virga ferrea.* Subjicit Michæas: *Et sedebit vir subtus vitem suam, & subtus ficum suam, & non erit qui deterreat, quia os Domini exercituum locutum est.* Hoc ipsum de Messiæ temporibus cecinit Zacharias: *In die illa, dicit Dominus exercituum, vocabit vir amicum suum subter vitem, & subter ficum.* Pergit Michæas: *In die illa, dicit Dominus, congregabo claudicantem, & eam quam ejeceram colligam, & quam afflixeram, ponam & claudicantem in reliquias, & eam quæ laboraverat in gentem robustam:* consona sunt ista Sophoniæ: *Ecce ego interficiam omnes, qui afflixerunt te in tempore illo, & salvabo claudicantem, & eam quæ ejecta fuerat congregabo, & ponam eos in laudem, & in nomen, in omni terra confessionis eorum.* Addit Michæas:

Mich. 4, 1. & seq.

Zach. 3, 10.

Mich. 4, 6.

Soph. 3, 19.

chæas: *Et regnabit Dominus ſuper eos in monte Sion, ex hoc nunc, & usque in ſeculum:* paria de Chriſto nuntiantem Danielem audivimus: *Poteſtas ejus, poteſtas æterna quæ non auferetur, & regnum ejus non corrumpetur:* & Angelum quoque apud Lucam de Chriſto Jeſu: *Et regnabit in domo Jacob in æternum, & regni ejus non erit finis.* Notatur quoque Chriſtus in iſtis Michææ: *Et tu, turris gregis, nebuloſa filia Sion, uſque ad te veniet, & veniet poteſtas prima, regnum filiæ Jeruſalem. Nunc quare mœrore contraberis? numquid rex non eſt tibi, aut conſiliarius tuus periit?* Eadem habet Iſaias de Chriſto: *Parvulus natus eſt nobis, & filius datus eſt nobis, & factus eſt principatus ſuper humerum ejus: Et vocabitur nomen ejus, Admirabilis, Conſiliarius, Deus fortis, Pater futuri ſeculi, Princeps pacis.* Ergo hæc Michææ in Chriſtum transcribebat Jonathan ben Uziel. Libenter vero Grotio aſſentior, Turrim gregis apud Bethlehemum ſtatuenti, unde Chriſtum oriturum mox apertius Michæas prædicet. Futurum is deinde ſpondet, ut filiam Sionis Chriſtus redimat: nempe a Jobo & ab Iſaia Chriſtum *Redemtorem* dictum notavimus. Sic demum filiam Sionis, Chriſti auxilio confirmatum Michæas alloquitur: *Surge, & tritura, filia Sion, quia cornu tuum ponam ferreum, & ungulas tuas ponam æreas, et comminues populos multos, et interficies, Domine, rapinas eorum:* ſimilia de Chriſto præcinuit David: *Reges eos in virga ferrea, et tanquam vas figuli confringes eos.* Aptius etiam ad rem Iſaias: *Ego auxiliatus ſum tibi, dicit Dominus, et redemtor tuus ſanctus Iſrael: ego poſui te quaſi plauſtrum triturans novum, habens roſtra ſerrantia; triturabis montes, et comminues, et colles quaſi pulverem pones.* Quam Iſaiæ clauſulam Meſſiæ ſignificativam eſſe manifeſto illud indicat, quod præcedit: *Ego Deus tuus, confortavi te, et auxiliatus ſum tibi, et ſuſtepit te dextera Juſti mei.* Hæc Judæorum Interpretum diligentiam non fugerunt, qui tot teſtimoniorum conſenſione notata Chriſtum hic a Meſſia prædictum eſſe faſſi ſunt. Sic Bereſith Rabba, ſic R. Selomoh Jarchi, ſic Aben Ezra. Contra ea Grotius, ex verborum ſecundi capitis Iſaiæ, & quarti Michææ conſenſu, non ſententiæ paritatem collegit, pro eo ac debuit; ſed hæc ad illa τετραφυσικὰ res alias ſignificare cenſuit: Iſaiam quippe de regno Ezechiæ, Michæam de temporibus, quæ reditum ex Babylone ſunt conſecuta, differuiſſe opinatur. Arbitrentur æqui rerum æſtimatores, utrum verisimilius ſit, quorum verba conſonant, eorum conſpirare ſententias; an ſumma verborum paritate, ſummam ſententiarum diſcrepantiam contineri. Num hæc Michææ præterea convenire dicemus, vel Ezechiæ ævo, vel recentioribus Babylonica captivitate temporibus: *Et regnabit Dominus ſuper eos in monte Sion, ex hoc nunc, & usque in æternum?* minime vero. Atqui ſi ad neutrum illa pertinent, certe nec ſuperiora, quæ his arctiſſime cohærent. Adverſus perverſam hanc capitis iſtius interpretationem graviter excandeſcit Theodoretus, quam tum tuebantur, non Judæi ſolum, ſed & Chriſtiani quidam, ſolidisque eam argumentis obterit. Quærit enim ecquæ gentes magno numero Legi Dei obtemperaturæ ad Templum Domini concurrerint poſt reditum Judæorum e captivitate Babylonica; quarum gentium controverſias arbitra ac diſceptatrix Domini Lex compoſuerit, eorumque noxas & flagitia caſtigaverit; qua item pace fruitus ſit Judaicus populus, qui variis exinde calamitatibus miſerrime afflictus, gentium multarum incurſiones ac vexationes perpeſſus eſt. Tum id quoque: *Nos autem ambulabimus in nomine Domini Dei noſtri in æternum & ultra*, præclare oſtendit, Michæam non deſignaſſe Judæos, qui patriis ſedibus eliminati, totius orbis inquilini, & exules, ſacra Legis ſuæ munia obire non poſſunt. Unde nec ipſis hæc competere ait: *Et regnabit Dominus ſuper eos in monte Sion, ex hoc nunc & usque in æternum.* Priorem capitis partem, juxta hiſtoricum æque ſenſum & myſticum, Chriſto & Eccleſiæ adjungit Cyrillus; poſtremam, ab octavo commate ad capitis usque finem, Sennacheribi & Nabuchodonoſoris expeditiones ἱστορικῶς notare cenſet; Chriſtum vero, ſecundum λεπτότερον καὶ πνευματικώτερον λόγον. *(ſubtiliorem & ſpiritalem ſenſum.)*

Perpaucis quinti capitis verſiculis multa de venturo Meſſia poſteros Michæas docuit. Nam primum patriam ejus indicavit, cum diceret: *Et tu, Bethlehem Ephrata, parvulus es in*

Mich. 4, 7. Dan. 7, 14. Luc. 1, 33. Mich. 4, 8. 9. Iſa. 9, 6. Iſa. 42, 14. 15. Iſa. 41, 10. Mich. 5, 2. Mich. 4, 10. Mich. 4, 13. Pſal. 2, 9. Theod. in Mich. 4. Mich. 4, 5. Cyrill. in Mich. 4. Mich. 5, 2. & ſeq.

es in millibus Juda: ex te mihi egredietur qui sit dominator in Israel. Deinde ut ortum ejus, non temporarium, qualis hominum reliquorum est, sed omnibus temporum initiis priorem, & ipsius æternitatis æqualem fore ostendat, addit; *Et egressus ejus ab initio, a diebus æternitatis.* Sed muliere tamen proditurum eum ait per partum, atque ita humanæ naturæ participem, consanguinitatis vinculo iri conjunctum omnibus hominibus, etiam Barbaris; quos fraterno amore complexus, ut pote eorum similis & ὁμοφυὴς (*ejusdem naturæ particeps,*) ad Israelitarum jura vocabit; validoque & magnifico moderabitur imperio, cujus is erit splendor, ea fama, ut ad orbis usque pervadat fines, & remotissimas gentes ad se invitet & alliciat, atque altæ denum pacis compotes faciat. Mich. 5, 3. & seq. Verba hæc sunt: *Propter hoc dabit eos usque ad tempus, in quo parturiens pariet, & reliquiæ fratrum ejus convertentur ad filios Israel. Et stabit, & pascet in fortitudine Domini, in sublimitate nominis Domini Dei sui, & convertentur, quia nunc magnificabitur usque ad terminos terræ. Et erit iste pax.* Ad Christum hæc retulisse veteres Judæos, locuples testimonium suppeditat Evangelium Matthæi, atque illud Johannis; ex quibus clarissime intelligitur tralatitiam hanc & pervulgatam fuisse Judæorum sententiam, ex hoc Michææ loco deductam, Bethlehemo Messiam proditurum. Hanc majorum suorum doctrinam tenuerunt sequioris ævi Magistri. Sic Paraphrastes Chaldæus Jonathan; sic Thalmud in libro Sanhedrin, ultimo capite, & in libro de paschate, capite decimo; sic & Midrasch Thehillim, & R. Selomoh, & R. David Kimchi. Nempe & plerasque alias de Christo vaticinationes huic consonare sciebant. Mich. 5, 2. Nam quod ait Michæas, futurum *egressum ejus ab initio, a diebus æternitatis*, hoc ipsum de Christo præcinuerat David, cum induceret Deum Patrem Christo dicentem: Psal. 109, 3. *Ex utero ante Luciferum genui te.* Idem habet de eo Psalmus septuagesimus primus: Psal. 71, 5. 17. *Permanebit cum Sole & ante Lunam, in generatione & generationem:* & postea; *Ante Solem permanet nomen ejus.* Prov. 8, 23. Hoc de se sapientia ipsa, quæ Christus est, prædicabat his verbis; *Ab æterno ordinata sum, & ex antiquis, antequam terra fieret.* Hoc sibi volebat Apostolus Iohannes, cum de Verbo, quod Christus est, diceret: *In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. Hoc erat in principio apud Deum.* Hoc de se quoque ajebat Dominus Jesus, sic Deum Patrem compellans: *Et nunc clarifica me tu, Pater, apud temetipsum, claritate quam habui, priusquam mundus esset, apud te.* Puerperam autem illam intellige, quæ Isaiæ septimo, octavo, & nono, capitibus commemoratur, pueri videlicet illius matrem, cui nomen. *Accelera spolia detrahere, festina prædari*, qui *Fortis* dicitur, & *Princeps pacis*, cujus immensum prædicatur imperium, & æterna pax. Quæ si quis omnia perpendat accurate, præsenti Michææ loco coniona reperiet. Cum vero futurum pollicetur Propheta, ut Christus gentes *pascat in fortitudine*, pastoris hic quoque, ut alias sæpe, persona Christo imponitur, qui hunc habitum & ornatum, hocque adeo munus, suæ erga homines benevolentiæ & sollicitudinis testificandæ gratia, gerere amat, sibique imponit; quod supra jam a me animadversum est, & inferius quoque commodus erit observandi locus. Magnificentiam vero ejus ad fines usque orbis celebratum iri promittit, perinde ut superiore vaticinatione de Messia prædictum vidimus, futurum ut *corripiat gentes fortes usque in longinquum.* Idem Psalmo secundo de eo præsignificatur: *Postula a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ:* & Psalmo septuagesimo primo: *Et dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum:* & mox: *Omnes gentes magnificabunt eum.* Omnia vero tranquillaturum Christum & pacificaturum sexcenties jam nos Prophetæ monuerunt. Quemadmodum ergo Christum pacem futurum prædicit Michæas, ita Paulus de Christo Jesu: *Ipse enim est pax nostra.* Atenim tam perspicua veritatis argumenta aspernati Judæi complures, nec patrum suorum auctoritatem reveriti, hæc ad Zorobabelem detorquere tentarunt, quos & vetustos aliquot Sacræ Scripturæ Interpretes Christianos affectatos fuisse video, Chrysostomum, Theophylactum, Euthymium; novissimeque Grotium. Adversus hanc doctrinam insurgit Theodoretus, & Zorobabelem Babylone natum esse ostendit, non Bethlehemi; nec esse *egressum ejus a diebus*

Joh. 1, 1. 2. Joh. 17, 5. Isa. 8, 1. 3. Isa. 9, 6. 7. Mich. 4, 3. Psal. 2, 8. Psal. 71, 8. 17. Eph. 2, 14. Chrysost. Theoph. Euthym. Grot. Theodor. in Mich. 5, 2.

diebus æternitatis. Scio quid ad hæc reſpondeat Grotius; Zorobabelem Bethlehemo ortum cenſeri, quod ex Davidis, qui Bethlehemi natus eſt, familia eſſet oriundus; egreſſum vero ejus a diebus æternitatis dici, quod longum ſtemma a Davide duceret, multæque inter ipſum & Davidem intercesiſſent γενεαὶ, longaque diuturnitas temporis, poſtquam Bethlehemo ſtirps illa prodierat. Id ſi accipimus, jam ergo multiplex nobis patria erit, totque natales terras numerabimus, quot loci majoribus noſtris ortum dederunt. Ergo & Zorobabel, præter Babylonem, in qua natus eſt, Jeruſalem quoque patriam habebat, in qua tot Reges ipſius deceſſores ſunt procreati; & Bethlehemum, in qua David, & Booz, & Obed, & Jeſſe; & Ægyptum, in qua Aminadab, & Naaſſon; & Haran Meſopotamiæ, in qua Judas; & regiones ad Chanaanitidis Auſtrum ſitas circa Berſabee & Gerara, in quibus Jacob, & Iſaac; & Ur Chaldæorum, in qua Abraham; quod neque dici neque ferri poteſt. Præterea utrum exiſtimare ſatius eſt, Prophetam hunc, quem de Chriſto alias edidiſſe prædictiones oſtendimus, eam præmonſtrare voluiſſe urbem, quæ Chriſti patria futura erat, conſentientibus vetuſtiſſimis Judæis, uti & revera fuit; an cum Zorobabelis imperium & res gerendas vaticinaretur, eam notaſſe urbem, quæ Davidis ipſius progenitoris patria fuiſſet? Adde & verba iſta, *Ab initio, a diebus æternitatis*, quæ ſic Ebraice concepta ſunt, מקדם מימי עולם, quaſi dicas, *Ab olim, a diebus æternitatis*, geminata rei ejusdem ſignificatione, non longitudinem temporum, ſed ipſius æternitatis infinitatem indicare. Quis vero nominis ſui fama orbem credat Zorobabelem repleviſſe, exulum aliquot ducem, & gentis exiguæ, obſcuræ, ac jam pene funditus exciſæ principem, propter reparatum Templum, ſplendidum quidem olim, dum manebant regna, tunc autem rudiori opera refectum, ad cujus conſpectum prioris Templi memoria ſenibus lacrymas excutiebat? Qui pax denique dicetur Zorobabel, quem graviſſimis Chuthæorum Samarienſium calumniis & criminationibus appetitum, vix inchoatum inſtaurationis Hieroſolymitani Templi opus abſolvere potuiſſe ſcimus? Comma ſeptimum capitis hujus Chriſto adſcribit liber Beracoth Thalmudis Hieroſolymitani. Eſt autem hujusmodi: *Et erunt reliquiæ Jacob in medio populorum multorum, quaſi ros a Domino, & quaſi ſtillæ ſuper herbam, quæ non exſpectat virum.* Quia videlicet ex Jacobi reliquiis ſuſcitandus erat Meſſias, qui rore gratiæ cœleſtis orbem univerſum irrigaturus erat & fœcundaturus; de quo in eamdem ſententiam differit Pſalmus ſeptuageſimus primus: *Deſcendet ſicut pluvia in vellus, & ſicut ſtillicidia ſtillantia ſuper terram.* Pſal. 71, 6.

Chriſti præterea venturi myſterium ſeptimo capite tangit Michæas, cum Eccleſiæ inſtaurationem per Chriſtum futuram nuntiat his verbis: *Dies, ut ædificentur macerie tuæ.* Id ad Chriſtum Judæos quosdam retuliſſe ſcribit Hieronymus. Nec diſſimilis illa eſt Amoſi de Chriſto prophetia, quam ſupra attulimus: *In die illa ſuſcitabo tabernaculum David, quod cecidit, & readificabo aperturas murorum ejus, & ea quæ corruerunt inſtaurabo, & readificabo illud ſicut in diebus antiquis.* Addit Michæas: *In die illa longe fiet Lex:* par illud quod ſupra & hic & Iſaias de Chriſto cecinerant: *De Sion egredietur Lex, & Verbum Domini de Jeruſalem:* & deinde: *Magnificabitur usque ad terminos terræ:* paria & in Pſalmis, ſecundo, & centeſimo nono, Chriſti προαγορευτικοῖς (*præeuntiis*) vidimus: *Ego autem conſtitutus ſum Rex ab eo ſuper Sion montem ſanctum ejus, prædicans præceptum ejus:* tum: *Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.* Quod autem ſubjungit Michæas, ad Eccleſiam remotas gentes tranſituras, *A civitatibus munitis usque ad flumen, & a mare de mari, & ad montem de monte*: idem de Chriſto prædictum extat Pſalmo ſeptuageſimo primo: *Et dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum:* idem & apud Zachariam: *Loquetur pacem gentibus, & poteſtas ejus a mari usque ad mare, & a fluminibus usque ad fines terræ.* Sequitur apud Michæam: *Et terra erit in deſolationem:* nempe id quoque poſt Chriſtum Daniel eventurum monuit. Chriſtum deinde adhortatur Propheta, *ut paſcat populum in virga ſua, gregem hæreditatis ſuæ:* de quo videlicet ſupra fuerat vaticinatus: *Et ſtabit, & paſcet in fortitudine Domini*; paſtorale officium, juxta Prophetarum

Mich. 7, 11. 14. & ſeqq.
Hieron. in Mich. 7, 11.
Amos 9, 11.
Mich. 7, 11.
Mich. 4, 2.
Iſa. 2, 3.
Mich. 5, 4.
Pſal. 2, 6.
Pſal. 109, 2.
Mich. 7, 12.
Pſal. 71, 8.
Zach. 9, 10.
Mich. 7, 13.
Dan. 9, 26.
Mich. 7, 14.
Mich. 5, 3.

tarum omnium consensionem, Messiæ adscribens. Respondet Christus: *Secundum dies egressionis tuæ de terra Ægypti ostendam ei mirabilia:* sic in eodem septuagesimo primo Psalmo, qui Christum prænuntiat: *Benedictus Dominus Deus Israel, qui fecit mirabilia solus:* sic & apud Joelem, illic ubi Messiam ab eo prænuntiari diximus: *Laudabitis nomen Dei vestri, qui fecit mirabilia vobiscum.* Pergit Michæas: *Videbunt gentes, & confundentur super omni fortitudine sua, ponent manus super os, aures eorum surda erunt; lingent pulverem sicut serpentes, velut reptilia terræ perturbabuntur in ædibus suis, Dominum Deum nostrum formidabunt, & timebunt te:* his consentanea Psalmus idem septuagesimus primus suppeditat: *Coram illo procident Æthiopes, & inimici ejus terram lingent: Reges Tharsis & insulæ munera offerent, Reges Arabum & Saba dona adducent, & adorabunt eum omnes reges terræ, & omnes gentes servient ei:* cui simile est & istud Isaiæ de Messia: *Et erunt reges nutritii tui, & reginæ nutrices tuæ vultu in terram demisso adorabunt te, & pulverem pedum tuorum lingent.* Facit huc quoque illud Oseæ, Christi προλεκτικὸν (*prænuntium*) *Et post hæc revertentur filii Israel, & quærent Dominum Deum suum, & David regem suum, & pavebunt ad Dominum.* Flagitiorum deinde veniam per Christum nobis largiendam promittit Michæas, quod passim de eo Prophetæ humano generi spondent. Ac demum quæ de venturo Christo, sub jurisjurandi lege, Abrahamo & Jacobo promissa sunt, effecturum eum asseverat.

Psal. 71, 18. Joel. 2, 26. Mich. 7, 16. 17. Psal. 71, 9. & seq. Isa. 49, 23. Ose. 3, 5. Mich. 7, 18. 19. Mich. 7, 20.

Prophetia Habacuc. XXVI. Secundo capite Habacuc hæc leguntur: *Adhuc visus procul, & apparebit in finem, & non mentietur: si moram fecerit, exspecta illum, quia veniens veniet, & non tardabit.* Quibus Messiæ adventum prædici consentiunt Ebræi Interpretes & Christiani. De Christianis dubitatio nulla est, qui Pauli auctoritatem secuti, vel ad Christi salutarem illapsum in animos hominum spectare ista censuerunt, vel ad ejus descensum in terras: quod & in Thalmudici libri Sanhedrin postremo capite, & apud R. Selomoh diserte docetur.

Hab. 2, 3. Ebr. 10, 37. & seq.

Nec mysterio caret illud, quod extat in oratione Habacuc: *Egressus est in salutem populi tui, in salutem cum Christo tuo.* Scio nonnullos hic Josuam notatum arbitrari; qui tamen unctus non fuit, nec Unctus dici potuit, nisi καταχρηστικῶς (*abusive*) & latiori significatione; quemadmodum in Paralipomenis quicunque exierunt de Ægypto, Christi vocantur, ut adnotat Hieronymus. Alii ad Davidem id flectunt. Utrumque certe Christi Jesu figuram gessisse diximus: cujus nomen cum & significationem habeat salutis, quæ hic promittitur, aptius ei videtur locus quam Davidi convenire; aptius etiam quam Josuæ, cui minus proprie quam Jesu competit Christi nomen. Itaque sic comma illud reddebat Sexta Editio, Hieronymo teste: ἐξῆλθες τοῦ σῶσαι τὸν λαόν σου διὰ Ἰησοῦ χριστοῦ σου *Existi ad servandum populum tuum, per Jesum Christum tuum.* Et ad Messiam quoque id Ebræi retulerunt. Facit huc & id, quod paulo post subnectit Habacuc: *Ego autem in Domino gaudebo, & exultabo in Deo Jesu meo.* Scio Ebraice scriptum esse ישועי, & ex nomine communi ישע, nomen proprium esse factum; sed tamen ex adjunctione alterius prophetiæ & utriusque ἀλληλοκαταχρήσει (*mutua cohærentia*) Christus utrobique homini non luscitioso videbitur expressus. Jonathan certe posteriore hoc loco, itidem ut priore, Christum reddidit.

1. Paral. 16, 22. Hieron. in Hab. Hieron. in Hab. 3.

Prophetia Sophoniæ. XXVII. De Messiæ adventu Sophoniæ quoque vaticinatio extat tertio capite; ait enim ex Domini persona: *Reddam populis labium electum, ut invocent omnes in nomine Domini, & serviant ei humero uno.* Nomen Domini hoc loco Regem Messiam signare, traditur in Beresith Rabba, & in Pulvere aromatico R. Machir; totamque hanc prophetiam Christo adjudicasse Judæos testificantur. Recte sane; completam enim prophetiam hanc fuisse novimus in mirifica priscorum Christianorum concordia, quorum *erat cor unum & anima una.* Pergit Sophonias: *Ultra flumina Æthiopiæ, inde supplices mei, filii dispersorum meorum deferent munus mihi:* simile illud Psalmo quadragesimo quarto, qui Messiæ προλεκτικὸς (*prænuntius*) est: *Filiæ Tyri in muneribus vultum tuum deprecabuntur, omnes divites plebis:* simile quoque initio sexagesimi capitis de Christo Isaias prædicit; quod & in Eunucho Candaces Reginæ exitum habuit. Spondet deinde Sophonias altam pacem reliquiis Israelis: *Quoniam ipsi pascentur & accuba-*

Soph. 3, 9. & seqq. Soph. 3, 10. Psal. 44, 13. Soph. 3, 13.

accubabunt, & non erit qui exterreat: quod Christi eventurum temporibus pollicentem itidem Michæam audivimus, cum diceret: Mich. 4, 4. *Et sedebit vir subtus vitem suam, & subtus ficum suam, & non erit qui deterreat.* Israeli postmodum promittit Sophonias futurum Soph. 3, 17. ut in medio ejus sedem suam Messias constituat: quod & apud Zachariam semel iterumque reperitur: *Et habitabo in medio tui:* Zach. 2, 10. 11. & apud Ezechielem: *Et erit tabernaculum* Ezech. 37. 27. *meum in eis:* quod & Discipulis suis Christus Jesus promittebat: *Et ego vobiscum sum* Matth. 28. 9. *omnibus diebus, usque ad consummationem* Soph. 3, 19. *seculi.* Quod adjicit deinde Propheta: *Salvabo claudicantem, & eam quæ ejecta fuerat congregabo, & ponam eos in Laudem;* hoc idem pene κατολεξὰ (*ipsis verbis*) apud Mi- Mich. 4, 6. chæam de Christo prædictum supra vidimus.

Prophetia Aggæi, Agg. 2, 6, & seq.

XXVIII. Expectati Christi mysterium clarissima prophetia & celeberrima Aggæus explicavit. Nam primum cum ait: *Verbum quod pepigi vobiscum, cum egrederemini de terra Ægypti, & spiritus meus erit in medio vestrum, nolite timere;* Ebræis in memoriam revocare velle videtur nobile hoc vati- Deut. 18, 15 cinium Mosis de Christo: *Prophetam de gente tua, & de fratribus tuis, sicut me, suscitabit tibi Dominus Deus tuus: ipsum audies.* Huic vaticinio subobscure repetito subjun- Agg. 2, 7. & seqq. git Aggæus: *Hæc dicit Dominus exercituum: Adhuc unum modicum est, & ego commovebo cœlum, & terram, & mare, & aridam; & movebo omnes gentes: & veniet Desideratus cunctis gentibus, & implebo domum istam gloria, dicit Dominus exercituum, Meum est argentum, & meum est aurum, dicit Dominus exercituum. Magna erit gloria domus istius novissima plusquam prima, dicit Dominus exercituum: & in loco isto dabo pacem, dicit Dominus exercituum.* Hanc orbis commotionem Christo accommodat Paulus in Ebr. 12, 25. & seqq. Epistola ad Ebræos; cujus aliorumque Novi Testamenti Scriptorum in Vetere explicando auctoritati multum tribuo; quod, ut superius sæpe dixisse memini, receptas & pervulgatas hac ætate opiniones videantur secuti; nec enim in nascentis Ecclesiæ primordiis, cum undique & ab Ethnicis, & acrius etiam a Judæis ea oppugnaretur, tutum fuisset prisci Fœderis testimoniis abuti, & vulgo probatas interpretationes pervellere. *Desideratus* autem *gentibus* is ipse est, quem Patriarcha Jacob futurum Expectationem gentium moriturus promisit. Is est Ge 1. 49, 10. de quo prædixit Isaias, ita ut verba ejus Paulus repræsentat: *Exurget regere gentes, in* Is. 11, 10. *eum gentes sperabunt;* & qui Beata spes a Rom. 15. 12. Paulo ipso appellatur. Templo autem se- Tit. 2, 13. cundo novam per Christum conciliatum iri gloriam vetustissimi Ebræi fatebantur: quam doctrinam recentiores pessum dederunt, secundi Templi majorem fuisse gloriam fingentes quam primi, quod diutius aliquando perseveraverit; quasi ædificiorum splendor ac gloria ex vetustate pendeat, quæ per eam contra obsolescit. Christiani quidam Templum secundum, non quale a Zorobabele exstructum est, sed quale ab Herode instauratum, Solomonico augustius fuisse & splendidius arbitrantur, atque eo spectare Aggæi vaticinationem. Hanc opinionem acute refellit Villalpandus ex Josepho, qui ædes Villalpand. Tom. 3. in Ezech. p. 80. duas, Cæsaream, & Agrippium, ab Herode Joseph. de exstructas, Templum magnificentia supe- Bell. Jud. l. rasse scribit. Nos autem defendere pris- 1. c. 16. corum Judæorum doctrinam possumus, tum ex hoc Aggæi loco, tum ex Malachiæ tertio Mal. 3. 1. & seqq. capite: maxime vero ex quadragesimo tertio Ezechielis, ubi magnificum illud Templum Ezech. 43. sibi visum describens, quale Judæi Messiæ 2. & seqq. temporibus excitatum iri asseverant, *Elevavit me*, inquit, *spiritus, & introduxit me in atrium interius, & ecce repleta erat gloria Domini domus. Et audivi loquentem ad me domo: & vir qui stabat super me, dixit ad me: Fili hominis, locus solii mei, & locus vestigiorum pedum meorum, ubi habito in medio filiorum Israel in æternum, & non polluent ultra domus Israel nomen sanctum meum, ipsi & reges eorum in fornicationibus suis.* Hinc David appellat Christum, *Regem gloriæ;* Ps. 23. 7. 8. Paulus, *Dominum gloriæ;* hinc de eo Zacha- 1. Cor. 2, 8. rias: *Et ipse portabit gloriam.* Pacem autem Zach. 6, 13. Templo suo dum hic apud Aggæum promittit Christus, antiquum obtinet, quem jam sexcentis Prophetarum testimoniis pacis principem & auctorem esse didicimus. Igitur inter venientis Messiæ significationes hanc quoque retulit vetustus Ebræorum Magister R. Akiba, ut in memorato jam a nobis postremo capite libri Sanhedrin proditum est.

Ea quam dedimus superioris Aggæi præ- Agg. 2, 22. & seq.

dictionis expositio, viam munit ad eorum intelligentiam, in quibus ipsius Prophetia concluditur. Illic Zorobabeli nuntiare jubetur Aggæus, futurum ut cœlum & terram Deus commoveat, regna subvertat, exercitus deleat: *In die illa, dicit Dominus exercituum, assumam te, Zorobabel fili Salathiel, serve meus, dicit Dominus; & ponam te quasi signaculum, quia te elegi, dicit Dominus exercituum.* Commotio illa cœli & terræ, ea est quam adventante Messia gentibus desiderato eventuram hoc ipso capite supra dixit. Regnorum subversionem eam intellige, quæ
2.Cor.10,4. fit per *Arma militiæ, non carnalia, sed potentia Deo ad destructionem munitionum.* Sic Michæas quinto capite, quo Messiæ mysteria pandi docui: *Et erit in die illa, dicit Dominus, auferam equos tuos de medio tui, &*
Mich. 5,10. Zach. 9,10. *dispergam quadrigas tuas.* Sic Zacharias: *Et dispergam quadrigam ex Ephraim, & equum de Jerusalem, & dissipabitur arcus belli, & loquetur pacem gentibus.* Zorobabelis autem parentis nomine Christus filius intelligitur, uti apud Jeremiam & Ezechielem Davidis nomine affectum eum vidimus. Positurum se eum ait Deus sic tanquam signaculum: *Hunc enim pater signavit Deus,* inquit
Joh. 6,27. Johannes de Christo Jesu.

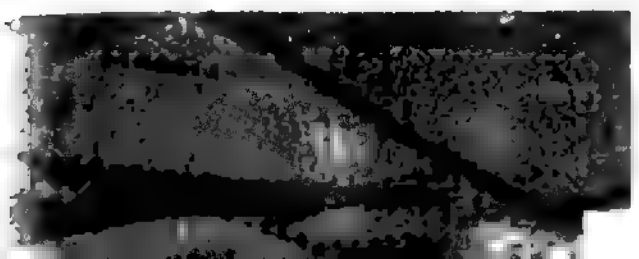
Prophetia Zachariæ, XXIX. Aggæo succedit Zacharias, qui creberrimas & ipse de Messia prædictiones edidit. Nos primam hanc depromemus e
Zach. 2, 8. & seqq. secundo capite: *Hæc dicit Dominus exercituum: Post gloriam misit me ad gentes, quæ spoliaverunt vos: qui enim tetigerit vos, tangit pupillam oculi mei: quia ecce ego levo manum meam super eos, & erunt prædæ his qui serviebant sibi, & cognoscetis, quia Dominus exercituum misit me. Lauda, & lætare, filia Sion, quia ecce ego venio, & habitabo in medio tui, ait Dominus. Et applicabuntur gentes multæ ad Dominum in die illa, & erunt mihi in populum, & habitabo in medio tui, & scies quia Dominus exercituum misit me ad te.* Diligenti observatione digna sunt verba hæc; nam & prædicunt Christi adventum, & ejus divinitatem manifesto prædicant. Notandum quippe est loqui Dominum ipsum, & hæc de se profari: *Et scies quia Dominus exercituum misit me.* Ergo Dominus a Domino missus, Deus a Deo, Filius a Patre, quo præclara Messiæ significatio continetur. Sic centesimo nono Psalmo:
Psal. 109,1. *Dixit Dominus Domino meo, sede a dextris meis.* Porro similia de Christo nuntiantem Sophoniam supra audivimus: *Lauda, filia*
Soph. 3,14. 15. *Sion; jubila, Israel; lætare & exulta in omni corde, filia Jerusalem: rex Israel Dominus in medio tui.* Sic & de se Messias ipse apud
Ezech. 37, 27. Ezechielem: *Et erit tabernaculum meum in eis.*

Sequitur apud Zachariam memorabilis
Zach. 3, 8. & 6. 12. illa de Messia prædictio: *Ecce enim ego adducam servum meum Orientem. In die illa, dicit Dominus exercituum, vocabit vir amicum suum subter vitem, & subter ficum:* quam subinde repetit: *Hac ait Dominus exercituum, dicens, Ecce vir oriens nomen ejus, & subter eum orietur, & ædificabit Templum Domino.* Qui apud Interpretem Vulgatum appellatur Oriens, & apud Græcos Interpretes ἀνατολή, ἀνατολή, βλάστημα, is Ebraice dicitur נצר, hoc est, *Germen*, quo nomine passim Christus censetur, quemadmodum alibi a me dictum est. Nam *Germen Domini* dicitur Isaiæ, & *Virga de radice*
Isa. 4, 2, & 11, 1. & 53, 2. *Jesse*, & *Virgultum*, & *Radix*, & *Germen justum* Jeremiæ, & *Germen nominatum* Ezechieli. Orientis quoque nomen agnoscitur
Jer. 23, 5. & 33, 15. Ezech. 34, 29. in his verbis Balaami ad Christum pertinentibus: *Orietur stella ex Jacob:* & in illis
Num. 24, 17 septuagesimi primi Psalmi Christum quoque
Psal. 71, 7. prænuntiantibus: *Orietur in diebus ejus justitia, & abundantia pacis:* & in istis Malachiæ, quæ ad Christum quoque spectant: *Orietur vobis timentibus nomen meum Sol ju-*
Mal. 4, 2. *stitiæ:* & in his Zachariæ alterius apud Lucam: *Per viscera misericordiæ Dei nostri vi-*
Luc. 1, 78. *sitavit nos Oriens ex alto.* Servi quoque nomen sæpe obtinet in libris Prophetarum, uti probavimus supra. Inde adeo Jonathan ben Uziel *Germen*, his Zachariæ locis, interpretatus est *Messiam:* ita & R. Selomoh Jarchi, & Maimonides; ita & in Hierosolymitani Thalmudis libro Beracoth. Pacem qua mundum beabit Messias iisdem pene
Mich. 4, 4 verbis describit Michæas: *Et sedebit vir subtus vitem suam, & subtus ficum suam, & non erit qui deterreat.* Scio hæc a recentioribus Judæis, & a Cyrillo etiam, & Theodoreto, & novissime a Grotio, ad Zorobabelem referri: verum obstare videtur
Zach. 6, 13. quod sequitur: *Et erit Sacerdos super solio suo;* nec enim in veteri lege jus erat Sacerdotibus sedendi in sella regia. Itaque reddunt Judæi:

Judæi: *Et erit Sacerdos ante ſolium ejus, ut* שׁ poſitum ſit pro לִפְנֵי, vel בְּנֵי. Sed hic כֹּהֵן non Sacerdotem, ſed principem virum notare docent. Præterea quod capite quarto de Templi inſtauratione per Zorobabelem adminiſtranda poſitum eſt, eorum ſimile quæ de Oriente ſexto capite narrantur, Judæorum favet opinioni. Sed tamen teſtimoniorum quæ attulimus conſenſio cum iſtis & germanitas, & priſcorum Ebræorum interpretatio noſtræ plane conſona, quam perſequi debeamus ſententiam plane oſtendunt. Niſi quis utramque ſic conciliare velit, ut quæ a Zorobabele geſta ſunt, ea Chriſti myſteriorum ſimulacra fuiſſe dicat.

Zach. 9, 9. & ſeq. Præclare vero conſpirant Interpretes Judæi & Chriſtiani in exponenda hac Zachariæ vaticinatione: *Exulta ſatis, filia Sion; jubila, filia Jeruſalem: ecce rex tuus veniet tibi Juſtus & Salvator: ipſe pauper & aſcendens ſuper aſinam, & ſuper pullum filium aſinæ. Et diſperdam quadrigam ex Ephraim, & equum de Jeruſalem, & diſſipabitur arcus belli, & loquetur pacem gentibus, & poteſtas ejus a mari uſque ad mare, & a fluminibus uſque ad fines terræ.* Ex Evangeliſtarum Matthæi & Johannis teſtimoniis manifeſtum eſt, pro certo habitum fuiſſe ipſorum ætate, de Meſſia hæc Zachariam prædixiſſe. Nec aliter ſane poſteriores Judæi ſenſerunt: ſic enim habetur in libro Sanhedrin, undecimo capite; ſic in Bereſith utraque, Rabba & Ketanna; ſic in Baal Haturim ad Exodi viceſimum tertium caput; ſic & in Midraſch Coheleth; nec aliter Aben Ezra, & Saadias Gaon, & R. Rachmon, & R. Abrabaniel, R. Moſes ben Maimon in Epiſtola, qua Meſſiæ κεφάλαια (*notas*) aliquot expoſuit, eodemque pertinere duxit illud Iſa. 2, 7. Iſaiæ: *Et vidit currum duorum equitum, aſcenſorem aſini, & aſcenſorem cameli.* Omnium vero clariſſime & R. Selomoh, qui non ſolum hæc accommodat Meſſiæ, ſed ne alteri quidem accommodari poſſe definit. Et tamen Judæi recentiores quidam, ſpretis majorum ſuorum ſuffragiis, Esdram, alii Judam Machabæum hic notatum videre ſibi viſi ſunt; alii vero, quos aſſectatur Grotius, Zorobabelem. Perperam omnes niſi me prophetiæ ipſius verba fallunt & ſententiæ. Nam quis illorum rex fuit? Zorobabel, inquit Grotius; hoc enim titulo decoratur a Jeremia, cum ait: *Suſcitabo David germen* Jer. 23, 5. *juſtum, & regnabit rex, & ſapiens erit:* & ab Ezechiele, cum ait: *Rex unus erit omnibus* Ezech. 37, *imperans:* & paulo poſt: *Et ſervus meus* 22. 24. *David rex ſuper eos.* Nempe ponis τὸ κρινόμενον ἀντὶ τοῦ ὁμολογουμένου, *(controverſum pro conceſſo)* quod ſuo loco demonſtravimus. Deinde quis Zorobabelem pauperem fuiſſe dicat, vel Esdram, vel Machabæum? Satellitio, pompaque regia caruit Zorobabel, inquit Grotius, propterea pauper dictus eſt. Itane vero? Julius Cæſar ſine ſatellitio, regiaque pompa fuit, neque geſtavit coronam, neque regis nomen ſumſit, ideone pauper merito dici potuit? Præterea an aſino vectus eſt? Sic eſt, inquis, præ modeſtia nempe & ſtudio pacis. Quo auctore id affirmas? a nemine enim id proditum ad ſuam usque ætatem fuiſſe ſcribit Theodoretus. Sic tibi videtur: mihi contra videtur fuiſſe indecorum, gentis ſuæ principem regio ſanguine prognatum, cujus poteſtas ex tua ſententia ad fines terræ pertinebat, patriam ſuam hoc ornatu iniiſſe; arbitrari etiam abſurdum. Miremur porro Grotii inconſtantiam, qui Grot. in Matth. 1, 22. alio loco ipſa hæc Judæ Machabæo applicanda eſſe docet. Nempe ſic incertum ferri oportebat, qui nimis ingenio ſuo permittebat. Quanto veriſimilius hæc Meſſiæ adſcribimus, de quo Iſaias iisdem quibus Za- Iſa. 51, 5. & 62, 11. charias verbis: *Prope eſt Juſtus meus, egreſſus eſt Salvator meus*: tum alibi: *Dicite filia Sion, Ecce Salvator tuus venit.* Eadem de ſe ſpondentem Chriſtum vidimus apud Ag- Agg. 2, 23. gæum, quæ hic apud Zachariam: *Et ſubvertam ſolium regnorum, & conteram fortitudinem regni gentium, & ſubvertam quadrigam & aſcenſorem ejus:* item & apud Michæam: Mich. 5, 10. *Et erit in die illa, dicit Dominus, auferam equos tuos de medio tui, & diſpergam quadrigas tuas.* Reliqua ex Pſalmo ſeptuageſimo primo repetita eſſe dicas, in quo hæc de Meſſia prædicantur: *Orietur in diebus ejus juſtitia, & abundantia pacis, donec auferatur Luna, & dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum.*

XXX. Meſſiam quoque, vel ipſo Do- *Prophetia Malachiæ,* mino Jeſu teſte, poſtremus Prophetarum Matth. 11, Malachias prænuntiavit. Nam cum de Jo- 10. hanne Baptiſta præcurſore ſuo dixerit Jeſus: Marc. 1. 2. *Hic eſt de quo ſcriptum eſt, Ecce ego mittam*



Luc. 1, 76. & 7, 27. *Angelum ante faciem tuam, qui præparabit viam tuam ante te:* ſe autem Meſſiam eſſe palam profeſſus ſit; ſequitur haud dubie & hoc loco ſignificatum a Malachia Meſſiam voluiſſe: *Ecce ego mitto Angelum meum, & præparavit viam ante faciem meam. Et ſtatim veniet ad templum ſuum Dominator quem vos quæritis, & angelus Teſtamenti quem vos vultis. Et quis poterit cogitare diem adventus ejus, & quis ſtabit ad videndum eum?* Angelus Teſtamenti ſive Fœderis, Chriſtus illic appellatur, quod a Deo, ſic tanquam nuntius, & magni conſilii Angelus, miſſus ſit ad ſanciendum cum hominibus fœdus: unde de eo ait Dominus apud Iſaiam: *Dedi te in fœdus populi:* & iterum apud Jeremiam: *Ecce dies veniunt, dicit Dominus, & feriam domui Iſrael & domui Juda fœdus novum:* & rurſum apud Ezechielem: *Percutiam illis fœdus pacis, pactum ſempiternum erit eis.* Ergo hic prædictum Meſſiam Maimonides ultro agnovit in מלכות המשיח, & alibi quoque: agnovit & R. David Kimchi. Nec Meſſiam ſolum, ſed & ejus præcurſorem hic agnovit Saadias Gaon in Libro fidei. Quod & his vetuſtiores Ebræos ſenſiſſe tradit Hieronymus, præcurſorem illum Angelum Eliam, Dominatorem vero Meſſiam fore arbitrantes.

Mal. 3, 1. & ſeq.

Iſa. 42, 6.

Jer. 31, 31.

Ezech. 37, 26.

Hieron. in Mal. 3, 1.

Dabimus & hanc de Chriſto vaticinationem e Malachia: *Orietur vobis timentibus nomen meum Sol juſtitiæ.* Nempe hæc eſt ſtella, quam ex Jacob orituram Balaamus prædixit; de qua ſic diſſerit Iſaias: *Surge, illuminare Jeruſalem, quia venit lumen tuum.* Deinde: *Non erit tibi amplius Sol ad lucendum per diem, nec ſplendor Lunæ illuminabit te; ſed erit tibi Dominus in lucem ſempiternam, & Deus tuus in gloriam tuam. Non occidet ultra Sol tuus, & Luna tua non minuetur, quia erit tibi Dominus in lucem ſempiternam.* Hinc Chriſtum Jeſum Simeon appellabat, *Lumen ad revelationem gentium:* & Johannes, *Lucem veram, quæ illuminat omnem hominem venientem in hunc mundum:* Daniel autem *Juſtitiam ſempiternam* adducturum eſſe docet.

Mal. 4, 2.

Num. 24, 17. Iſa. 60, 1. 19. 20.

Luc. 2, 32.

Joh. 1, 9.

Dan. 9, 24.

XXXI. Nec de Chriſto venturo ſiluerunt Scriptores Machabaici. Prioris quidem hæc verba ſunt: *Judæi & Sacerdotes eorum conſenſerunt eum eſſe ducem ſuum, & ſummum Sacerdotem in æternum, donec ſurgat Prophetа*

& libro primo Machabæorum. 1. Mach. 14, 41.

fidelis. Nempe Propheta is eſt, quem prænuntiaverat Moſes: *Et ait Dominus mihi, Bene omnia ſunt locuti, Prophetam ſuſcitabo eis de medio fratrum ſuorum ſimilem tui, & ponam verba mea in ore ejus, loqueturque ad eos omnia quæ præcepero illi. Qui autem verba ejus, quæ loquetur in nomine meo, audire noluerit, ego ultor exiſtam:* Propheta is de quo *Populi dicebant, Hic eſt Jeſus Propheta a Nazareth Galilææ:* qui cum Naimitam ſuſcitaret a morte, *Accepit omnes timor*, inquit Lucas, *& magnificabant Deum dicentes, Quia Propheta magnus ſurrexit in nobis:* de quo Emmauntios viatores dixiſſe tradit idem Lucas; *Qui fuit vir Propheta:* quem a Samaritide muliere ſic compellatum fuiſſe refert Johannes: *Domine, video quia Propheta es tu:* qui cum virorum aliquot millia pauculis piſcibus & panibus paviſſet, hoc ab univerſo populo teſtimonium conſecutus eſt: *Hic eſt vere Propheta, qui venturus eſt in mundum:* ad cujus ſermones Hieroſolymitæ obſtupeſcentes dicebant: *Hic eſt vere Propheta:* quem interrogatus Cœcus ab eo ſanatus, Propheta eſſe agnovit.

Deut. 18, 15. & ſeq.

March. 21, 11.

Luc. 7, 16.

Luc. 24, 19.

Joh. 4, 19.

Joh. 6, 14.

Joh. 7, 40.

Ethnici a Judæis, Judæorumve Libris ſacris edocti Meſſiam prænoverunt & expectaverunt. Aſtutiſſima Joſephi ſubtilitas deprehenditur.

XXX. Has de Meſſiæ adventu & ἀποφάσεις vaticinationes e Veteris Inſtrumenti libris collegimus, multis prætermiſſis, quarum in controverſiam & contentionem vocari poterat ſignificatio; vel quæ ab ea quam quærimus longius remotæ ſententia, illuc allegoricis tantum & myſticis Interpretum expoſitionibus detortæ ſunt. De iis autem, quas propoſuimus, tanta fuit conſenſio, ut non inter Judæos ſolum, ſed Ethnicos etiam, quod infra quoque probabimus, magni alicujus Regis, ſanctitate ac potentia conſpicui, resque humanas in meliorem ſtatum repoſituri, obſcura quædam ſpes concitata ſit. Profecto evolventi mihi excerpta quædam e libro ſecundo magni illius Sinenſium Philoſophorum principis Confucii, quæ Latine reddidit Proſper Intorcetta Siculus, e Societate Jeſu, nuper vero nobiſcum communicavit clariſſimus Thevenotius, vir ſingularis humanitatis & præſtantis doctrinæ, ſumma incesſit admiratio, cum hæc legerem verba Confucii, Regem ad virtutem adhortantis; *Legibus cæli ac terræ facta ejus conſentiunt, neque vereri debet, ut cum Sanctus ille expectatus advenerit, idem tum virtuti ejus, ac dum regnaret, bonos habeatur.* Prævidiſſe eumdem

eumdem futurum ut Verbum caro fieret, proditum a Martinio eſt. Quod nemo profecto ſatis mirari poſſit. Atqui annis quinquaginta ſupra quingentos ortum Chriſti Sinenſis ille Socrates antecesſit. Ergo jam ad Sinas Veteris Teſtamenti oracula pervaſerant. Inde adeo circa id tempus, quo exitus harum prædictionum expectabatur, & ſequenti quoque ævo, in multis viris eventum habuiſſe creditæ ſunt. Nam ut de Sibyllinis Oraculis taceam, quæ, Cicerone teſte, Regem Romanis hac ætate pollicebantur; (nam Sibyllini hujus vaticinii fidem elevavit Blondellus:) ut prætermittam Neronem de quo idem aliquibus veniſſe in mentem oſtendere videntur iſta Suetonii: *Spoponderant quidam deſtituto Orientis ordinationem, nonnulli nominatim regnum Hieroſolymorum*; quod vulgo jactatis per id tempus de Meſſia oraculis omnino niti videtur; Joſephus hiſtoricus Veſpaſiano perſuaſit hæc in ipſo eventum habuiſſe. Totum locum, quoniam facit ad noſtrum inſtitutum, afferre operæ pretium eſt: τὸ δὲ ἐπάραν Ἰουδαίους μάλιστα πρὸς τὸν πόλεμον, ἦν χρησμὸς ἀμφίβολος ἁμοίως ἐν τοῖς ἱεροῖς ἐυρημένος γράμμασιν, ὡς κατὰ τὸν καιρὸν ἐκεῖνον ἀπὸ τῆς χώρας τις ἀυτῶν ἄρξει τῆς οἰκουμένης. τοῦτο δὶ μὲν ὡς ἰδιῶν ἐξέλαβον, καὶ πολλοὶ τῶν σοφῶν ἐπλανήθησαν περὶ τὴν κρίσιν. ἰδίᾳ δ' ἅμα τὴν περὶ Οὐεσπασιανοῦ τὸ λόγιον ἡγεμονίαν, ἀποδεχθέντος ἐπὶ Ἰουδαίας ἀυτοκράτορος. *Quod autem Judæos ad bellum præcipue incitabat, vaticinium erat ambiguum ſimiliter in ſacris Codicibus repertum, futurum nempe ut hoc tempore ex regione aliquis eorum toti orbi imperaret. Hoc nonnulli quidem tanquam ſibi proprium accipiebant, & multi ex Sapientibus in eo intelligendo hallucinati ſunt. Simul autem Veſpaſiani imperium ſignificabat oraculum, qui in Judæa Imperator creatus eſt.* Alibi vero narrat, quomodo ex vinculis Veſpaſianum ipſum docuerit, de iis, quæ ſacra ei oracula portendebant. Sumſiſſe hæc ab eo Suetonium, & in hiſtoriam ſuam conjeciſſe, verba ipſa palam facient: *Percrebuerat Oriente toto vetus & conſtans opinio, eſſe in fatis, ut eo tempore Judæa profecti rerum potirentur. Id de Imperatore Romano, quantum eventu poſtea patuit, prædictum Judæi ad ſe trahentes rebellarunt.* Sumſiſſe indidem & Tacitum, ex verbis quoque ipſius fiet manifeſtum: *Pluribus perſuaſio inerat, antiquis Sacerdotum literis conti-*

Cicer. l. 2. de divin.

Blond. de Sibyl. l. 1. c. 11. & 12.

Suet. Ner. c. 40.

Joſeph. de bell. Jud. l. 3. c. 28. & l. 7. c. 31.

Suet. Veſp. c. 4.

Tac. Hiſt. l. 5.

neri, eo ipſo tempore fore, ut valeſceret Oriens, profectique Judæa rerum potirentur: quæ ambages Veſpaſianum ac Titum prædixerant. Sed vulgus, more humanæ cupidinis, ſibi tantam fatorum magnitudinem interpretati, ne adverſis quidem ad vera mutabantur. Hæc ex Joſepho manaſſe, certa eſt fides, quem callide iſtud & malitioſe ad Veſpaſianum retuliſſe ex ejus teſtimonio convincemus. Ac primum oraculum illud flexiloquum & ambiguum, uti appellat Joſephus, quod Literis ſacris contineri ait, hoc eſſe apparet, quod Judæ filio Jacob moriens edidit: *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec veniat qui mittendus eſt, & ipſe erit expectatio gentium.* Tres enim oraculo huic ineſſe notationes vult Joſephus; primam temporis, κατὰ τὸν καιρὸν; ἐκεῖνον; *(illo tempore)* ſecundam loci, Judææ nempe, ex qua proditurus erat ille, quem prænuntiat oraculum, ἀπὸ τῆς χώρας; *(ex regione)* tertiam dignitatis, imperii videlicet per universum orbem patentis, ἄρξει τῆς οἰκουμένης. *(toti orbi imperabit)* Quæ omnia in oraculo Jacobi, partim plana & aperta, partim adumbrata & implicita reperiri poſſunt. Deſignatur enim tempus, cum dicitur non ablatum iri ſceptrum de Juda, donec veniat qui mittendus eſt. Ex Judæa quoque proditurus nuntiari videtur iisdem verbis. Orbis denique imperium iſta portendunt: *Et ipſe erit expectatio gentium.* Neutiquam ergo ſcopum attigit Caſaubonus, cum intelligendum illic cenſuit Michææ vaticinium: *Et tu, Bethlehem Ephrata, parvulus es in millibus Juda: ex te mihi egredietur qui ſit dominator in Iſrael.* Nulla enim in eo extat temporis ſignificatio, unde in ætatem Veſpaſiani oraculi hujus exitum homines contulerint; nec orbis imperium, ſed Iſraelis tantum, Dominatori huic ſpondetur. Nihilo magis audiendi ſunt, qui a Suetonio & Tacito ſignari volunt prædictum hoc Iſaiæ: *Parvulus enim natus eſt nobis, & filius datus eſt nobis, & factus eſt principatus ſuper humerum ejus, & vocabitur nomen ejus, Admirabilis, conſiliarius, Deus fortis, Pater futuri ſeculi, Princeps pacis. Multiplicabitur ejus imperium, & pacis non erit finis.* Nam qui hæc in Veſpaſianum congruent, quem parvulum Judæa nunquam vidit? Felicius conjectant, non tamen usquequaque vere, qui notatam opinantur

Gen. 49, 10.

Caſaub. in Suet. Veſp. c. 4.

Mich. 5, 2.

Iſa. 9, 6. 7.

Isa. 2, 2. & seq. opinantur hanc Isaiæ vaticinationem: *Et erit in novissimis diebus præparatus mons domus Domini in vertice montium, & elevabitur super colles, & fluent ad eum omnes gentes, & ibunt populi multi, & dicent, Venite, & ascendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias suas, & ambulabimus in semitis ejus, quia de Sion exibit lex, & verbum Domini de Jerusalem: & judicabit gentes, & arguet populos multos, & conflabunt gladios suos in vomeres, & lanceas in falces.* Quanquam nulla his ineſt ſatis diſtincta temporis nota, ſi quis ea tamen tueri velit, non ægre patiar. Hæc autem ut Veſpaſiano accommodare poſſet Joſephus, intortam orationem ſibi exorſus eſt: ait enim hoc eſſe prædictum, futurum ut *ex regione aliquis eorum toti orbi imperaret:* ἀπὸ τῆς χώρας τις ἀυτῶν ἄρξει τῆς οἰκουμένης, quibus magna ineſt ambiguitas, nec enim facile intelligas utrum dictio ἀυτῶν *(eorum)* dictioni χώρας, *(regione)* an dictioni τις, *(aliquis)* adjungenda ſit; ſive utrum ſic verba conſtruenda ſint: τις ἀπὸ τῆς χώρας ἀυτῶν ἄρξει τῆς οἰκουμένης; *(aliquis ex regione eorum, imperabit orbi)* an ita: τις ἀυτῶν ἀπὸ τῆς χώρας ἄρξει τῆς οἰκουμένης *(aliquis eorum ex regione imperabit orbi)* Nempe ſic Romanis blandiri illæſa gentis ſuæ dignitate volebat: nam ſi vocem ἀυτῶν *(eorum)* adnexuiſſes voci χώρας *(regione)* Veſpaſiano id adſcribi poterat, qui ex regione Judæorum egreſſus, totius orbis dominus prodiit: ſin vocem eamdem ἀυτῶν *(eorum)* conjunxiſſes voci τις *(aliquis)* Meſſiæ a Judæis expectato convenire hæc poterant, quæ futurum ſpondebant, ut ex Judæorum regione aliquis ipſorum, Judæorum nempe, orbem recturus exiſteret; quæ ad Meſſiam unice ſpectant, & in Jacobi vaticinium facilius quadrare poſſunt. Verum probe ſciebat vir τετυφλωμένος *(verſipellis)* & aſtutus, pollicitationes ſuas ad ipſum Prophetiæ codicem minime exacturum Veſpaſianum, graviſſimis tum curis diſtrictum, atque hujusmodi blandimentis, ſive veris, ſive falſis gaudentem, & cujus intererat fidem eorum inter populares ſuos confirmari. Confidenter ergo hæc ſubjecit Joſephus; τοῦτο δὲ μὲν ὡς ἰδιῶν ἐξέλαβον, καὶ πολλοὶ τῶν σοφῶν ἐπλανήθησαν περὶ τὸν κρίσιν. *Hoc nonnulli tanquam ſibi proprium accipiebant, & multi e ſapientibus in eo intelligendo errarunt.* Hæc quoque ἀμφιβολωτάτως *(ambigue)* enuntiata ſunt: nam cum ait quosdam hæc tanquam ſibi propria accepiſſe, populares ſuos deſignat, qui ad ſe ſuosque pertinere prædictionem hanc, uti revera pertinebat, arbitrabantur: cum ſtatim vero ſubjungit, multos, etiam e ſapientibus, in oraculi hujus interpretatione eſſe halucinatos, non facile dicas, an eosdem notet, quos mox id tanquam ſibi proprium accepiſſe dixerat, an alios. Atqui hoc monitione præmiſſa, Lectores ad commentitiam, quam propoſiturus erat, prædicti interpretationem præparabat, qua in Veſpaſiano completum illud fuiſſe docet. Quod perinde erat, ac ſi dixiſſet: Sapientes plerique oraculum hoc perperam expoſuerunt; quo facilius mihi concedenda eſt venia, ſi in eo quoque explicando erravero. Accurate præterea obſervanda eſt dictio ἅμα, *ſimul*, cum ait: ἐδήλου δ' ἅμα τὸν περὶ τῦ ἀυτοκρατορος τὸ λόγιον ἡγεμονίαν. *Simul autem imperium Veſpaſiani ſignificabat oraculum.* Quaſi dixiſſet, Aliæ quidem ſunt vaticinii hujus ſignificationes, ſed ſimul cum iis ineſt ibi quoque imperii Veſpaſiani ſignificatio. Ita nobiliſſimum vaticinium homo verſipellis & alterplex affuſis tenebris opacavit, latebrasque adhibuit obſcuritatis, ut dum Romanis rerum dominis palpabatur, popularium tamen ſuorum reprehenſiones vitaret, exitusque ſibi ac effugia quaquaverſus paterent. Atqui hunc ejus locum cum in lucubrationes ſuas referrent Johannes Zonaras, Nicephorus, Pſeudo-Hegeſippus, Freculfus Lexovienſis, & Johannes Sarisberienſis, latentes ibi πλοκὰς *(dolos)* & verſutias haudquaquam animadverterunt. Unus Euſebius, quemadmodum optimi ipſius codices habent, verba Joſephi cum tota ſua ambiguitate fideliter repræſentavit.

Zon. Ann. Tom. 2. Nic. l. 3. c. 4. Hegeſ. l. 5. c. 44. & in Anaceph. Frec. Chr. Tom. 2. l. 2. c. 5. Joh. Sar. Pol. 2. c. 4. Euſeb. Hiſt. Eccl. l. 3. c. 8.

XXXII. Tralatitia illa præterea & pervulgata de venturo his temporibus Meſſia perſuaſione abuſi alii plerique, Chriſti nomen ac dignitatem uſurpare auſi ſunt, cum ante id tempus quemquam hoc attentaſſe nulla prodat hiſtoria. Primus hac impietate ſeſe alligavit Herodes Aſcalonita, cum Herodianorum, a quibus Meſſias habebatur, ſectam de ſe vocabulum habere paſſus eſt. Chriſtos poſtea ſe profeſſi ſunt vecordes illi Samaritani, Doſitheus, & Simon. Imperium deinde tenente Hadriano, Meſſiam ſe dixit Bar-Cocheba, ſive Filius ſtellæ; hoc inſignitus nomine,

Pſeudo-Chriſti complures.

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nomine, quod ſibi nobile illud Balami vati-
Num. 24. 17 cinium accommodaret: *Orietur ſtella ex Jacob:* deinde vero Bar-Cuziba, hoc eſt Filius mendacii dictus, poſtquam ejus impoſtura deprehenſa eſt. Regnum ejus poſtmodum tenuit Ruſus ipſius filius, ac deinde Romulus nepos, Cuziba & ipſe dictus, avo cognominis. Multi exinde variis exorti ſunt temporibus Pſeudo-Chriſti, velut inſignis ille David Eldavid, qui Perſidis Regem bello laceſſere auſus veſaniæ tandem ſuæ pœnas capite luit; aliique plures in Epiſtola Maimonidæ ad Rabbinos Maſſilienſes, & in libro Schebet Jehuda commemorati: & nuper Sabbathæus apud Turcas.

Sed concludenda tandem hæc diſputatio eſt, in qua luculenter a nobis oſtenſum eſt, multas in Veteri Teſtamento haberi prophetias de Meſſia. Quod erat probandum.

PROPOSITIO VIII.

Is eſt Meſſias, cui uni conveniunt Prophetiæ omnes Veteris Teſtamenti de Meſſia.

VEteris Teſtamenti Prophetiis, quæ ſpectant ad Meſſiam, collectis ſimul, & ob oculos poſitis, certa continentur κριτήρια, & notæ quædam ſingulares, quæ ſi in quoquam appareant, eum eſſe Meſſiam haud cunctanter aſſeverabimus: ſin extent nuſpiam, nec in illo ad hanc diem deprehenſæ ſint, confidenter pronuntiandum eſt, nec eſſe Meſſiam, nec fuiſſe. Factum id a Judæis, qui κριτήρια ſibi fingunt quædam, ad quorum normam Meſſiæ agnitionem exigere ſolent. Falſa autem ea cum ſint, falſa quoque illorum de Meſſia judicia conſequi neceſſe eſt. Omnis itaque eorum error in κριτηρίων notitia & dijudicatione verſatur: multa enim, quæ in myſticum trahenda erant ſenſum, mortiferam ſectantes literam præpoſtere accipiunt. Velut cum forma præcellentem fore Meſſiam ajunt, propter iſtud Pſalmi quadrageſimi
Ia. 44. 3. quarti: *Speciosus forma præ filiis hominum.*
Pſal. 2. 8. Et cum terreno regno potiturum cum arbitrantur, quod de eo ſcripta hæc legerint: *Dabo tibi gentes hæreditatem tuam, & poſſeſ-*
Pſ. 44. 6. *ſionem tuam terminos terræ.* Bellatorem illum, & manu fortem, gentiumque multarum domitorem futurum ſperant, quod de eo prædicta illa ſint: *Sagittæ tuæ acutæ, populi ſub te cadent.* Rebus tandem ab eo tranquillatis, ſumma pace, non homines ſolum inter ſe, ſed brutas quoque animantes fruituras his Iſaiæ perſuaſi crediderunt: *Habi-* Iſa. 11, 6.
tabit lupus cum agno, & pardus cum hœdo & ſeq.
accubabit: puer parvulus minabit eos: leo quaſi bos comedet paleas. Et delectabitur infans ab ubere ſuper foramine aſpidis, & in caverna reguli qui ablactatus fuerit manum ſuam mittet. Sapientiſſimi Rabbinorum omnium Maimonidæ extat Epiſtola, qua deceptorem quemdam, Meſſiæ nomen uſurpantem, de quo fuerat interrogatus, damnat vanitatis & mendacii, quod notæ illæ διακριτικαὶ *(ad diſcernendum opportunæ)* quibus agnoſcendum eſſe Meſſiam ait, quasque ex Libris ſacris colligi poſſe docet, in eo neutiquam apparerent. Tum multas ex iis affert, inter quas propriam hanc & peculiarem eſſe docet, quod ſimul atque prodire in lucem hominum, munusque ſuum obire cœperit, magnus apud Reges omnes terror ejus & formido futura ſit, propter hanc Iſaiæ prædictionem: *Super ipſum continebunt reges* Iſa. 52, 15.
os ſuum: quia quibus non eſt narratum de eo, videbunt; & qui non audierunt, contemplati ſunt. Futurum quoque addit, ut ſolius loquelæ ſuæ vi homines interficiat, hoc nixus Iſaiæ teſtimonio: *Percutiet terram virga oris* Iſa. 11, 4.
ſui, & ſpiritu labiorum ſuorum interficiet impium. At quemadmodum κατὰ λέξιν *(juxta verbum)* interpretantur Judæi, quæ κατὰ σχῆμα *(juxta figuram)* intelligenda erant; ſic e contrario pleraque allegoricis fœdant interpretationibus, quæ fuerant ſumenda κατὰ λέξιν *(juxta verbum.)* Cujusmodi eſt illud viceſimi primi Pſalmi: *Foderunt manus meas &* Pſal. 21, 18.
pedes meos: dinumeraverunt omnia oſſa mea. Diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem: & id Pſalmi ſexageſimi octavi: *Et dederunt in eſcam meam fel,* Pſ. 68. 22.
& in ſiti mea potaverunt me aceto: & iſtud Zachariæ: *Ipſe pauper, & aſcendens ſuper* Zach. 9, 9.
aſinam, & ſuper pullum filium aſinæ: & deinde: *Projice illud ad ſtatuarium decorum* Zach. 11, 13.
pretium, quo appretiatus ſum: & tuli triginta argenteos, & projeci illos in domum Domini ad ſtatuarium. Quorum omnium certiſſima ex eventu pendet dijudicatio. Vitio eodem laboravit vir Literarum ſacrarum cæteroqui peritiſſimus Origenes, qui cum reliqua allegorice interpretari ſoleret, unum id ſumſit κατὰ λέξιν *(juxta verbum)* quod ſolam inter-

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pretationem allegoricam admittebat; Servatoris nempe dictum, quo Eunuchismum cœlestis regni causa suscipere persuademur. His ergo collectis in unum κεφαλαίοις, (*sive notis*) & quæ κατὰ λέξιν, (*juxta verbum*) explicanda veniunt, & quæ κατὰ σχῆμα, (*juxta figuram*) & quæ utroque modo; singulisque intellectis probe, & in legitimam sententiam deflexis; tum si cui omnia ea conveniunt, is profecto Messias sine dubitatione habendus est: quippe κεφαλαίοις illis vera Messiæ continetur definitio. Primum enim statuit hominem esse propositum initio operis hujus Messiæ definitio: id quoque de Messia
Isa. 7, 14. Isa. 53, 2. 3. ab Isaia traditur: *Ecce Virgo concipiet & pariet filium, & vocabitur nomen ejus Emmanuel. Virum dolorum* idem alibi eum appel-
Jer. 31, 22. lat: sic & de eo Jeremias: *Femina circumdabit virum:* & Ezechiel: *Et super similitudinem throni similitudo quasi aspectus hominis*
Ezech. 1, 26. Dan. 7, 13. *desuper:* Daniel quoque: *Ecce cum nubibus cœli quasi Filius hominis veniebat.* Deum præterea esse vult nostra Definitio: consonat
Isa. 9, 6. & 35, 4. & 40, 10. Isaias: *Filius datus est nobis, & vocabitur nomen ejus, Deus fortis:* & alibi: *Deus ipse veniet, salvavit vos,* & rursum: *Dic civitatibus Juda, Ecce Deus vester, ecce Dominus Deus in fortitudine veniet, & brachium ejus dominabitur:*
Bar. 3, 36. consonat & Baruch: *Hic est Deus noster, & non æstimabitur alius adversus eum. Post hæc in terris visus est, & cum hominibus*
Mich. 5, 2. *conversatus:* & Michæas: *Egressus ejus ab initio, a diebus æternitatis.* Addit Definitio, a Deo divinitus missum esse ad hominum
Job. 19, 23. salutem: inde Job: *Scio enim quod Redemtor*
Isa. 51, 5. & 59, 19. 20. *meus vivit:* inde & Isaias: *Prope est justus meus, egressus est Salvator meus:* & alibi: *Et timebunt qui ab occidente nomen Domini; & qui ab ortu solis gloriam ejus: cum venerit quasi fluvius violentus, quem Spiritus Domini cogit, & venerit Sion Redemtor, & eis qui redeunt ab iniquitate in Jacob, dicit Dominus:* & ite-
Isa. 49, 8. 9. & 61, 1. rum: *Dedi te in fœdus populi, ut suscitares terram, & possideres hæreditates dissipatas: ut diceres his qui vincti sunt, Exite; & his qui in tenebris, Revelamini:* rursus quoque: *Spiritus Domini super me, eo quod unxerit Dominus me: ad annuntiandum mansuetis misit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clausis apertionem: ut prædicarem annum placabilem Domino:* Idem toto quinquagesimo tertio capite prædicat. Succinit Jeremias: *In diebus illis salvabitur Juda:* item: *Redemit enim Dominus Jacob, & liberavit eum de manu potentioris:* & Habacuc: *Egressus es in salutem populi tui, in salutem cum Christo tuo:* & Zacharias: *Applicabuntur gentes multæ ad Dominum in die illa, & erunt mihi in populum, & habitabo in medio tui, & scies quia Dominus exercituum misit me.* Divinitus missum esse sciscit Definitio, hoc est miro quodam modo, qui modum naturæ, viresque superet: idem tradit Isaias, cum eum ex Virgine proditurum vaticinatur: tradit & Daniel: *Ecce cum nubibus cœli quasi Filius hominis veniebat:* ad id facit & illud Isaiæ: *Generationem ejus quis enarrabit?* Denique a Prophetis prædictum esse docet Definitio, quod & demonstrant tot a me prolata testimonia. Ergo in Prophetarum prædictionibus de Messia, vera Messiæ continetur definitio. Reciprocari autem debent definitio & definitum. Cuicunque ergo competent κεφάλαια illa definitionem complexa, hunc vere Messiam dicas: item qui Messias est, huic inesse dicas κεφάλαια definitionem complexa. Vere ergo diximus, eum esse Messiam, cui uni prophetiæ omnes Veteris Testamenti de Messia conveniunt. Quod erat probandum.

Jer. 23, 5. & 31, 11. Hab. 3, 13. Zach. 2, 10, 11. Dan. 7, 13. Isa. 53, 8.

PROPOSITIO IX.

Jesus Nazarenus est Messias.

HUic enim conveniunt Prophetiæ omnes Veteris Testamenti, de Messia editæ. Quod ut accurate demonstremus, postulat locus. Optimam autem hanc & tutissimam rationem fore existimo, si singula Veteris Testamenti de Messia prædicta colligam, & cum iis, quæ in Novo Testamento de Jesu Nazareno tradita sunt, diligenter conferam. Ex hac enim Veteris & Novi Testamenti contentione apparebit, Testamentum Vetus esse occultationem Novi; Novum autem esse revelationem Veteris, ut verbis utar Augustini; atque ita Veteri Novum inesse, ut rota illa, quam vidit Ezechiel, inerat alteri rotæ, juxta Gregorii Magni interpretationem; ac summum denique Testamenti utriusque esse consensum: quo consensu Christianæ religionis veritas continetur. Quamobrem is ut apertissime patefiat, proponemus hic παραλληλισμὸν, sive comparationem

August. de civ. Dei l. 16. c. 26. Ezech. 1, 16. Greg. Hom. 6. in Ezech.

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Fig. 1. Diagram of Electric Circuit 1
2. Diagram of Electric Circuit 2
3. Diagram of Electric Circuit 3
4. Diagram of Electric Circuit 4
5. Diagram of Electric Circuit 5

PROPOSITIO IX.

CAPUT III.

Jesus de semine Jacobi.

GEn. 28, 12. 14. *Viditque* (Jacob)..... *Dominum innixum scalæ, dicentem sibi; Benedicentur in te & in semine tuo cunctæ tribus terræ.*

Num. 24, 15. 17. *Dixit Balaam filius Beor..... Orietur stella ex Jacob, & consurget virga de Israel: & percutiet duces Moab, vastabitque omnes filios Seth.*

MAtth. 1, 1. 2. *Liber generationis Jesu Christi, filii David, filii Abraham. Abraham genuit Isaac. Isaac autem genuit Jacob. Jacob autem genuit Judam & fratres ejus.*

Luc. 3, 23. 34. *Et ipse Jesus erat incipiens quasi annorum triginta; ut putabatur filius Joseph ..... qui fuit Jacob, qui fuit Isaac, qui fuit Abrahæ.*

Defenditur testimonium e Num. 24, 17.

NObile hoc Balaami prædictum nobis eripere contendunt Judæi recentiores, ac inprimis R. Lipman in Libro Nitzachon, qui & totum κατὰ λέξιν *(ad verbum)* exponendum censet. Unde cum juxta hanc interpretationem nec duces Moab interfecerit Jesus, nec vastaverit filios Seth, nec Idumæam possederit, nec Israelis opes ac robur a Jesu temporibus creverint, perperam hæc in Jesum conferri arbitratur. Grotius, qui pleraque Prophetarum de Christo oracula eruditis quidem & acutis interpretationibus, at non itidem veris labefactavit, Judæos illos novitios fere affectatur, atque hæc ad Davidem flectit, quod & antea fecisse Julianum Imperatorem notat Cyrillus. A Davide autem attritos esse Moabitas & Idumæos traditum est in libro secundo Samuelis, & ipsi Davidis Psalmi indicant. Mystice tamen ad Messiam hoc Balaami prædictum Grotius referri posse concedit. Nos hæc negamus sumi posse κατὰ λέξιν *(secundum verba)* sed tantum κατὰ μεταληπτικὸν τρόπον *(juxta translativum modum)* eoque sensu Christum notari. Nam quid hæc sibi volunt, si sumantur κατὰ λέξιν *(secundum verba) Orietur stella ex Jacob?* quid ista, *Et consurget virga de Israel?* atque hæc, *Vastabit omnes filios Seth?* an universum genus humanum vastavit David? Grotium appello: an id facturus est Messias ille a Judæis expectatus? Lipmannum, gregalesque ipsius interrogo. Nam quod Sethum nescio quem Moabitarum regem comminiscitur Grotius, vel imaginariam quamdam urbem Moabitidem R. Nathan, aliique Rabbini absurdissimas interpretationes excogitant, nonne fuit satius apertis oculis lucem intueri & sequi quam micare in tenebris? Hæc igitur, quæ mere metaphorica sunt, qua eundum sit in reliqua

Cyrill. l. 8. contra Julian. 2. Reg. 8, 2.

prædictionis expositione manifeste demonstrant. Stellam dicimus Jesu Christi symbolum esse, quem Solis itidem, & Lucis, & Ignis symbolis significari ostendemus infra in Parallelismo. Virga quoque appellatur, Ebraice שבט, hoc est *Sceptrum:* id regiam dignitatem ac potestatem signat, quam Jesu quoque convenire Parallelismus declarabit. At Septuaginta Interpretes reddunt, ἄνθρωπος, *(homo)* in quo præclaram Christi notationem animadverto. Nam cum R. Abraham Seba in Fasciculo myrrhæ observaverit כוכב per cabalisticam artem Dei nomen יהוה continere, שבט Interpretes Septuaginta exposuerunt ἄνθρωπος *(homo)* ut intelligeremus divinitatem pariter & humanitatem Messiæ significari eodem hoc commate, in quo duæ hæ extant dictiones. Principes Moab, quæ gens fuit idolorum cultui impense dedita, & hoc memini in Libris sacris sæpe perstricta, simulacrorum cultores exprimunt, quorum superstitionem Christus Jesus emendavit & repressit, ut probabit quoque noster Parallelismus. Filios Seth intellige mortales omnes: a Setho enim ortus est Noe, humani generis reparator. Optime itaque vertit hanc clausulam Onkelos וישלוט בכל-בני אנשא *Et dominabitur omnium filiorum hominum:* quod in Christum quam apte quadret, abunde discetur ex Parallelismo. Unum hic proferam Isaiæ testimonium, unde alteri huic Balaami lux & robur accedet: *Egredietur virga de radice Jesse, & flos de radice ejus ascendet..... & percutiet terram virga oris sui.* Ergo veteres Judæorum Magistri Messiam hic a Balaamo fuisse prædictum bona fide fatentur, atque hoc oracullum præ cæteris admiratione dignum arbitrantur. Sic intellexit & interpretatus est Onkelos; sic

Isa. 11, 1. 4. 10.

Jonathan

Rom. 8. 32. Qui etiam proprio Filio non pepercit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donavit? Quomodo ergo non etiam cum illo omnia nobis donavit, qui pro nobis omnibus tradidit illum

Defenditur & explicatur teſtimonium e Gen. 49. 10.

I. EX omnibus, quæ in Scriptura ſacra venturi Chriſti prænuntia extant, oraculis, ut ſplendidum inprimis ac illuſtre, ita controverſiis etiam & diſputationibus vexatiſſimum illud eſt, quod Judæ filio moriens Jacob edidit, cum cæteris quoque filiis futuros rerum exitus panderet: *Juda*, inquit: *te laudabunt fratres tui: manus tua in cervicibus inimicorum tuorum; adorabunt te filii patris tui. Catulus leonis Juda; ad prædam, fili mi, aſcendiſti: requieſcens accubuiſti ut leo, & quaſi leæna; quis ſuſcitabit eum? Non auferetur ſceptrum de Juda, & dux de femore ejus; donec veniat qui mittendus eſt, & ipſe erit expectatio gentium. Ligans ad vineam pullum ſuum, & ad vitem, o fili mi, aſinam ſuam. Lavabit in vino ſtolam ſuam, & in ſanguine uvæ pallium ſuum. Pulchriores oculi ejus vino, & dentes ejus lacte candidiores.* Venturi Meſſiæ prædictionem his ineſſe, conſtans eſt & perpetua Chriſtianorum omnium opinio. Idem quoque priſcorum Judæorum arbitrium fuit. Verum inter utrosque id diſcriminis intereſt, quod nondum exitum habuiſſe vaticinationem hi exiſtimant; illi in Chriſto Jeſu fuiſſe completam certiſſime credunt. At recentiores Judæi nova doctrinæ ſuæ jam labaſcentis ac victæ colligentes præſidia, & Chriſtianorum argumenta declinare conantes, alio clariſſimi oraculi deflexerunt ſententiam, ullamque Meſſiæ prædictionem his contineri præfracte negarunt. Nos hic illorum, veteſtiorumque Judæorum, & ſi quorum par inſanitas eſt, vanitatem oppugnabimus. Gen. 49. 8. & ſeq.

Præcipua magisque receptæ proponuntur noſtrorum Interpretum ſuper hoc loco ſententiæ, & confutantur. Prima.

II. Quod ut ordine fiat, præcipuæ primum & magis probabiles exponendæ ſunt noſtrorum Interpretum ſententiæ; quibus diligenter excuſſis noſtram deinde ſubjiciemus, ac Judæos demum veritati offucias prætendere ſtudentes refellemus. Cum multæ ſint a Chriſtianis excogitatæ vaticinii hujus interpretationes, tum quinque occurrunt, vel plurium roboratæ conſenſu, vel ſimiliores veri. Prima ſtatuit ſemper e tribu Juda extitiſſe principes, donec Chriſtus Jeſus advenerit: non ergo poſtremum Sedeciam e Judæ tribu ſceptrum geſſiſſe, ſed tranſiiſſe illud ad ipſius poſteros, atque in eadem hac tribu ad Chriſtum usque per Aſſamonæos perſeveraſſe, quorum ſuprema inter Judæos poteſtas erat: his autem ab Herode ſublatis, a quo & regnum Judaicum uſurpatum eſt, tum una defeciſſe ſceptrum de Juda: Aſſamonæos porro quamvis paterno genere Levitæ eſſent, per matres tamen Juda eſſe prognatos: conjugatas quippe per matrimonia fuiſſe tribus Levi & Juda, atque id ex ſexto capite Exodi probari, in quo Aaron Aminadabi filiam duxiſſe uxorem legitur; & ex viceſimo ſecundo libri Paralipomenon poſterioris, in quo Jojada Pontifex filiam Jorami regis in matrimonio narratur habuiſſe.

Hujus doctrinæ anteſignanus Origenes plerosque e Patribus ſequaces habuit. Verum valide obtrita ea eſt a viris eruditis, quorum in propatulo ſcriptiones ſunt, neque nunc a nobis eas compilari decet. Paucis tantum dicam eam aperte a Jeremia jugulari, cujus de Jechonia inſigne illud extat oraculum: *Hæc dicit Dominus, Scribe virum iſtum ſterilem, virum qui in diebus ſuis non proſperabitur; nec enim erit de ſemine ejus vir, qui ſedeat ſuper ſolium David, & poteſtatem habeat ultra in Juda.* Adde & juxta Thalmudicum ſcitum nullo numero maternam ſtirpem cenſeri. Arbitrantur præterea R. Moſes ben Nachman, & R. Bechai, idcirco periiſſe infeliciter Saulem & Aſſamonæos, quod neutiquam orti genere regio alieni juris ſceptrum uſurpaſſent; quodque Lege ac priſcis Judæorum decretis in Thalmude collectis cautum ſit, ne Sacerdotes regnum capeſſant: quæ etſi fere falſa ſunt, ut dicemus paulo poſt, oſtendunt tamen, quam tralatitium fuerit, nullum ex hac cum tribu Juda affinitate jus ad ſceptrum Judaicum Aſſamonæis acceſſiſſe. Quæ eum intellexiſſent Genebrardus & Baronius, Aſſamonæorum ſtemma paternum ad Judam retulerunt, freti hoc teſtimonio libri prioris Machabæorum: *Et viri Juda magnificati ſunt valde in conſpectu omnis Iſrael:* quo Machabæos, Machabæorumque patrem Judam ſignificari volunt. Aliter haud dubie ſenſiſſent, ſi ad Græcum exemplar attendiſſent, quod verba hæc præfert: καὶ ὁ ἀνὴρ Ἰούδας, καὶ οἱ ἀδελφοὶ αὐτοῦ (*Et vir Judas, & fratres ejus.*) Idem habet Interpres Syrus. Neque hanc patitur interpretationem Pauli Epiſtola ad Ebræos, quæ de tribu Juda *nullum altari præſto fuiſſe* docet; nec liber Numerorum, in quo legitur Eleazarum ſacerdotem, Dei juſſu, impiorum Core,

Orig. Hom. 17. in Gen.

Jer. 22. 30.

Gen. Chr. Baron. Appar. c. 5.

1. Mach. 5. 63.

Ebr. 7. 13.

Num. 16. 39. 40.

Core, Dathanis, & Abironis thuribula ænea produxiſſe in laminas, & affixiſſe altari; *ut haberent poſtea filii Iſrael, quibus commonerentur, ne quis accedat alienigena, & qui non eſt de ſemine Aaron, ad offerendum incenſum Domino, ne patiatur ſicut paſſus eſt Core.* Rem vero apertiſſime conficit ſecundum ca-
2. Mach. 2, 1. put Machabaici prioris, in quo Mathathias Machabæorum parens Joaribo prognatus fuiſſe legitur, cujus ſors prima exiit in deſcriptione ſtationum & ἐφημερῶν, quas ordine debebant obire Aaronitides familiæ, ut
1. Par. 24, 7. habetur viceſimo quarto capite prioris Para-
1. Mach. 2, 54. lipomeni. Eodem Machabaici prioris loco ſe Phinea oriundum prædicat Mathathias, eo qui Eleazari filius, Aaronis nepos fuit. Itaque hæc agnovit demum Baronius, prioremque ſententiam homo candidi & ingenui moris ejuravit. Fac tamen Judæ tribules fuiſſe Aſſamonæos, an vero hoc ipſum de Sacerdotibus aliis poterit approbari, penes quos jamdiu ante hæc tempora ſuprema poteſtas fuit? Verum demus id quoque, & a Sedecia ad Chriſti usque tempora propagatam fuiſſe in tribu Juda regiam dignitatem conſtet: at certe a Juda ipſo ad Davidem, neutiquam id juris ſupra reliquas obtinuiſſe certum eſt. Ruit ergo peſſum prior hæc ſententia.

Secunda. III. Altera e Judæ tribu extitiſſe principes ad Chriſti usque tempora definit, quod ſupremus Ebræorum Conſeſſus a Moſe Dei juſſu inſtitutus, ut habetur undecimo Numerorum capite, Septuaginta viris conflatus, in Evangelio dictis πρεσβυτέρους (*Senioribus*) & ἄρχουσι (*Principibus*) & πρώτοις τῦ λαῦ, (*Primatibus populi*) quem מנחורי גדולה, *Synedrium magnum*, ſive בית דין הגדול שבירושלים *Domum judicii magni Hieroſolymitani* appellabant, cui commiſſam fuiſſe Cabalam, & legis interpretandæ munus ferunt Judæi; penes quem ſumma erat auctoritas; quod hic, inquam, Conſeſſus totus Senatoribus tribu Juda prognatis conſtaret; συνέδριον (*conſeſſum Iudicium*) autem illud Hieroſolymis Jebanam captivum fuiſſe abductum, quadraginta annis ante ſecundi Templum excidium narratur in Thalmude, nempe circa tempora mortis Chriſti, ac penitus demum fuiſſe ſublatum. Deſignatos autem hos arbitrantur a Jacobo dictione ppnn. Cum ergo ad Meſſiæ usque tempora non defuerint ששקים de tribu Juda, ſic oraculum completum fuiſſe volunt; atque eo pacto ſceptrum in Juda non defeciſſe, quoad venit ille qui mittendus erat. Ex Bereſith Rabba fere hauſta hæc ſunt; quæ שבש *virgam judicis* interpretatur; & ספרים *Scribam*; & utroque deſignari ſtatuit Synedrium magnum, quod ex Judæ ſtirpe ad venturum usque Meſſiam ſemper propagandum ſit.

Nutat ea ſententia, quod neque probari poſſit, neque veriſimile ſit, ex una tribu Juda ſelectos fuiſſe τὰς συνέδρους (*Aſſeſſores*) cum tuliſſe videatur populi Judaici conſuetudo, & præceperit Deus, ut ex ſenibus omnibus Iſraeliticæ gentis deligerentur hi principes viri. Quod ſi ex una tribu Juda ſumti fuiſſent, minime id profecto a Moſe fuiſſet prætermiſſum. Quod cum animadverteſſent eruditi homines, non totum Senatum ex Juda prodiiſſe dixerunt, ſed Principem tantum Senatus. Princeps ille ſucceſſerat in locum Moſis, qui pro jure ſuo Senatui a ſe inſtituto præfuerat, & præter Septuaginta illorum numerum cenſebatur. Dicebatur autem a Judæis, ראש הישיבה, *Caput ſchola*; dicebatur & נשיא, *Princeps*, & נשיא בכל מקום *Princeps in omni loco*: cui ſecundarius alter addebatur, vulgo dictus אב בית דין, *Pater domus judicii*. Hunc ergo נשיא Ebrææ gentis velut ſceptrum tenuiſſe volunt, eamque ex Legis ſtatutis rexiſſe, ac judicia exercuiſſe: (cum alter ex alia familia, puta Aſſamonæorum, etiam Regis titulum gerens & inſignia, munia obiret militaria;) & in tribu Juda, qua oriundus erat, Jacobi vaticinationem compleviſſe: cujus πληρώματος (*complementi*) ſignum publice ut extaret, ſceptrum ſuſpenſpenſum fuiſſe in medio conclavi ſupremi illius Hieroſolymitani Synedrii. Verum cum hæc Thalmudiſtarum ſolum fide nitantur, neque ullam in ſacro Codice probationem habeant, celebratiſſimi oraculi ambagibus explicandis parum videntur idonea; cum præſertim jam inde a Captivitate, & poſt ſolutam Captivitatem Babylonicam, verum ac ſupremum Judaicæ gentis imperium penes Perſarum & Macedonum reges fuerit; umbram vero tantum ſummæ poteſtatis, idque precario, retinuerint Judæi; quam inter illos non poſteri quidem Judæ, ſed

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ſed Pontifices, poſtquam Hieroſolymam reverſi ſunt, fere exercuerunt. Qua ergo fide dici poteſt, ſceptrum tenuiſſe illum Naſi, qui ſub Pontificum erat poteſtate, ab alieno fere arbitrio pendentium? Quid quod neutiquam inter Rabbinos conſtat, de tribu Juda ſemper delectum fuiſſe Naſi, ſed ex alia quavis delegi potuiſſe eorum plerique cenſent.

Tertia. IV. Tertia ſententia hoc oraculum, non ad Judæ tribum ſeparatim, ſed ad eamdem cum reliquis conjunctam, at præſtantia quadam & excellentia florentem, inque iis primas tenentem refert. Id igitur ſibi velle Jacobum ſtatuunt, non defuturos in Judaica gente principes, ex qualicunque ortos tribu, eamque gentem legibus ſuis uſuram, quoad Meſſias veniat: qui cum venit, ad Herodem, hominem ut ipſi volunt extraneum & ἀλλόφυλον (*alia gente ortum*) ſceptrum tranſiiſſe. Magni ſententiæ hujus patroni, Juſtinus, Euſebius, Diodorus Tarſenſis, aliique Patres a recentioribus ejus defenſoribus Pererio & Caſaubono laudantur. Cujus hæc afferuntur argumenta. Complures poſt Jacobum extiterunt Judaicæ gentis duces ac principes, ad Davidem usque; Juda neutiquam prognati: puta Moſes e Levitica tribu; Joſue & Debbora ex Ephraimitica; Barac e Naphtalitica; Gedeon e Manaſſæa; Samſon e Danitica; Saul e Benjamitica. Rurſum a Roboamo Salomonis filio defecerunt tribus decem, ſeque principibus ex tribu Juda neutiquam ortis permiſerunt, ac primum quidem Jeroboamo Ephraimi nepoti. Poſt ſolutam autem Babyloniam captivitatem, ad ætatem Meſſiæ; per quingentos & amplius annos ariſtocratiæ formam aſſumſit Judæorum Respublica, cum ſummæ rerum Sacerdotes præeſſent, non Judæ poſteri. Unde id effici volunt; cum ſceptrum tribules Judæ non ſemper tenuerint, ſed aliis aliisque tribubus orti principes ac magiſtratus, primas tamen tenente tribu Juda præ aliis, tantundem valere oraculi verba, ac ſi dixiſſet Jacobus, Non deſinet Judaica gens αὐτονομίαν (*poteſtatem legibus ſuis utendi*) & imperii majeſtatem ac formam retinere, præſtante ac præcellente inter reliquas tribu Juda. Quod jam inde a Jacobo ita ſe habuiſſe contendunt: quippe Judæ juſſis fratres paruiſſe, cum Joſephum exemit letho, & ut Iſmaelitis venderetur perſuaſit: Judæ poteſtatem a Jacobo patre factam Benjaminis ad Joſephum in Ægyptum deducendi, cum idem Rubeno jam ante negaſſet: Judam præ cæteris fratribus oratum accesſiſſe propius ad Joſephum, ne Benjaminem apud ſe detineret. Ajunt præterea ſecundo capite Numerorum in caſtris metandis primas partes Judæ dari: item & ſeptimo libri ejusdem capite, & decimo, locum eumdem aſſignari Nahaſſoni de tribu Juda, in muneribus offerendis, & caſtris movendis: priore quoque loco numerari tribum Juda triceſimo quarto Numerorum capite, in recenſendis Chananææ terræ erciſcundæ præfectis; & in ipſa diviſione terræ primam ſortem tuliſſe, ut eſt in decimo quinto capite libri Joſuæ: in deſignatione quoque Leviticarum urbium primum locum obtinere viceſimo primo capite Joſuæ: poſt obitum Joſuæ, in bellis adverſus Chananæos & adverſus ipſos Benjamitas gerendis ducatum eidem Dei oraculo concedi, Deumque cum ea eſſe dici: quamdiu populum rexerunt Judices, etiamſi e variis illi tribubus ſeligerentur, ſemper tamen præcelluiſſe tribum Juda, quoad rege creato Davide rerum ſummæ præfuit tribus Iuda, ad Zorobabelem usque: rurſum in Paralipomenis priore numero inter Iſraelitas recenſeri tribules Judæ. Atque hanc denique dignitatem retinuiſſe ajunt ad Chriſti tempora, unde factum, ut & genti toti nomen de ſe fecerit; ab ea quippe Judæos & Judæam terram nomen traxiſſe. Quamvis autem tribui huic, totique adeo genti complures duces ex aliis tribubus orti præfuerint, tribum tamen Iuda primas habuiſſe, ac tenuiſſe imperium dici & credi jubent; quemadmodum Romani populos imperio regere dicti ac crediti ſunt, etiamſi Romanum imperium tenuerint Imperatores plurimi exteris gentibus orti. Hanc autem nominationem, quam ex Iuda tribus iſta habuit, præcipuum argumentum habent, quo ſuam opinionem approbent, in eaque præcipue completum eſſe ſtatuunt Iacobi vaticinium. Pluribus iſta perſequitur Euſebius, quæ nos in pauca contraximus. Nec longe hinc abit R. Iſaac Abrabaniel, qui veterem quemdam Magiſtrum ſecutus, tenue aliquod imperium & exiguam jurisdictionem Iudæ promitti vult a Iacobo, qua ad Meſſiæ usque adventum fruatur. Hujus ſententiam exponens R. Manaſſes

Num. 2, 3. Num. 7, 12. Num. 10, 14

Num. 34, 19

Joſ. 15, 1.

Joſ. 21, 4. Jud. 1, 2, 19. & 20, 18.

Perer. in Gen. 49. Caſ. adv. Bar. Exerc. 1, ad App.

1. Par. 2, 3.

Euſ. Dem. Evang. l. 3. & 8. & Hiſt. Eccl. l. 1. c. 5

R. Manaſſ. in Concil. Quæſt. 65.

Fig. 1. Diagram of the Nervous System 1

2. Diagram of the Nervous System 2

3. Diagram of the Nervous System 3

4. Diagram of the Nervous System 4

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49. Diagram of the Nervous System 49

50. Diagram of the Nervous System 50

amiſiſſe Iudaicam gentem, quam Hieroſolyma cum Templo diruta eſt. Is porro in Iacobæo oraculo quatuor contineri prædictiones obſervat; primam, adventus Meſſiæ, *Donec veniat Siloh;* ſecundam, vocationis gentium, *Et ipſe erit expectatio gentium;* tertiam, deſituræ Reipublicæ Iudaicæ, *Recedet ſceptrum & dux;* quartam, temporis quo venturus erat Meſſias, *priusquam recederet ſceptrum de Juda, & dux de femore ejus.* Has autem prædictiones quatuor ad omnes tribus in commune ſpectaſſe docet Caſaubonus, non ad unam aliquam ſingularem, atque id tamen in hoc vaticinio præcipuum habuiſſe tribum Juda, quod ex illa oriturum Meſſiam prædictum ſit; quod πρωτοτοκῖα, ſive prærogativa natalium Judæ attribuatur his verbis: *Juda, te laudabunt fratres tui;* quæ Rubeno ablata fuerat: *Prior in donis, major in imperio; effuſus es ſicut aqua: non creſcas.* πρωτοτοκῖα ſcilicet honoris & dignitatis; nam quæ ad facultates & bona pertinebant, ea in Joſephum fuiſſe translata, traditur quinto capite prioris Paralipomeni. Hanc autem præcellentiam tribui Juda conceſſam eſſe ait propter Meſſiam ex ea olim proditurum. Obſervat præterea ἀρχιαλοτάρχας (*Duces captivitatis*) Babylonios, quos Iudæi ראשי הגולה, *Capita*, ſive *Duces captivitatis* appellant, de tribu Juda ſemper fuiſſe delectos, hodieque deligi, uti quidem præ ſe ferunt Iudæi; nam in hac confuſione tribuum fieri id poſſe credibile non eſt; & jamdiu notavit Origenes, notarunt & alii, falſo jactare ipſos Patriarcharum ſuorum ortum ex Davide. Atque id affert Caſaubonus, ut oſtendat ne poſt ſolutam quidem Captivitatem tribum Iuda principatu excidiſſe. Docet poſtremo ex Iuſtino, *Sceptrum*, non regum præciſe notare poteſtatem, ſed rectorum omnium Reipublicæ Iudaicæ, ſive regum, ſive magiſtratuum, vel etiam ſacerdotum; tumque oraculum vere eſſe completum, non cum Herodes regnum invaſit, ſed cum omnis magiſtratus civilis & hierarchicus abolitus eſt; capta nimirum & deleta Urbe; minime vero eſſe exiſtimandum ſemel ac ſimul contigiſſe Reipublicæ excidium, ſed diverſis temporibus, uti evenit in priore Captivitate; initiumque poſtremæ hujus fuiſſe, cum a Pompejo domiti Iudæi ac libertate multati ſunt; ad quam calamitatem variis ſubinde acceſſionibus factis, extremam demum gentis cladem, totiusque Reipublicæ everſionem conſecutam eſſe, capta per Titum Urbe & ſolo æquata, Temploque funditus diruto.

1. Par. 5, 2.

Orig. l. 4. περὶ ἀρχ. c. 2.

Juſt. Dial. cum Tryphon.

Multa ſunt, quamobrem his non aſſentior. Nam primum ſi quis negaverit (quod ego tamen libenter conceſſerim) tribubus aliis præcelluiſſe ſemper tribum Juda, & a Jacobo ad Davidem ullam apparere ipſius præſtantiam, non ita facile convinci ipſum poſſe puto. Nam quod ſuaſioni Judæ morem geſſerunt fratres, cum auctor ipſis fuit, ut Joſephum Iſmaelitis venderent; aliud eſt impetrare quippiam precibus vel conſilio, quod hic fecit Judas, aliud pro imperio jubere. Deinde Rubeno jam ante paruerant ſuadenti, *ne interficerent animam* Joſephi, *nec effunderent ſanguinem, ſed projicerent eum in ciſternam, manusque ſuas ſervarent innoxias:* nec inde tamen Rubeniticæ tribui primas quisquam arrogare velit. Adde hoc ipſum a Juda datum fratribus de Joſepho vendendo conſilium culpari a Judæis. Sic Ben Sira: *Juda non fuit usquequaque juſtus, quia vendidit Joſephum Iſmaelitis & cum nuru Tamare concubuit.* An & Judæ auctoritati id tribuiſſe Jacobum patrem dicent, ut licentiam ei concederet Benjaminis in Ægyptum ducendi; an potius urgenti fami & penuriæ frumenti, qua nondum ita premebatur, cum idem poſtulanti Rubeno abnuit? Quod autem ad Joſephum confidenter acceſſit Benjaminis libertatem fatigaturus; nempe patri fidem ſuam pro reditu fratris obligaverat: itaque polliciti memor rem ipſe ſuam procurabat, quæ in fratris ſalute agebatur. Cæterum nihil ipſi præ fratribus vel juris, vel honoris tum fuiſſe conceſſum cognoſcitur ex convivio, quo apud Joſephum excepti ſunt: illic quidem *Sederunt coram eo, primogenitus juxta primogenita ſua, & minimus juxta ætatem ſuam.* Quod in tribuum recenſione prior nonnunquam numeratur tribus Juda, nullum idcirco prærogativæ jus ipſi attribuitur, nihilo certe magis quam Rubeno, qui variis Scripturæ locis prior recenſetur; potiſſimum vero hoc Geneſeos capite quod tractamus, in quo Jacobus primas Rubeno partes in recenſione filiorum, non Judæ concedit, *priorem*que eum *in donis majorem in imperio* eſſe ait. Quod addit autem: *Non*

Gen. 37. 21. 22.

Ben. Sir. c. 16.

Gen. 43. 33.

Gen. 49. 3. 4.

creſcas

ARMS AND ARMOUR.

Arms and armour are the subject of a large number of illuminations in the Bedford Book of Hours. Besides the knights in armour who appear in the Calendar, there are many other examples. Among the most interesting are the following:

Fol. 19. Knight in armour, with surcoat, kneeling before the Virgin and Child.

Fol. 20. Knight in armour, with surcoat, kneeling before St. Michael.

Fol. 21. Knight in armour, with surcoat, kneeling before St. George.

Fol. 22. Knight in armour, with surcoat, kneeling before St. Christopher.

Fol. 23. Knight in armour, with surcoat, kneeling before St. Denis.

Fol. 24. Knight in armour, with surcoat, kneeling before St. Edmund.

Fol. 25. Knight in armour, with surcoat, kneeling before St. Edward.

Fol. 26. Knight in armour, with surcoat, kneeling before St. Louis.

Fol. 27. Knight in armour, with surcoat, kneeling before St. Thomas.

Fol. 28. Knight in armour, with surcoat, kneeling before St. Thomas.

Fol. 29. Knight in armour, with surcoat, kneeling before St. Thomas.

Fol.

2. Sam. 24, 9. in illa Jacobi factum est; uti & aliis locis seorsum ab Israele nominatum: quod nos
1. Sam. 17, 51. & 18, 16. non ob gentis ἀξίωμα (*dignitatem*) sed ob bellicam virtutem, qua superabant reliquos,
1. Par. 2, 3. factum interpretamur. Quod autem in Paralipomenis priore loco numerantur nepotes Judæ, factum id propter reverentiam dignitatis regiæ, quam tribus hæc multo ante obtinuerat quam Liber iste scriberetur. Priscis igitur Reipublicæ Ebraicæ temporibus nullum prærogativæ jus videtur habuisse tribus Juda. Largiamur id tamen, ne omnia
Joseph. Antiq. l. 7. c. 10. negemus Josepho, apud quem David pronuntiat disertis verbis Judam Jacobi filium inter fratres fuisse delectum, qui rex designaretur: non tamen quod prior fuerit, sequitur sceptrum habuisse, quod futurum prædixit Jacobus. *Me vero illud argumentum non magis movet*, inquit vere & appositе
Cun. l. 1. de rep. Ebr. c. 9. Cunæus, *quam si Romæ, aut Athenis quispiam sceptri majestatem, non apud populum Romanum aut Atheniensem, sed apud unam dicat tribum fuisse, quæ ceteris nobilior florentiorque erat.* Sed neque post solutam Captivitatem Babylonicam, eximium aliud habuit tribus Juda, quam pristinæ dignitatis regiæ memoriam. Porro *Judas*, inquit Paralipomenon prius, *qui erat fortissimus inter*
1. Par. 5, 2. *fratres suos, de stirpe ejus principes germinati sunt.* Quo quid ad illam diem præcipuum haberet tribus ista, significatur. Adde & nominis a se impositi prærogativam; non toti quidem genti, ut scribunt Eusebius, & Casaubonus, sed imperio huic, quod tribu Juda, & Benjamiticæ ac Leviticæ parte constabat: cum interea Levitica tribus, præter honorem sacerdotii perpetuum, regno etiam ac suprema potestate aucta esset, & supra reliquas tribus longo evecta intervallo. Nomen autem ut his tribubus de se faceret tribus Juda, ex eo contigit, quod in defectione Jeroboami, sola tribus Juda Roboamo adhæsit. Sic enim habet tertius Regum un-
3. Reg. 11, 31. & 12, 20. decimo capite: *Ecce ego scindam regnum de manu Salomonis, & dabo tibi decem tribus: porro una tribus remanebit ei:* sic & capite sequenti de Jeroboamo: *Constituerunt eum Regem super omnem Israel, nec secutus est quisquam domum David præter tribum Juda solam.* Sola enim, ut dixi, Roboamo tota hæsit, cum tamen Simoniticæ tribus pars aliqua, ea videlicet quæ Judæ finibus contiuebatur, Benjamiticæ vero longe major ei se adjunxerit. In hunc autem censum neutiquam venire solet Levitica tribus, quæ inter alias tribus minime numerabatur. Hinc illud e duodecimo capite libri tertii Regum:
3. Reg. 12, 21. 22. 23. *Venit autem Roboam Jerusalem, & congregavit universum domum Juda, & tribum Benjamin, centum octoginta millia electorum virorum bellatorum, ut pugnarent contra domum Israel, & reducerent regnum Roboam filio Salomonis. Factus est autem sermo Domini ad Semejam virum Dei, dicens, Loquere ad Roboam filium Salomonis, regem Juda, & ad omnem domum Juda, & Benjamin, & reliquos de populo, dicens, Hæc dicit Dominus, Non ascendetis, neque bellabitis contra fratres vestros filios Israel.* Ergo Roboamum sequebantur domus Juda & Benjamin; illa quidem tota, hæc vero ex parte tantum. Quocirca hic Rex Juda solum, non rex Juda & Benjamin dictus est, uti neque successores ejus. Postquam autem a Theglathphalasare & Salmanasare in Assyriam deportati sunt ii, qui regibus Israel parebant, sola tribus Juda pristini imperii imaginem retinuit.
4. Reg. 17, 18. Sic quartus Regum decimo septimo capite: *Iratusque est Dominus vehementer Israeli, & abstulit eos a conspectu suo, & non remansit nisi tribus Juda tantummodo.* Unde evenit, ut sequentibus annis de ejus nomine superstes hæc ditio dici cœpta sit. In quo Eusebium, ejusque sectatorem Casaubonum longe fefellit ratio, qui tribus duodecim a tribu Juda nomen traxisse scribunt. Decem quippe ex illis trans Euphratem degentes longa procul longis terris via dividebat, nec ulla iis erat cum tribu Juda consuetudo. Hunc errorem merito castigavit Cunæus. Mini-
Cun. l. 1. de Rep. Ebr. c. 10. me vero πρωτοτοκίων jure, nec propter tribus hujus dignitatem & excellentiam in socias tribus nomen ipsius defluxit, sed propterea quod post secessionem decem tribuum, quæ pars erat Ebraici regni, jam de se sola regnum effecit; tum deinde regno Israel deleto, sola superfuit, quæ Reipublicæ retineret formam, quæ patrias sedes servaret, & veteris imperii Ebræorum majestatem tueretur. Cum tamen hoc tempore, ut dixi, longe potior esset Leviticæ tribus dignatio, cui ad avitum sacerdotium quo exciderat numquam, regius præterea splendor accesserat. Agamus tamen liberaliter, præcipuamque

Bacon, Roger, 1214-1294, 1
Bacon, Roger, 1214-1294, 2
Bacon, Roger, 1214-1294, 3
Bacon, Roger, 1214-1294, 4
Bacon, Roger, 1214-1294, 5
Bacon, Roger, 1214-1294, 6
Bacon, Roger, 1214-1294, 7
Bacon, Roger, 1214-1294, 8
Bacon, Roger, 1214-1294, 9
Bacon, Roger, 1214-1294, 10
Bacon, Roger, 1214-1294,

Perpetuum Mobile, Perpetuum Mobile, Perpetuum Mobile,

Conſtantinopolim ſignificare cenſendum eſt. Par eſt de tribu Juda ratio, cujus nomine ſociæ tribus tum ſunt comprehenſæ, cum earum diſcrimen afferre nihil neceſſe erat; at cum ſegregandæ invicem erant, ſingularumque futuræ dotes prædicandæ, quod facere inſtituerat Jacobus, tum vero alteri alterius nomen commodari nec potuit nec debuit. Adde Judæos, poſt Babylonicam captivitatem, ex Babyloniorum, Perſarumque nutibus pependiſſe, iisque ac Græcis deinde tributa ſolviſſe; non ſupremum igitur ac verum penes ipſos fuiſſe imperium, ſed precarium & alienis arbitriis obnoxium, proindeque ſceptrum a tribu Juda tum fuiſſe ablatum. Id tertiam ſententiam, perinde ut quartam impugnat, & a nobis adverſus ſecundam oppoſitum eſt. Aliud præterea ſubjiciam argumentum, quo propoſitæ omnes ſententiæ ex æquo convelluntur. Cum enim Meſſia prodeunte ſceptrum Judæ ablatum eſſe volunt, regia utique poteſtate Judam excidiſſe ſtatuunt. Nam cum hic vox *Donec* rem cui inſeritur deſituram indicet, ſequitur ſceptri poſſeſſionem amiſiſſe Judam, cum prodiit Chriſtus. Atqui id adverſa fronte pugnat cum clariſſimis prædictionibus Prophetarum, quas mox ſum allaturus, quibus regnum æternum poſteris Judæ ſpondetur.

Quinta. Cajet. in Gen. 49, 10. Clar. in Gen. 49, 10.

VI. Quinta denique ſententia patronos habet Cajetanum Cardinalem, & Anonymum quemdam virum Ebraicis literis eruditum, Iſidoro Clario commemoratum, quam ipſi ex recentiorum Ebræorum apothecis eruerunt. Hæc quoniam ſtrictim ab iis eſt propoſita, neque ullis roborata argumentis, uberius a nobis pro ratione inſtitui dilatanda eſt, ſuisque rationibus fulcienda. Ajunt illi res duas valde notabiles & omni obſervatione dignas hic prædici a Jacobo, primum fore, ut prodeat aliquando Meſſias e tribu Juda, deinde ut æternum eadem tribus Juda regnum obtineat, a Meſſia videlicet tribuli Judæ propagandum. Æternitatem igitur imperii poſteris Judæ his verbis promitti volunt: *Non auferetur ſceptrum de tribu Juda, & dux de femore ejus:* quippe ſi nunquam de hac tribu ſceptrum ac ducatus auferendus eſt, nullo utique fine poſſeſſionem ejus circumſcriptum iri, proindeque æternam fore manifeſtum eſt. Sequentia verba liquido declarant, futurum ut perpetuitas hæc imperii tribui Judæ per Meſſiam olim ex ipſo proditurum contingat: *Donec veniat qui mittendus eſt, & ipſe erit expectatio gentium.* Sed enim aliud omnino, inquies, ſonare videntur verba ipſa; nempe tum deſiturum Judæ imperium, cum venerit ille, qui mittendus eſt. Hic vero unica oraculi hæret difficultas, quam ſexcentis tamen Scripturæ ſacræ exemplis, ſexcentis interpretum ſuffragiis, ſexcentis Scriptorum exoticorum teſtimoniis eximere promtum eſt. Jamdiu enim monuerunt nos doctiſſimi Librorum ſacrorum explanatores, vocem עד, quam habet Ebraicum exemplar, quamque dictione *Donec* retulit Vulgatus interpres, Septuaginta vero Senes vocabulo ἕως, non ſemper finem, ceſſationem, ac παῦσιν ejus rei notare, de qua ſermo ſit; ſed ejus nonnumquam continuationem, cum interventu alterius, cui dictio *Donec* adjungitur: ut per vocabulum *interea* commode reddi poſſit. Sic octavo Geneſeos de Noetico corvo: *Non revertebatur, donec ſiccarentur aquæ ſuper terram:* an ergo poſtquam ſiccatæ ſunt aquæ, corvus reverſus eſt? minime vero. Itaque τὸ *Donec*, numquam reverſum corvum ſignificat, ne poſt ſiccatas quidem aquas. Ac ſi dixiſſet: Non revertebatur: interea ſiccatæ ſunt aquæ. Sic viceſimo octavo Geneſeos Jacobo ait Deus: *Nec dimittam te, עד אשר donec fecero quod locutus ſum tibi?* an poſtquam ea feciſſet Deus, Jacobum deſerturus erat? neutiquam ſane; ſed Interpretum omnium conſenſio eſt, auxilii divini Jacobo exhibendi perpetuitatem hic ſponderi, cum interventu eorum, quæ ipſi Deus fuerat locutus. Sic ergo ea reddito: Nec dimittam te: Interea faciam quod locutus ſum tibi. Sic Job viceſimo ſeptimo capite: *Donec deficiam, non recedam ab innocentia mea:* an cum defecit Jobus, innocens eſſe deſiit? Sic ſexto capite ſecundi libri Samuelis: *Igitur Michol filia Saul non eſt natus filius, עד, uſque in diem mortis ſuæ:* an die mortis ſuæ filios parere cœpit Michol? imo vero, perpetua ejus ſignificatur ſterilitas, cum mortis interventu, quam cum obiit Michol, ſterilis eſſe non deſiit, ſed longe magis ſterilis facta eſt, utpote quæ in vivis eſſe deſiit. Sic Machabaicus prior de Simone: *Et civitatibus*

Gen. 8, 7.

Gen. 28, 15.

Job. 27, 5.

2. Reg. 6, 23.

1. Mach. 14, 10.

tibus tribuebat alimonias, & constituebat eas, ut essent vasa munitionis; quoadusque (ἕως ὅτου) nominatum est nomen gloriæ ejus usque ad extremum terræ. Quod tantumdem sonat ac si dixisset: Interea nominatum est nomen
Homer. Il. α gloriæ ejus. Sic apud Homerum Agamemnon Chryseidem sè patri redditurum negat, quoad ipsam Argis apud sè telam texentem senectus invadat; quod perinde esse docet Eustathius, ac si nunquam se redditurum
Homer. Il. χ dixisset. Sic Achilles nulla sibi futura dixit cum Hectore fœdera, quoad alter alterum confecerit. Sic Hammonis sacerdos, apud
Curt. l. 4. c. 7. Curtium, ab Alexandro consultus respondet *Invictum fore, donec excederet ad Deos.* Ac si dixisset, semper invictum fore; interea excessurum ad Deos. Multa in eam sen-
Hier. adv. Hel. viii. c. 8. tentiam collegit Hieronymus; quibus impii Helvidii obtrivit hæresim, & veram sententiam celeberrimi hujus loci defendit, in quo de Joseph & Maria ita disserit Mat-
Matth. 1, 25 thæus: *Et non cognoscebat eam, donec peperit filium suum primogenitum:* an post uxoris Mariæ partum eam cognovit Josephus, quod sentiebat impius Hæreticus? haudquaquam certe, verum perpetuam Mariæ virginitatem prædicat Evangelista, cum interventu partus, quo primogenitum suum edidit. Ergo vocis hujus similem intellectum esse vult Cajetanus in Jacobi vaticinio, assentientibus recentiorum Judæorum eruditissimis, ut sensus hic inde exurgat, Imperii firmam ac perpetuam possessionem tribui Juda promitti; quod a Davide, posterisque ejus per aliquot ætates gestum, & ad alios deinde nonnumquam translatum est, cumque ab his gereretur, mere terrenum erat; tum pervenit demum ad Messiam, unum ex ipsius posteris, a quo ex terreno cœleste factum est & æternum, ita ut ab eo auferri deinceps & extorqueri numquam possit.

Hæc ex officinis Rabbinicis fere depromta Cajetanus interpolavit. Adscribit ea
Fag. & Tostat. in Gen. 49, 10. quippe Judæis Fagius & refellit. Refellit & Tostatus, qui contineri ea ait Rabbinica quadam scriptione, cui titulus est, Defensorium fidei. Congruum huic præterea quippiam proponitur in Rabboth, & in Schebet Jehuda, & alibi: nempe sceptrum a Juda numquam iri ablatum, postquam semel venerit Siloh. Id probant ex accentu musico Jethib, qui voci עד adjungitur, cuique vim διαφετικὴν (*disjunctivam*) inesse volunt; ita ut עד, cui inhæret, divellat a sequentibus, & dictio hæc exponenda sit *In æternum:* ut locus sic interpungendus sit & interpretandus: *Non recedet sceptrum ex Juda, & legislator de inter pedes ejus in æternum, quando veniet Siloh.* Duo habet hæc expositio sententiæ Cajetani plane consona, & quod regni perpetuitatem spondet Judæ, & quod voci עד, *Donec*, cessationis significationem non adscribit: Verum in quibusdam discrepat; primum quod regni tempus a Messia inchoat, cum longe vetustiora regni hujus initia statuat Cajetanus; deinde quod regnum illi temporarium & cum mundo finem habiturum intelligant; adeo ut עד, tempus indefinitum, non infinitum notet, cum Cajetani doctrina regnum primo temporarium signatum esse decernat, quod per Messiam spiritale fiat & æternum, ne ipso quidem mundi occasu finiendum. Præterea futilis est interpunctio illa, qua עד a sequentibus disjungunt, cum sequatur כי, quod cum עד præcedenti conjungendum esse sciunt, qui literis Ebraicis vel leviter tincti sunt. Tum vero עד voci כי conjunctum significat *Donec*, uti exponi vulgo solet, non *In æternum*, quod illi volunt. Nec quicquam juvantur accentu Jethib, qui non semper διαφετικὸς (*disjunctivus*) est, velut in commate sequenti dictionem מבין, cui adnexus est, a sequentibus non divellit. Adde nec vocem כי recte exponi, *quando.*

Quantumvis probabilis videatur hæc Cajetani sententia, caussas habeo tamen, cur ab ea cogar discedere. Nam primum notam & significationem temporis, quo venturus erat Christus, detrahit vaticinio Jacobi, adversus constantem & consentientem, non omnium modo Patrum Ecclesiæ, sed & vetustiorum etiam Judæorum opinionem, qui hoc oraculo tempus adventus Messiæ signari fasi sunt. De Patribus satis multa jam diximus, unde res appareat. Ex Judæis sic intellexisse videtur Josephus, & cum Vespasianum palpo percuteret, huic ejus exitum adscripsisse, uti superius a me observatum est. Sic intellexerunt & ii, qui ab Origenis ævo ad hoc tempus, Æchmalotarcham de tribu Juda, gentis suæ principem
Joseph. de bell. Jud. l. 3. c. 28. & l. 7. c. 31.

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cipem ac ducem esse, & porro fore ad ortum usque expectati sibi Messiæ censuerunt; quos jamjam sumus adorturi. Sic intellexerunt etiam R. Moses ben Nachman, ejusque sequaces, qui vocibus שבט & מחקק, *Sceptrum* & *Dux*, notari volunt sæva imperia, quibus ubique gens eorum premitur, quæque veniente Messia abroganda sint. Idem præterea Nachmanides, & R. Bechai, hunc ex ea prædictione sensum elici posse credidérunt, licet non semper Israelis imperium teneat tribus Juda, non alios tamen quam tribules Juda legitime id arrepturos, donec oriatur Messias. Sic intellexerunt denique, qui ὑποθετικῶς sceptrum Judæ promissum esse rati sunt ad Christi usque adventum, si nimirum Dei præceptis morigeram se tribus illa præstet. Quæ quamvis inepta omnia sint, & proxime a nobis refellenda, perpetuus tamen illeprisorum Rabbinorum cum sanctis Ecclesiæ Patribus consensus, & constans ac πατροπαράδοτος (*a majoribus transmissa*) traditio in assignanda Jacobææ huic prophetiæ nota ac significatione temporis ortus Messiæ, mihi non videtur temere spernenda. Aliud præterea vitium inhæret Cajetani sententiæ, quod nimirum iisdem Jacobi verbis, *Sceptrum*, & *Dux*, duas res plane diversas signari putet, regnum nempe temporarium, & regnum æternum, licet nullam disjunctionis interpositam notam assignet, qua aliud secernatur ab alio, temporarium ab æterno; nullam conjunctionis, qua duo hæc prorsus disjuncta simul comprehendi debere approbet.

Proponitur deinde nostra, & argumentis confirmatur.

VII. Expositis præcipuis nostrorum hominum interpretationibus & sententiis, ac explosis, nostra nunc proponenda supereſt, suisque probationibus & argumentis instruenda. Res quatuor dico his notari Jacobi verbis: *Non auferetur sceptrum de Juda, & dux de femore ejus, donec veniat qui mittendus est, & ipse erit expectatio gentium.* Prima prædictionis pars hæc est, *Non auferetur sceptrum de Juda*, qua æterna sceptri possessio Judæ spondetur. Alterum prophetiæ membrum hoc est, *Et dux de femore ejus*, quo temporarius & caducus Judæ præsignificatur principatus. Tertium est istud, *Donec veniat qui mittendus est*, quo temporarii hujus regni finis & Messiæ adventus prædicuntur. Postremum hoc, *Et ipse erit expectatio gentium*, quo Messiæ regnum, non Chananææ terræ claudendum angustiis, sed quaquaversus per omnem orbem patens, & spiritale futurum nuntiatur. Harum quatuor prædictionis partium inobservata distinctio, maximam opinionum diversitatem, nec minorem rerum perturbationem ac confusionem peperit. Cajetano suboluit legitimus primi, secundi, ac postremi membri sensus, quibus regnum Judæ ex temporario æternum, ex terreno spiritale promittitur: sed tertii sententiam, quo mutatio isthæc & tempus adventus prædicuntur, non olfecit. Temporarii & terreni regni pollicitationem his inesse, ac notam præterea temporis quo proditurus erat Messias, perviderunt plerique Interpretes, ac fere omnes; reliqua non attigerunt. Caute si hæc distinxeris, omnibus angustiis ac difficultatibus nullo negotio te expediveris. Sed planum id ut fiat, accuratius perscrutanda loci sententia est. Dico priorem oraculi partem, *Non auferetur sceptrum de Juda*, generale quippiam proponere, & Judam erigere in spem æternæ regni possessionis posteris tribuendæ; sed ita tamen, ut modum, quo continget æternitas isthæc, non exponat, nec regni genus designet, futurumne sit spiritale, an temporarium. Pars altera a genere & indistincta rerum propositione descendit ad species, & promissi principatus naturam enucleate definire incipit: nam verba isthæc, *Et dux de femore ejus*, temporarium quid denotant & caducum, per humanam generationem & personarum mortalium successionem reparandum. Sic enim supra intelligendum esse dixi istud: *De femore ejus*; sive ut sonant Ebraica, *De inter pedes ejus*; quod vertit Ionathan, *de semine ejus*, Onkelos & Hierosolymita, *de filiis eorum*. Deinde dictio מחקק, quam Vulgatus Interpres exponit *Dux*, aliud quid sonat ac שבט, *Sceptrum*, quod præcedit, uti proxime ostendam: hoc enim regiam dignitatem simpliciter sonat, illud potestatem duntaxat tradendorum præceptorum, & juris dicendi ac præscribendi; ut significetur principatum temporarium ac terrenum, quo potituri erant Judæ posteri, angustum fore, accisum, & sæpe alienis imperiis obnoxium, velut in Zorobabele; ita ut possent quidem jus dicere inter suos; sed supremo tamen imperio,

imperio, libero, omnique alia dominatione soluto, & vere regio interdum exciderent, quoad adesset Messias, per quem hæc qualiscunque potentia abroganda erat, juxta illud Oseæ: *Dies multos sedebunt filii Israel sine rege, & sine principe, & sine sacrificio, & sine altari, & sine Ephod, & sine Teraphim.* At soluta hac potentia, nova constituenda erat per eumdem Messiam, sed diversa & generis alterius, spiritalis nimirum & æterna, nullis temporum curriculis definita, nullis locorum spatiis contracta, nec jam Israelitas solum regens, sed orbis universi gentes ditioni suæ subjiciens. Id clarissime prædixit Amos: *Ecce oculi Domini Dei super regnum peccans, & conteram illud a facie terræ: verumtamen conterens non conteram domum Jacob.* Pollicetur Deus non contriturum se penitus domum Jacobi, sed ejus ξύσυρμα (*igniculos*) servaturum: quod eventu comprobatum est; primum dissipatis per universum orbem Israelitis; quippe subjicit Amos: *Ecce enim mandabo ego, & concutiam in omnibus gentibus domum Israel, sicut concutitur in cribro:* deinde terreno Israelitarum & caduco imperio reformato in spiritale & æternum per Messiam Davidis nepotem & hæredem: subnectit enim Propheta: *In die illa suscitabo tabernaculum David quod cecidit, & readificabo aperturas murorum, & ea quæ corruerant instaurabo: & readificabo eum sicut in diebus antiquis; ut possideant reliquias Idumææ & omnes nationes, eo quod invocatum sit nomen meum super eos, dicit Dominus.* Quamobrem addit Jacobus: *Et ipse erit expectatio gentium.* Designare autem ista hæc spiritalem & æternam potestatem, cum alia plurima evincunt oracula Prophetarum, quæ recitabimus infra, cum Christi legem & regnum spiritalia fore & æterna demonstrabimus; tum istud maxime e Psalmo septuagesimo primo: *Deus judicium tuum regi da, & justitiam tuam filio Regis..... & dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum..... & adorabunt eum omnes reges terræ, omnes gentes servient ei*; quæ de Davidis & Regum Ebræorum ipsius successorum regno sumi non possunt; nec enim id ad terminos orbis terrarum propagatum est; nec omnibus regibus terræ, omnibus gentibus jura posuit: at aliud quoddam regnum notant, tantum quantum nullus unquam rex obtinuit, quod tamen posteritas Davidis obtinebit: Clarum hoc quoque e Psalmo octogesimo octavo: *Inveni David servum meum; oleo sancto meo unxi eum..... & ego primogenitum ponam illum, excelsum præ regibus terræ. In æternum servabo illi misericordiam meam, testamentum meum fidele ipsi, & ponam in seculum seculi semen ejus, & thronum ejus sicut dies cæli.* Memorabilis vero & prorsus apposita ad rem nostram vaticinatio hæc Isaiæ: *Parvulus enim natus est nobis, & factus est principatus super humerum ejus, & vocabitur nomen ejus, Admirabilis, consiliarius, Deus fortis, pater futuri seculi, princeps pacis. Multiplicabitur ejus imperium, & pacis non erit finis: super solium David, & super regnum ejus sedebit, ut confirmet illud, & corroboret in judicio & justitia; a modo, & usque in sempiternum.* Ecce Davidis regnum Messiæ spondetur in posterum tempus; sic ut postquam ad ipsum pervenerit, nullo casu intercidat, sic ut immensum sit ac pacificum, ut judiciorum æquitate firmetur, & per Messiam, Deum fortem & admirabilem, in perpetuum administretur. Quibus succinit Daniel, cum ait Antiquum dierum Filio hominis dedisse potestatem, & honorem, & regnum; omnes populos, & tribus, & linguæ ipsi servituras; potestatem ejus fore æternam, numquam ab eo auferendam, nec regnum ejus unquam iri corruptum. Et si testimonia hæc, aliaque multa huc pertinentia infra sum corrasurus in hoc Paralleliſmo, abstinere tamen non possum, quin & istud Jeremiæ, quod causam hanc juvat, in antecessum proferam: *Hæc dicit Dominus, Si irritum potest fieri pactum meum cum die, & pactum meum cum nocte, ut non sit dies & nox in tempore suo; & pactum meum irritum esse poterit cum David servo meo, ut non sit ex eo filius, qui regnet in throno ejus.* Addam & hoc Michææ: *Et tu, Bethlehem Ephrata, parvulus es in millibus Juda: ex te mihi egredietur, qui sit Dominator in Israel, & egressus ejus ab initio, a diebus æternitatis.* Duo hic prædicuntur, quæ in Jacobæo itidem oraculo prædicta sunt; prodituram nempe Messiam e tribu Juda, & æterno regno potiturum. Quæ & Mariæ Virgini pollicitus est Angelus Gabriel, cum de Christo ex ea proditurο talia prænuntiaret: *Hic erit magnus, & Filius*

Ose. 3, 4.

Amos. 9, 8. & seq.

Psal. 71, 1. & seq.

Psal. 88, 21. & seq.

Isa. 9, 6. 7.

Dan. 7, 13. 14.

Jer. 33, 20. 21.

Mich. 5, 2.

Luc. 1, 32. 33.

Altiſſimi vocabitur, & dabit illi Dominus Deus ſedem David patris ejus, & regnabit in domo Jacob in æternum, & regni ejus non erit finis. Quorum promiſſorum memores Chriſti Diſcipuli, poſtquam hunc vitæ reſtitutum
Act. 1, 6. viderunt, *Interrogabant eum dicentes, Si in tempore hoc reſtitues regnum Iſrael?* Adjiciam
Iſa. 11, 1. & ſeq. præterea id Iſaiæ: *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet, & requieſcet ſuper eum ſpiritus Domini, ſpiritus ſapientiæ & intellectus, ſpiritus conſilii & fortitudinis, ſpiritus ſcientiæ & pietatis, & replebit eum ſpiritus timoris Domini. Non ſecundum viſionem oculorum judicabit, neque ſecundum auditum aurium arguet: ſed judicabit in juſtitia, & arguet in æquitate pro manſuetis terræ, & percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium.* His apertiſſime prædicitur ſpiritale fore Meſſiæ regnum: quanquam ſatis eſt æternum dixiſſe, ut ſpiritale intelligatur. Sententiæ noſtræ plurimum lucis & roboris affert illud Eze-
Ezech. 21, 26. 27. chielis, e viceſimo primo capite: *Hæc dicit Dominus Deus, Aufer cidarim, tolle coronam: nonne hæc eſt quæ humilem ſublevavit, & ſublimem humiliavit? Iniquitatem, iniquitatem, iniquitatem ponam eam: & hoc non factum eſt, donec veniret cujus eſt judicium, & tradam ei.* Sedeciam regem Juda, qui poſtremus τῶν ἐκ τῆ̃ δαυῒδ γένους βασιλευσάντων *(poſterorum Davidis qui regnum tenuerunt)* fuiſſe
Joſeph. Antiq. l. 10 c. 11. dicitur Joſepho, his perſtringit Deus, & regio faſtigio dejectum iri denuntiat. Nam quod Vulgata reddit *iniquitatem*, ſi Ebraicum exemplar conſulas, reperies עון, hoc eſt *perverſam*, coronam videlicet, quam ſe converſurum promittit Deus, temporariam nempe iſtam Sedeciæ in æternam, cum is venerit, de quo dixit Deus apud Iſaiam:
Iſa. 42, 1. *Dedi ſpiritum meum ſuper eum, judicium gen-*
Joh. 5, 22. & ſeq. *tibus proferet:* & Johannes: *Nec enim Pater judicat quemquam, ſed omne judicium dedit Filio ..... & poteſtatem dedit ei judicium facere, quia Filius hominis eſt.* Atque huic coronam illam regum Juda traditurum ſe denique Deus affirmat. Tum vero id eveniet,
Amos. 9, 11. quod apud Amoſum prædixit Deus: *In die illa ſuſcitabo tabernaculum David quod cecidit, & reædificabo illud ſicut in diebus antiquis.* Rivos hoſce claudam, poſtquam recitavero voces magnas de cœlo editas, quas memorat
Apoc. 11, 15. Johannes in Apocalypſi: *Factum eſt regnum hujus mundi, Domini noſtri & Chriſti ejus, & regnabit in ſecula ſeculorum:* quibus temporarium hoc regnum, Domino Jeſu Chriſto attributum, & æternum factum eſſe ſine ambage declaratur. Et vero vel ipſa, quam tractamus, Jacobi prædictio, ſi recte intelligas, rem conficit. Nam cum prædicit deſiturum ducem de poſteris Jeſu, ejusque abolitum iri poteſtatem temporariam & terrenam prodeunte Meſſia, a quo novum ſtatuendum ſit & erigendum imperium, alterius utiq; generis eſſe debet imperium illud; alioqui nec prius abolere fuiſſet neceſſe, atque id continuare potius diceretur. Meſſias, quippe in eadem gente, iisdemque locis paternum adminiſtrans regnum, quam novum fundaſſe. Itaque dictio *Donec*, rerum, quibus inſerta eſt, ceſſationem ac πάυσιν ſignificans, vim ſuam hoc loco depromit quidem in ſecundum oraculi membrum, *Et dux de femore ejus*, quibus terrena & caduca poteſtas notatur; verum ad ſuperiora iſthæc non prorogat, *Non auferetur ſceptrum de Juda*, quod regnum æternum, nec a Meſſia abrogandum Judæ nepotibus pollicetur. Ergo querimonias omnes ac diſſenſiones Interpretum hac expoſitione ſopimus: nam ſatisfacimus iis, & qui notationem temporis ab oraculo Jacobi detrahi ſine piaculo non poſſe cenſent; & qui regni Judæ, quod Prophetæ perpetuum fore clamant, mutationem ac finem his prænuntiari nolunt.

Refelluntur argumenta adverſarum.

Primum argumentum.

VIII. Quin & egregie refellemus eos, ſi qui cauſſabuntur falſam eſſe hanc quam damus partis primæ Jacobæi vaticinii interpretationem, qua æternum poſteris Judæ ſceptrum ſponderi volumus; atque item ſecundæ partis, qua ſtatuimus iisdem promitti continuam ac perpetuam ducum, ſive dominorum ac principum ex eadem tribu ſucceſſionem, quæ Meſſiæ temporibus finem ſit habitura: cum certum ſit, a Jacobo ad Davidem uſque, & poſt ſolutam etiam Captivitatem Babylonicam, principes nullos extitiſſe, qui Iſraelitis jura legesque poſuerint. At nos cum firmam ſceptri poſſeſſionem promiſſam Judæ poſteris & attributam fuiſſe dicimus, κτήσει quidem & mancipio ac proprietate ad eos pertinuiſſe intelligimus, etiamſi χρήσεως & uſusfructus ad alios interdum tranſierit; atque id demum regnum agnationis jure Meſſiam recuperaſſe, & velut debi-

debitam ſibi hæreditatem creviſſe; at immutatam, longeque auctiorem ac nobiliorem, maximisque incrementis & inſigni acceſſione amplificatam; quam enim terrenam, anguſtam, & temporariam reliquerat David, immenſam, cœleſtem, æternam, nullisque deinceps mutationibus obnoxiam Chriſtum cepiſſe. Mutabile enim fuit regnum Davidis & caducum, adeo ut id ex aſſe tertius hæres non poſſederit: perpetuum vero eſt illud Chriſti, neque ullis finibus circumſcribendum, quod totum nos *Hæredes quidem Dei, cohæredes autem Chriſti* adituri ſumus. Ut autem Chriſti typus fuit David, quod inferius a me demonſtrabitur, ſic regnum Davidis typus fuit regni Chriſti; ſeu regnum potius idem unumque primus e tribu Juda David obtinuit, poſtremus Meſſias. Igitur etſi uſusfructus ſceptri a tribu Juda ſit aliquando ablatus, ipſa tamen proprietas, ipſum jus auferri non potuit, illiusque aliquando per Meſſiam de ſe proditurum recuperandi ſpes in ea ſuperfuit. Atqui jus ad ſceptrum, ſive ſceptri κτῆσις *(poſſidendi jus)* ſceptrum recte appellari poteſt & ſolet. Dicere enim poſſumus non ablatum fuiſſe Angliæ ſceptrum a Stuartorum gente, poſtquam in eam ſemel conceſſit, quamvis per multos annos Carolus Secundus rex patria regnoque depulſus vixerit: nam tum quoque jus ſuum retinebat. Hunc ſenſum, præter alios quos indicavimus Judæos, fere ſecutus eſt Onkelos in interpretatione vaticinii Jacobæi de Juda: dicit quippe non defuturos principem & ſcribam de tribu Juda, עד עלמא, *in æternum*. Secutus eſt eamdem expoſitionem R. Selomoh, eique confirmandæ attulit locum hunc ex Daniele: *In diebus autem regnorum illorum ſuſcitabit Deus cæli regnum, quod in æternum diſſipabitur, & regnum ejus alteri populo non tradetur.*

Rom. 8, 7.

Dan. 2, 44.

Secundum argumentum.

IX. Opponi quoque nobis poteſt id, quod Cajetano objicit Pererius, non de ſpiritali poteſtate agere Jacobum, quæ in Ebræo populo numquam fuit; & ut fuerit, in tribu Levi, non Juda fuiſſe; ſed tantum de terrena; hac autem excidiſſe tribum Juda, neque poſtea recuperaſſe, ne per Meſſiam quidem, cujus regnum non ſuit de hoc mundo, quique prognatus eſt hoc Jechonia, de quo futurum prædixit Jeremias, ut neporum ipſius nullus imperium teneat. At iſta diſcutere facile eſt; temporariam enim ſolum & terrenam poteſtatem in Ebræo populo fuiſſe fatemur ante exortum Meſſiam, ſed quæ deinde in æternum regnum converſa ſit per eundem Meſſiam, qui & ipſe Ebræus fuit, Ebræis prognatus, tribulis Judæ, Davidis nepos; ſic ut prior illa poteſtas, velut rudimentum eſſet quoddam & adumbratio poſterioris. Quemadmodum enim Pharamundi ſucceſſor vere eſt & habetur Ludovicus XIV, cujus imperiis Francia feliciſſime gubernatur, licet non eamdem ditionem tenuerit Pharamundus, alterique regioni præfuerit; ita verus ac legitimus Davidici regni ſucceſſor habendus eſt Chriſtus, licet alterius generis imperium obtineat: præſertim cum hic Davidico ſanguine cretus ſit, ille Pharamundino non ſit. His ita diſtinctis & explicatis, irritum cadit argumentum Pererii: poteſtatem enim ſpiritalem in tribu Juda vel populo Ebræo fuiſſe dicimus, quatenus Meſſias tribus Juda & populi Ebræi pars hanc & exercuit: quo factum eſt, ut cum terrena poteſtate excideret tribus Juda, cœleſtem per Meſſiam recuperaret. Utramque autem a Jacobo præſignificatam & prædictam fuiſſe merito arbitramur.

Tertium argumentum.

X. Facile quoque telum hoc alterum Pererii retundimus, quo per Cajetani latus noſtrum petitur; cum ait nullam ſceptri vel κτῆσιν *(jus poſſidendi)* vel χρῆσιν *(uſum)* habuiſſe tribum Juda temporibus iis, quæ Davidem præceſſerunt; defeciſſe itaque ſaltem hoc tempore ſceptrum de Juda, quod oraculo repugnat. Quo telo non noſtram ſolum, ſed & alias etiam quas attulimus loci hujus interpretationes, ſuamque adeo Pererius oppugnat; cum probari non poſſe adverſus eum diſputantes oſtenderimus, ullum prærogativæ jus in hac tribu fuiſſe ante Davidem. Utut eſt, male certe hæc Pererio temporibus diviſa ſunt: nec enim id ſibi vult Jacobus, ſtatim poſt ſuam prædictionem Judam regni poſſeſſionem aditurum: imo vero, proſpiciebat in longitudinem cum hæc diceret; ait enim: *Congregamini ut annuntiem quæ ventura ſunt vobis in diebus noviſſimis.* Igitur tum primum Judæ jus ad regnum Iſraeliticum declaravit & attribuit Deus, ſpemque ei dignitatis hujus fecit; non ipſi ſtatim, ſed poſteris ejus poſt aliquot ætates concedendæ.

Jer. 22, 30.

Gen. 49, 1.

Ad viam refutationi

XI. Poſtquam Chriſtianorum ſuper hoc oraculo

Judæorum sit credendum, ostenditur in Jesu completum esse hoc oraculum.

oraculo sensus satis exploravimus, nostrosque ipsi proposuimus & confirmavimus, superest nunc ut adoriamur Judæos, quorum non uniusmodi opinio est, sed in duas sectas dividitur. Alii enim Messiam quidem hic prænuntiatum agnoscunt, at Jesum hunc fuisse negant: alii ad Messiam id ullo modo pertinere infitiantur. Ex his duobus fontibus sententiæ oriuntur complures, quas collegit horum temporum clarissimus Judæus Manasse ben Israel, & ad undecim capita revocavit. Ad convincendum simul errorem utrumque, totam hanc prædictionem in Jesu completam fuisse palam faciam. Ac ista primum manifesto ad Jesum spectant: *Juda, te laudabunt fratres tui; manus tua in cervicibus inimicorum tuorum, adorabunt te filii patris tui.* Ad filium Judam verba facit Jacobus, quatenus Messiæ pater futurus est, vel Messiam potius in patre alloquitur. Nam quemadmodum Davidis avi nomen Messiæ nepoti tribuunt Prophetæ, quod declarabimus in hoc Paralleliſmo; sic & Messiæ Jacobus avi ejus nomen tribuit. A fratribus suis laudatus & adoratus est Jesus, Christianis videlicet, quos fratrum loco habere se profitetur apud Matthæum: *Quicunque*, inquit, *fecerit voluntatem Patris mei, qui in cœlis est, ipse meus frater, & soror, & mater est.* Itaque fratres non semel appellat, cum in Evangelio, tum in Psalmo vicesimo primo sub persona Davidis: *Narrabo nomen tuum fratribus meis.* Unde & cohæredes Christi Paulus nos esse ait. Ab iis autem primum laudatus est, cum prodigiosa eum patrantem opera aspexerunt: postquam autem viderunt eum ad vitam rediisse, tum vere Deum esse cognoverunt, eoque nomine adorarunt. Quamobrem servos se Christi in Epistolis sæpe Apostoli profitentur. Et nos hodieque, qui fidem ipsius amplexi sumus, divinos ipsi honores exhibemus. Cervices vero inimicorum vel cædit, vel sub jugum mittit; quippe *de ore ejus procedit gladius ex utraque parte acutus, ut in ipso percutiat gentes, & ipse reget eas in virga ferrea..... & cæteri occisi sunt in gladio sedentis super equum, qui procedit de ore ipsius.* Principem hujusmodi se foras ejecturum jactat. *Exspoliavit principatus, & potestates traduxit confidenter, palam triumphans illos in semetipso.* Quod & futurum præsensérat Balaamus, cum diceret: *Et percutiet duces Moab, vastabitque omnes filios Seth:* item David: *Persequar inimicos meos, & comprehendam illos, & non convertar, donec deficiant: confringam illos, nec poterunt stare, cadent subtus pedes meos: & præcinxisti me virtute ad bellum, & supplantasti insurgentes in me subtus me: & inimicos meos dedisti mihi dorsum, & odientes me disperdidisti:* & alibi: *Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum.*

Manass. Conc. Quæst. 65. in Gen.

Matth. 12, 50.

Psal. 21, 23. Rom. 8, 17.

Apoc. 19, 11. & seq.

Joh. 12, 31. Col. 2, 15. Num. 24, 17. Ps. 17, 38. & seq.

Pergit Jacobus: *Catulus leonis Juda: ad prædam, fili mi, ascendisti: requiescens accubuisti ut leo & quasi leæna, quis suscitabit eum?* Quæ de Christi Jesu potentia dixerat: *Manus tua in cervicibus inimicorum tuorum*, leonis comparatione illustrat, quo inter quadrupedes nihil validius, quippe earum princeps & rex habetur. Hac ergo similitudine significantur, & Christi Jesu robur, & regium genus, quæ ipsi competere in Paralleliſmo a nobis demonstrabitur. Ascendit ad prædam, tum cum ex orci faucibus, Dæmonumque tyrannide humanum genus eripuit. Deinde victoriæ hujus modum, rationemque adumbrat, cum ait: *Requiescens accubuisti, ut leo*, quæ mortem Christi exprimunt: dormitionis enim ac somni vocabulis mortem significare consueverunt Scriptores sacri; & utramque notionem habet Ebraica dictio שכב; & somnus Homero dicitur κασίγνητος θανάτοιο *(frater mortis.)* Prædicta Jesu morte consequens fuit ipsius reditum ad vitam prædicere; quod & fecit his verbis: *Quis suscitabit eum?* ac si dicat, Non alius præter ipsum ac Patrem potest eum ad vitam revocare. Id sibi volebat Jesus, cum diceret: *Solvite Templum hoc, & in tribus diebus excitabo illud ..... Ille autem dicebat de Templo corporis sui:* id Paulus, cum Patris potentiam ac virtutem prædicaret hoc modo: *Quam operatus est in Christo, suscitans illum a mortuis, & constituens ad dexteram suam in cœlestibus.* Igitur Christum Jesum respiciebat Balaamus, cum de Israele, unde ortum erat habiturus, sic vaticinaretur: *Accubans dormivit ut leo, & quasi leæna, quam suscitare nullus audebit.*

Gen. 49, 9.

Joh. 2, 19.

Eph. 1, 19.

Num. 24, 9.

Sic deinde futurorum prædictionem Jacobus prosequitur: *Non auferetur sceptrum de Juda, & dux de femore ejus, donec veniat qui mittendus est: & ipse erit expectatio gentium.* Hæc jam satis excussimus. Ademus

Ps. 109, 1. 2.

demus id tamen, geminis iſtis vocibus, *ſceptrum*, & *dux*, ſive ut habet Ebraicum exemplar, שבט, & מחקק, regiam dignitatem, & jus condendarum legum, eſſe expreſſa. Nam qui rex eſt, leges condere poteſt & vivendi normam præſcribere. Unde fit, ut
Pſal. 107, 8. Pſalmo centeſimo ſeptimo Iuda, ad quem pertinebat ſceptrum, quippe a Septuaginta Interpretibus vocatur βασιλεὺς, in Vulgata
Iſa. 33, 22. *Rex*, Ebraice dicatur מחקק. Apud Iſaiam Deus, qui Rex regum eſt, eodem afficitur nomine, quod exponunt Septuaginta ἄρχων (*princeps*) Vulgata *Legifer*, cui adſonat & Ionathan. At non quisquis leges ferre poteſt, proinde & rex eſt. Iura Ebræis potuit Moſes, Athenienſibus Solon, Lacedæmoniis Lycurgus; quorum tamen nullus vere rex fuit. Quamobrem Aben-Ezra, & R. David Kimchi, & R. Selomoh, vocabulum iſtud in oraculo Jacobi reddunt, *Dominum, & Principem;* R. Lipman in libro Nitzachon, שולט, *Dominatorem:* non vero dixerunt *Regem.* Ergo regis poteſtas major eſt, legumlatoris anguſtior. Priorem poteſtatem, juxta Prophetarum vaticinationes, vere obtinuiſſe Chriſtum Jeſum, & paulo ſuperius oſtendimus, & in Paralleliſmo etiam infra probabimus. Legum quoque ferendarum jus, etſi regia poteſtate continetur, ſeorſim tamen Chriſto tribuitur; uti, præter alia teſtimonia in Paralleliſmo quoque a nobis afferenda, vel unum hoc Iſaiæ declarat: *Non erit*
Iſa. 42, 4. *triſtis, neque turbulentus, donec ponat in terra judicium: & legem ejus inſulæ expectabunt.* Ait deinde Jacobus: *Donec veniat qui mittendus eſt;* Ebraice, *Donec veniat* שילה: qua voce Meſſiam notari, conſentiunt Chaldæi Paraphraſtæ, & Thalmudiſtæ, aliique Magiſtri, quos ſupra adduxi in teſtimonium. Exiſtimarunt multi legiſſe Hieronymum, שילח, a שלח *miſit:* quæ lectio Judæis nonnullis, & Steucho poſtmodum, Huntlæo, ac Grotio placuit; Chaldæos quoque ipſam fuiſſe ſecutos, at Judæos deinde adulteraſſe, cenſet Steuchus; Grotius vero approbare eam ſatagit, cum ex aliis Scripturæ ſacræ locis, in quibus Meſſias a Patre miſſus eſſe dicitur, adhibitis ad id ſignificandum verbis ἀποστέλλειν (*legare*) & πέμπειν (*mittere*) tum
Joh. 9, 7. maxime ex nono capite Johannis, ubi agitur de *natatoriis Siloe, quod interpretatur Miſſus:* quæ loca ad id Jacobi vaticinium ſpectare putat. Fuit in eadem opinione Euſebius, eamque libro ſeptimo Demonſtrationis prodidit, & Grotio id argumentum ex Siloe petitum ſubminiſtravit. His addi poterant teſtimonia quædam Auctorum ſacrorum, in quibus nomen ἐρχόμενος, ſive Venturus Meſſiæ proprium videtur χαρακτηριστικὸν (*nota inſignitum, qua ab aliis diſcernatur.*) Quale illud eſt Diſcipulorum Johannis ad
Matth. 11, 3. Chriſtum: *Tu es qui Venturus es, an alium expectamus?* & hoc Pauli ad Ebræos: *Ad-*
Ebr. 10, 37. *huc enim modicum aliquantulum: qui Venturus eſt veniet, & non tardabit:* quod ex ſe-
Habac. 2, 3. cundo capite Habacuc depromtum eſt: & hoc Epiſtolæ ejusdem ex perſona Meſſiæ:
Ebr. 10, 7. *Tum dixi, Ecce venio:* quod e triceſimo nono Pſalmo prodiit. Quo refertur & hoc
Pſ. 39, 8. 9. Samaritanæ ad Chriſtum: *Scio quia Meſſias*
Joh. 4, 25. *venit (qui dicitur Chriſtus:) cum ergo venerit ille, nobis annuntiabit omnia:* atque id
Agg. 2, 8. etiam Aggæi: *Et veniet deſideratus cunctis gentibus.* Venturus autem & mittendus reciproca ſunt. Verum tantis licet ſuffragiis, tantisque argumentis ſe tueatur hæc opinio, ab ea tamen me revocat unius Samaritani exemplaris auctoritas, ex cujus ductibus intelligitur, eam, quæ nunc obtinet in Ebraico contextu, ſcripturam eſſe vetuſtiſſimam, nec ullius vitioſitatis ſuſpectam. Nec abhorret a vero, legiſſe Hieronymum שילח, etiamſi vocis hujus originem repetiverit a שלח; quidni enim crediderit ח in ה, ejusdem inſtrumenti literam, mutari poſſe per variationem dialectorum, uti mutatur nonnunquam in ע? Nihilo magis Septuaginta Senum interpretationi aſſentiri poſſum: ἕως ἂν ἔλθῃ τὰ ἀποκείμενα αὐτῷ (*donec veniant quæ ipſi repoſita ſunt,*) vel, ut alii legunt, ᾧ ἀπόκειται, (*cui repoſitum eſt*) vel juxta nonnullos, ὃ ἀπόκειται (*quod repoſitum eſt.*) His ſignificatas putat Euſebius Dei promiſſi-
Euſ. Dem. l. 8. ones, quibus futurum ſpopondit, ut in Abra-
Gen. 35, 11. hami, Iſaaci & Jacobi ſemine *benedicerentur omnes cognationes terræ, & Reges de lumbis* Jacobi egrederentur. At idem paulopoſt ἀποκείμενα (*repoſita*) illa aliter explicat, eaque opinatur eſſe, quæ Judæ Jacobus mox pollicitus eſt: *Juda, te laudabunt fratres tui; manus tua in cervicibus inimicorum tuorum; adorabunt te filii patris tui. Catulus leonis Juda: ad prædam, fili mi, aſcendiſti: requieſcens accubuiſti ut leo & quaſi leæna; quis ſuſcitabit*

ſcitabit eum? At Onkelos, & Hieroſolymitanus Paraphraſtes, & Syrus Interpres, & Arabs, & R. Selomoh, regnum putant id fuiſſe, quod Meſſiæ erat ἀποκείμενον (*repoſitum.*) Quam interpretationem Chryſoſtomus & Hieronymus arripuerunt. Ita videntur eamdem lectionem ſecuti ac Septuaginta; nempe שלו, hoc eſt, juxta ipſorum interpretationem, *quod ei*; ut ה pro ו uſurpetur, & ש pro אשר; quæ ſane nimis coacta videntur, & parum omnia veriſimilia; nam præter ה in ו mutatum, vides י intruſum; Deinde ante Davidis tempora contractum fuiſſe אשר in ש, nullo exemplo probari poteſt, ut notavimus ad Originem. Eſto tamen, contradictionem hanc tulerit iſta ætas, quodnam hoc loquendi genus eſt, una, duabusve dictionibus triplicem involvens ἀποσιώπησιν (*reticentiam?*) Ut enim aliquis inde exſculpatur ſenſus, τῷ *quod* primum præfigendum eſt *regnum*; ſubjungendum vero, *repoſitum eſt*; at τῷ *ei* ſubjiciendum *Meſſiæ*: quæ connexa hanc ſententiam dabunt, *Donec veniat regnum, quod repoſitum eſt ei Meſſiæ.* Pateremur, ſi ulla præceſſiſſet, vel regni, vel Meſſiæ mentio: quod cum non ita ſit, explicationem hanc merito repudiamus. Nec illi auferimus alteram R. Davidis Kimchi, quam proponit in libro Radicum. Is שילה exponit בנו *filius ejus*, & vocem derivat a שלה, quod *ſecundas* ſignificat, ſive χόριον. Id ut conſtare poſſit, dictio hæc parte ſui ultima multanda eſt, & pro affixo ו ſupponendum ת, deinde י inferciendum, & dicendum demum *ſecundas* pro fœtu συνεκδοχικῶς (*per ſynecdochen*) hic uſurpari. Hæc ſententia, quantumvis ab oratione communi abhorrens, recentioribus tamen plerisque Interpretibus Chriſtianis placuit, quod Meſſiæ ortus ex matre, absque ullo patris opere, his deſignari viſus ſit. Nos vero, non quæ acutiora cogitatu, vel dictu pulchriora, ſed quæ veriora ſunt, perſequimur. Ea mihi arridet præ reliquis vocabuli hujus interpretatio? quæ *Pacificum* reddit; a שלה, quod eſt, *quievit, in pace & odio fuit.* Id quam Chriſto conveniat, liquet ex Davide, qui de eo prædixit, futurum ut *Oriatur in diebus ejus juſtitia & abundantia pacis, donec auferatur Luna:* & ex Iſaia, qui hæc de eo vaticinatur: *Vocabitur nomen ejus, Admirabilis, conſiliarius, Deus fortis, pater futuri ſeculi, princeps pacis: multiplicabitur ejus imperium, & pacis non erit finis.* Quid quod conceptis de eo verbis præcinit Michæas: *Et erit iſte pax:* & Zacharias: *Et loquetur pacem gentibus.* Quæ in Domino Jeſu re fuiſſe completa evincit noſter Paralleliſmus. An & vocis hujus veriloquium tangitur apud Iſaiam, cum ait aquas Siloe vadere cum ſilentio, ἀνεχῶ πορεύεσθαι, (*tranquille ire*) juxta Septuaginta Interpretes? Fieri enim potuit, ut quemadmodum in oraculo Jacobi שילה Hieronymus, aliique arceſſiverunt a שלח *miſit*, ita Iſaias שלה, quod fontis nomen eſt, derivaverit a שלה, *quievit, tranquillus fuit.* Jam vero quatenus Meſſias fuerit expectatio gentium; vel juxta Onkelon & Hieroſolymitam, quatenus ipſi dicto audientes fuerint populi; vel juxta Kimchium & alios, quatenus ad eum aggregati fuerint populi, præclare R. Moſes Hadarſan in Bereſith Rabba oſtendit ex Iſaia, qui futurum prædicit, ut *ipſum gentes deprecentur*, ut *legem ejus inſula expectent*, ut Deus *det eum in fœdus populi, ut ſuſcitet terram & poſſideat hæreditates diſſipatas*, ut Deus *teſtem populi det eum, ducem ac præceptorem gentibus.* His adde & iſtud Aggæi: *Et movebo omnes gentes, & veniet deſideratus cunctis gentibus.* Simili promiſſo Deus patriarcharum Meſſiæ proavorum, Abrahami, Iſaaci, & Jacobi ſpes ſuſtentabat, futurum ſpondens, ut in illis *benedicerentur univerſæ cognationes terræ.* Hinc iſta Simeonis viri ſancti, cum Jeſum in ſinu geſtaret: *Quia viderunt oculi mei ſalutare tuum, quod paraſti ante faciem omnium populorum, lumen ad revelationem gentium.* Sin R. Jonam Gerundenſem quis ſequatur, qui locum hunc ſic intelligit: *Non a Juda abſcedet virga exactoris, quod veniat filius ejus, qui gentium robur franget*, uti quoque poterit Davidis ſuffragio, qui Deum inducit ſic alloquentem Chriſtum: *Dominus dixit ad me, Filius meus es tu ego hodie genui te. Poſtula a me, & dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam terminos terræ. Reges eos in virga ferrea & tanquam vas figuli confringes eos.*

His demum verbis Jacobi oraculum concluditur: *Ligans ad vineam pullum ſuum, & ad vitem, o fili mi, aſinam ſuam. Lavabit in vino ſtolam ſuam, & ſanguine uvæ pallium ſuum. Pulchriores ſunt oculi ejus vino, & dentes ejus lacte candidiores.* Quadrare & hæc

Chryſoſt. in Gen. 49. Hier. Epit. Paul. c. 4. & alibi ſæpe

Pſal. 71, 3-7.

Iſa. 9, 6. 7.

Mich. 5, 5.

Zach. 9, 10.

Iſa. 8, 6.

Iſa. 11, 10. & 42, 4. & 49. 8. & 55, 4.

Agg. 2, 8.

Gen. 12, 3.

Luc. 2, 30. & ſeq.

Pſal. 2, 7.

Gen. 49, 11. 12.

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hæc in Chriſtum, ex Johanne intelligitur,
Joh. 15, 1. & ſeq. apud quem Ieſus hæc de ſe prædicat: *Ego ſum vitis vera, & Pater meus agricola eſt:* tum: *Ego ſum vitis, vos palmites: qui manet in me, & ego in eo, hic fert fructum multum.* Aſinam autem & aſellum, quibus invectus Hieroſo-
Zach. 9, 9. lyma iniit juxta Zachariæ vaticinium, Iudæorum & Ethnicorum ſymbola eſſe uno ore aſſeverant Interpretes. Porro ſignificari a Iacobo his verbis eumdem, qui a Zacharia deinde in aſina equitans deſcriptus eſt, traditur in Bereſith utraque, Rabba & Ketanna. Cum illos ergo cœleſtis gratiæ laqueis irretitos ad ſe pertrahit, ſibique adjungit, tum vere ad vitem pullus & aſina religantur. Flectimus hæc nos quidem in allegoricum ſenſum, quod & fecerunt Chaldæi Paraphraſtæ. Onkelos vitem interpretatur Deum, Deique doctrinam, tum & ipſius Templum ac Civitatem; aſinam vero & aſellum exponit Iſraelem & Ethnicos, tum & æqui bonique amantes homines ac divina præcepta faceſſentes. Onkelon ſequitur R. Selomoh. Ionathan & Hieroſolymitanus Interpres iis quæ ſequuntur cruentas Meſſiæ victorias portendi putant. Ego vero ajo Ieſu Chriſti
Iſa. 63, 1. 2. ſupplicium his præſignificari, iſto Iſaiæ loco fretus, quem ad Meſſiam pertinere arbitratur optima pars Interpretum: *Quis eſt iſte, qui venit de Edom, tinctis veſtibus de Boſra, iſte formoſus in ſtola ſua? ..... Quare ergo rubrum eſt indumentum tuum, & veſtimenta tua ſicut calcantium in torcular?* Quamobrem in ſacroſancto Euchariſtiæ ſacramento de vino ſanguinem ſuum fieri voluit, ſeque cruen-
Apoc. 19, 13. Apoc. 7, 14. ta veſte indutum obtulit in Apocalypſi. Nec ipſe ſolum ſuo ſanguine ſtolam tingit, at Diſcipulorum quoque ſuorum veſtes eodem ablui jubet: *Hi ſunt*, inquit unus de Senioribus Iohannem alloquens, *qui venerunt de tribulatione magna, & laverunt ſtolas ſuas, & dealbaverunt eas in ſanguine Agni.* Alio loco
Apoc. 22, 14 ſic ipſe Ieſus: *Beati qui lavant ſtolas ſuas in ſanguine Agni.* Quæ ſequuntur de oculorum pulchritudine & candore dentium, valent ea ad Meſſiæ ſpeciem ac decorem commendandum; non eum qui in externa corporis forma, ſed qui in animi dotibus ac virtute poſitus eſt. Quo pertinet iſtud e Pſalmo qua-
Pſ. 44, 3. drageſimo quarto: *Specioſus forma præ filiis hominum, diffuſa eſt gratia in labiis tuis, propterea benedixit te Deus in æternum.* An æternum illum Dei favorem forma corporis quisquam promereri poteſt? minime profecto. Simile eſt hoc Iſaiæ: *Regem in decore ſuo videbunt oculi ejus.* Iſa. 33, 17. Eumdem igitur ſenſum accommoda & Cantico, in quo Sponſi pulchritudo tenerrimis & molliſſimis verbis deſcribitur: accommoda vero his præcipue: *Dilectus meus candidus & rubicundus:* qui- Cant. 5, 10. bus candidi mores, &, ut Virgilii utar verbis, ardens virtus denotantur, quorum ſymbola ſunt lac & vinum. Rubor autem oculis maxime Meſſiæ tribuitur, perinde ut vis flammea in Apocalypſi, & apud Danielem; Apoc. 1, 14. & 2, 18. & & Deo ipſi apud Ezechielem: nimirum ut 19, 12. perſpicacitas ejus ſignificetur, & oculorum Dan. 10, 6. vis omnia pervadens, etiam intima cordis. Ez. 1, 27. Quocirca Chriſtus Jeſus in Apocalypſi, poſt- Apoc. 2, 18. quam flammeos & ignitos ſibi eſſe oculos 23. dixit, ſubjicit continuo: *Novi opera tua:* & deinde; *Ego ſum ſcrutans renes & corda.* Sic & Paulus ad Ebræos: *Non eſt ulla creatura inviſibilis in conſpectu ejus: omnia autem nuda & aperta ſunt oculis ejus.* Ebr. 4, 13. Cui vi exprimendæ nihil excogitari poteſt igne aptius, qui calore ſuo omnia penetrat, lumine colluſtrat univerſa. Candor autem adſcribitur dentibus, propter fandi vim lacteam, qua Chriſtum valuiſſe ex his Lucæ diſcimus: *Et omnes teſtimonium illi dabant, & mirabantur in verbis gratiæ, quæ procedebant de ore ipſius:* Luc. 4, 22. id quod tanto ante præmonitum fuerat in Pſalmo quadrageſimo quarto: *Diffuſa eſt gratia in labiis tuis.* Pſ. 44, 3. Id ſibi quoque volebat Matthæus, cum diceret: *Erat enim docens eos ſicut poteſtatem habens:* & Matth. 7, 29. miniſtri Pontificum & Phariſæorum apud Johannem: *Numquam ſic locutus eſt homo ſicut hic homo.* Joh. 7, 46. Nihil eſt enim ad perſuadendum efficacius, nihil accommodatius ad delectandum, nativa hac oratione & ſimplici, quæ detracto omni ornatu verborum, rebus ipſis placet quas expromit, in earumque delectu laborem omnem & induſtriam conſumit.

XII. His animadverſis videant nunc Ju- *Refellantur Judæi:*
dæi, an commentitias ſuas loci hujus interpretationes noſtræ poſſint opponere, & levi ſaltem aliqua veritate comprobare. Eorum, ut dixi, de Prophetiæ hujus intellectu duplex extat opinio; alii enim Meſſiæ quidem prædictionem ei fatentur ineſſe, at Jeſum eum fuiſſe negant; alii ad Meſſiam id ullo modo pertinere infitiantur. Qui in priori verſantur

versantur hæresi, non in eamdem omnes conspirant sententiam; quidam enim Messiam a Jacobo promissum nondum venisse arbitrantur, venturumque exspectant: quæ sententia tradita extat in Thalmudico libro Sanhedrin; item in Beresith utraque, Rabba & Ketanna; & in Echa Rabbathi; apud Onkelon quoque, & alios Paraphrastas Chaldæos, Jonathanem & Hierosolymitam; apud R. Davidem Kimchi in libro שרשים, R. Abrahamum Aben-Ezram, & Salomonem Jarchi, & R. Josephum in Ikkarim sive Fundamentis fidei, qui & id Onkelon accepisse narrat a Schemaja & Abthalione, stante etiamnum Templo secundo: cujus rei fides penes auctorem esto. Eadem est etiam persuasio eorum, qui Babylonicæ Captivitatis principem, quem ראש הגולה, sive Æchmalotarcham appellant, magnis Judæorum copiis, uti quidem fingunt, Bagdadi præfectum, de tribu Juda numquam non deligi ajunt; unde oraculi veritatem peti centent; quippe nondum ablatum esse sceptrum de tribu Juda, nec proinde Christum venisse. Vigebat hæc jam inter Judæos opinio Origenis temporibus, quem plerique partium harum gregales sectati sunt. Pluribus de ea re differunt Benjamin Tudelensis in Itinere, & R. Abraham Zachuthus in libro Juchasin. Quidam vero Messiam geminum hoc Jacobi oraculo promissum arbitrantur; Mosem alterum, alterum Messiam κατ' ἐξοχὴν *(per excellentiam)* dictum: quem errorem secutus est R. Bechai. Adde & alios jam supra confutatos a nobis, qui Judæ hic promissam agnoscunt perpetuitatem regni, in Messia initium habituri. Qui vero nullam Messiæ his inesse prædictionem contendunt, vocem שילה, quam reddit Vulgatus Interpres, *Qui mittendus est*, vel ad Davidem, vel ad Saulem, vel ad Jeroboamum, ipsamque adeo Siloh urbem, vel ad Nabuchodonosorem referunt; quam postremam opinionem Julianus Apostata tueri videtur. Has sententias, utpote insigniores refelliss contenti erimus: alias quas scimus in Beresith Rabba, aliisque locis esse propositas, studiosorum industriæ discutiendas relinquemus.

Jul. apud Cyrill. l. 8.

ac ii primum, qui Messiam hoc oraculo

XIII. Ac priores quidem, qui Messiam hoc oraculo prædictum fatentur, at nondum venisse eum contendunt, nullum opinionis suæ afferunt argumentum; neque vero ullum aliud afferre possunt, præterquam quod nondum extitit quisquam, in quem partes oraculi hujus omnes apte congruerent. Quod manifeste falsum esse probavimus. Deinde cum superiori Propositione docuerimus eum habendum esse Messiam, cui uni prophetiæ omnes Veteris Testamenti de Messia conveniunt, hinc efficitur eum, in quem appositе quadrabit prophetia hæc Jacobi, si modo reliqua Veteris Testamenti vaticinia consentiant, Messiam esse habendum. Hanc autem Jacobi prophetiam in Jesum convenire luculenter demonstravimus, & reliquas præterea Veteris Testamenti vaticinationes huic consentire suis a me probatur locis. Unde efficitur Jesum esse Messiam, proindeque jam Messiam venisse.

prædictum fatentur quidem, at nondum venisse eum contendunt;

XIV. Vanissima vero præ cæteris eorum opinio est, qui Æchmalotarcham quemdam confingunt, Judæorum imperium in Asia tenentem, & tribu Juda oriundum, quem Patriarcham appellant, perpetuaque successione dignitatem eam ad Christum usque extituram asseverant. Vetus illud quidem Judæorum commentum est, ut intelligi potest ex Seder olam Zutha; jam inde ab Origenis, ut dixi, superioribusque deductum temporibus; quod ita recentiores amplificarunt Magistri, ut Patriarcham hunc genealogiæ suæ seriem detexere, scriptisque ac legitimis instrumentis approbare posse putent. Atque ad hanc fabulam ordiendam una ipsis causæ videtur fuisse Jacobi de Juda prophetia, quam in Æchmalotarcha exitum habuisse prisci Rabbini existimabant, ut auctor est Maimonides in Jad Chazacah. Opinioni huic profligandæ, inconstantiam ipsius & varietatem satis est prodidisse: nam Benjamin Tudelensis, qui in Itineris sui historia Israelitarum multitudinem ac potentiam vanis narrationibus commendare unice videtur habuisse propositum, multa de Æchmalotarcha congerit, ac ipsum Bagdadi sedem habere narrat, & imperium ejus Asiæ finibus circumscribit. Tum paulo post infinitas Judæorum copias versus Eurum statuit, sui juris, rerum omnium ubertate affluentes, amplissima & beatissima loca late incolentes, & ab omni commercio ac reliquorum hominum aditu secluss, propter vastissimas solitudines interjectas. Quibus

qui inter præcipui sunt, qui Æchmalotarcham Juda progenatum Judæis hodieque præesse affirmant:

Maim. in Jad Chaz. l. ult. c. 4.

Margi-

Margianam ita a Veteribus deſcriptam notari putes. Pleraque tamen horum ſe fando tantum accepiſſe fatetur, quæ deinde R. Iſaac ben Aramah in ſuis Legis explanationibus dicendo dilatavit. Auctor eſt etiam Aben-Ezra, ætate ſua nepotes quosdam Davidis extitiſſe Bagdadi. Sed & narrant R. Gedalias ben Jechaja in Catena Cabalæ, atque item R. Salomoh in Schevet Jehuda, poſteris Davidis apud Perſas ſummum honorem habitum fuiſſe. Multa quoque de maximis Judæorum ἀποδημοῖς & regnis in deſerto Chabor & ad mare Rubrum ſitis differit R. Abraham Peritzol in Orchath olam, ſed de quibus nihil ipſe quoque præter auditum habere ſe agnoſcit. Multa idem, multa & ad nauſeam usque inſignis mendaciorum & ineptiarum fictor Eldad Danita, qui quatuor Iſraelitarum tribus, Danitidem, Gaditidem, Aſeritidem, & Nephthalitidem in Æthiopia locat, Sabbathio flumine ſeptas, & omnibus copiis circumfluentes; reliquas ſex in Aſia ſuis legibus utentes: nonnulla & R. Simeon in Jalcut, & ante illos Bereſith Rabba & Thalmud in libro Sanhedrin de Judæis ultra Sabbathium flumen, quod ab aliis pleriſque in Media ſtatuitur, habitantibus, & regna illic obtinentibus; quos & mœnibus igneis protectos, & ab omni hominum commercio ſejunctos eſſe quidam per ſummam vecordiam affirmare auſi ſunt. Idem Peritzo Judæos verſus orientem Solem locat & montibus immenſis circumcluſos fingit. Poſtellus noſtras, vir magni ſed immoderati & effrænis ingenii, intra has moſtium anguſtias diu latitaſſe decem tribus ait, ſed tandem prognatos ex iis Tartaros & Turcas inde erupiſſe, vaſtiſſimasque regiones armis occupaſſe. Quod ex Haythoni Armeni Hiſtoria probare conatus, viris gravibus & eruditis perſuaſit. Magni etiam Judæorum exulum cœtus in India, magni ad Daphnen Antiochiæ ſuburbium ſtatuuntur. Quidam & in America decem tribus requirunt. In quem errorem mirarer animum ſuum demiſiſſe, eique defendendo ſtudium ſuum & operam accommodaſſe doctiſſimum Manaſſem ben Iſrael, Amſtelodami olim familiariter mihi notum, niſi Judæum fuiſſe meminiſſem. At res eſt omnibus cachinnis digna, aſſeveraſſe ipſum in Conciliatore, inter Judæos, qui per Hiſpaniam & Galliam ante annos aliquot diſperſi erant, duces ac principes Davide prognatos ſemper extitiſſe, videlicet Abrabanieles: & poſt excidium ſecundi Templi duas ex hac gente familias in illas oras migraſſe; quarum altera eorum erat, qui Bene David, *Filii David*, altera eorum qui Abrabanieles appellabantur. Quod & R. Iſaaci ben Guiat autoritate confirmat; & aliorum præterea Judæorum auctoritate confirmare poterat. In quo tamen non gentilium ſolum ſuorum, ſed & ſuam ipſius cauſſam agit homo non incalliduſ; nam duxerat uxorem de ſtirpe Abrabanielum, magnoque ſibi ducebat honori Davidicam gentem affinitate contingere. Itaque Davidis nepotes ſe genuiſſe jactabat. Redeamus vero ad decem tribus, quas Thalmud Hieroſolymitanum, omnes ineptias putidiſſimo figmento ſuperans, nubibus protectas & a reliquis mortalibus hujusmodi ſeptimento ſeparatas comminiſcitur, proindeque & ab Æchmalotarchæ ipſius imperio diſcretas. Quomodo enim ultro citroque ad eum illinc commeare, vel ab eo illuc penetrare legati potuiſſent, cum omnis aditus eſſet intercluſus? Niſi dicant fortaſſe ſolis Judæis hanc facultatem divinitus fuiſſe conceſſam, quod credet Judæus Apella, non ego. Scio memoriæ proditum eſſe a Joſepho, tribus decem trans-Euphratem deportatas in immenſam multitudinem ſua ætate excreviſſe, quod ab eo edoctus Oroſius retulit: verum nulla illic regna commemorant; imo barbarorum imperiis fuiſſe ſubjectas optime a Sulpitio Severo obſervatum eſt. Nec moror auctoritatem Scriptoris libri quarti Esdræ, qui decem tribus in longinquas terras abiiſſe ſomniat, ut ritus ſuos ſine impedimento poſſent obſervare; diſceſſiſſe illis aquas Euphratis, ut olim Rubri maris & Jordanis; & poſt annui unius iter in regionem Arſareth perveniſſe, quo nemo hactenus penetraverat; ibique ſumma pace frui, quoad ipſis reditum Deus paret. Quæ impuri auctoris & otio ſuo abutentis mera figmenta ſunt.

Orch. Ol. c. 14.

Thalm. in Sanh. c. 10.

Joſ. Antiq. l. 11. c. 5.

Oroſ. l. 2. c. 7.

Sulpit. Sev. Hiſt. ſacr. l. 2.

Poſtell. Hiſtor. Or. Part. 1. c. 5. & 6.

Hyath. c. 17 Hiſtor. Orient.

4. Esdr. 13, 41. & ſeq.

Atqui nos argumenta non deficiunt, quibus inanem hanc Jacobæi prædicti expoſitionem poſſimus diffiare. Nam primum conſtat, adeo permiſtas eſſe Judæorum tribus ac confuſas, ut ne levi quidem ſuſpicione origines familiarum internoſci queant, nedum ſcriptis comprobari. Atqui ineptum eſt credere ea venientis Meſſiæ ſigna præmonſtraſſe

Jacobum, eventuram nempe tribui Juda ſceptri amiſſionem & ducum defectum, quæ deprehendi haudquaquam poſſent; cum ne ipſa quidem tribus Juda ſecerni ab illis ac diſtingui queat. Ajo præterea nusquam gentium jus ſceptri, ditionemve ullam aut imperium Judæos obtinere. Hac enim ætate frequentibus mercatorum commerciis, & longinquis viatorum peregrinationibus, ſatis accurata terræ habitabilis percepta notitia eſt, ut fabuloſa hujusmodi imperia confingere nemini liceat. Scimus vero quoquoverſum diſſipatam infelicem hanc gentem alienis parere legibus, nec quidquam eorum attentare fas ipſi eſſe, quibus conſtat regia poteſtas; puta reos morte plectere, bella denuntiare, monetam cudere, leges proponere: imo vero, ludibrio ubique ac deſpicatui habitam, velut in celeberrimo orbis univerſi theatro atrociſſimam ſcelerum ſuorum pœnas luere. Mirum foret profecto tantam hominum multitudinem, bonis omnibus florentem, ita delituiſſe ad hanc diem, ut poſt tot ac tantas hominum noſtrorum peregrinationes adiri non potuerit. At jamdiu eſt, quod Origenes & Theodoretus Patriarcharum originem de tribu Juda arceſſitam vanitatis inſimularunt. Nec uno loco ſcribit ille, jus gladii Judæis fuiſſe ademptum, eoque exitum habuiſſe Jacobi vaticinium Judæ filio editum. Quod ſi in reos aliquando animadvertiſſe leguntur ipſorum Ethnarchæ, id quod ſuis factum temporibus, ſeque expertum affirmat Origenes in Epiſtola ad Africanum, hoc ſibi juris ſumſiſſe illos ait, vel diſſimulantibus Romanis, vel gratificantibus. Proditum deinde eſt variis locis a Maimonide, quam anguſtis finibus coercita fuerit Judæorum poteſtas & jurisdictio. Iis quidem extra terræ Chanaanitidis limites judicia capitalia exercere fas jusque non erat; itaque Babylone, & Alexandriæ, & Antiochiæ, ab iis, quibus ſubditi erant, Principibus capitalia jura petebant, vel eorum reddendorum licentiam impetrabant. At intra Chanaanitidem ſoli Palæſtini Judæi jure gladii pollebant, non Babylonii, aut Ægyptii, aut Antiocheni, quibus id nullibi gentium erat conceſſum; unde efficitur ineptum eſſe, Babyloniis Judæis, quorum acciſa adeo poteſtas erat, ſceptrum & regiam dominationem adſcribere. Quid quod &

Origen. περὶ ἀρχ. l. 4. c. 1. Theod. in Ἐπεσπ.

Æchmalotarcham ipſum a Muhammedanorum Calipha poteſtatem per ſigilli traditionem accipere ſolitum Benjamin teſtificatur: quo minime proprium, ſed fiduciarium dominium habuiſſe confitetur. Sed ne Synagogas quidem, collegia, aut ſcholas, niſi de Principum licentia, habere poterant: & ſi quibus fruebantur privilegiis, totum id benignitati Principum eorumdem acceptum referebant. Hæc quidem pro temporibus varie mutarunt. Id juris, quo pollebant olim Palæſtini Judæi, ad hanc diem minime retinuerunt: penes Turcas eſt ſuprema poteſtas, a quibus omni juris dicundi facultate multati ſunt. Quod ad regna vero illa imaginaria e decem tribubus propagata attinet, etiamſi nunc extare fateremur, quis ea credat ſe hominibus tribu Juda prognatis ſubjeciſſe? Quamvis enim legamus in Bereſith Rabba, deportatas eſſe decem tribus in certum quemdam locum; in omnes vero regiones quoquoverſus diſperſas fuiſſe tribus Juda & Benjamin, ita ut unum aliquem ex tribu Iuda apud ſe reperire potuerint, quem ſibi præficerent; ex quo tamen Iſrael detrectavit imperium tribus Iuda, ſeque ab illa ſegregavit, ſicut *Non contuntur Judæi Samaritanis*, quemadmodum ex Chriſti Ieſu & Samaritanæ mulieris colloquio cognoſcimus; ita nec Iſraelitæ Iudæis. Itaque R. Iſaac Abrabaniel in ſua Iſaiæ interpretatione, quæ de Chriſti contumeliis & tormentis quinquageſimo tertio capite prædicta ſunt, ea ad popularium ſuorum miſerias detorquet, eorumque calamitates & ærumnas multis exaggerat; immemor beatorum illorum orientis regnorum, præclaræque Æchmalotarchæ dignitatis & potentiæ; regiaque poteſtate, ſceptro, ac dominio Iſraelitas penitus excidiſſe, nec ullum Synedrium habere fatetur. Enimvero futurum id animo præſentiebat Amos, cum diceret: *Ecce oculi Domini Dei ſuper regnum peccans, & conteram illud a facie terræ: verumtamen conterens non conteram domum Jacob, dicit Dominus:* hoc eſt, Regnum illud temporarium & terrenum Iudæorum exſcindam; at in aliud æternum deinde reparabo. Subjicit enim: *In die illa ſuſcitabo tabernaculum David quod cecidit; & readificabo aperturas murorum ejus, & ea quæ corruerunt inſtaurabo.* Caduci quoque hujus Iſraelitarum regni ruinam prævide-

Joh. 4. 9.

Amos 9. 8. ſq.

Oſe. 3, 4. prævidebat Oſee, cum diceret: *Dies multos ſedebunt Filii Iſrael, ſine rege, & ſine principe, & ſine ſacrificio, & ſine altari, & ſine Ephod, & ſine Theraphim.* Qua prædictione Origenes Iudæorum merito contundit vecordiam, qui tribum Iuda ad Meſſiam usque per Patriarchas ſuos ſceptrum retenturam eſſe jactabant. Ionathan quoque tempus illud eadem vaticinatione prænuntiari docet, quo nullis regibus Davide oriundis Iudæi parebunt. Candidius etiam R. David Kimchi præſens popularium ſuorum exilium illic indicari cenſet, quo regibus ac principibus generis ſui penitus deſtituti barbararum gentium imperiis continentur. Atque hæc prophetia jam compleri cœperat, cum dicebat Azarias: *Non eſt in tempore hoc princeps, & dux, & propheta, neque holocauſtum, neque ſacrificium, neque oblatio, neque incenſum, neque locus primitiarum coram te.* Candide quoque R. Bechai, & R. David Ganz, & R. Manaſſe, a nullis gentis ſuæ regibus vel principibus populares ſuos regi teſtantur. Diſertisſime vero omnium R. Iſaac Akriſch in קול המבשר, narrationes hujusmodi confictas eſſe declarat, & ad ſublevandos ſuorum animos excogitatas. Eſto tamen, tantum patuerit Babyloniorum Iudæorum ditio, quantum gentiles ipſorum volunt, conſtat certe nunc attonſam ac reſectam ubique terrarum ita eſſe, ut extincta potius & ſublata penitus dicenda ſit, ac proinde oraculo Iacobæo neutiquam accommodari poſſe. Nec enim ad id ſatis, verum aliquando fuiſſe quod de commentitio illo & ſtramineo gentis ſuæ ſceptro commemorant, ſed ad Meſſiam usque iis expectatum perſeverare debuit. Quod cum ſecus evenerit, nullaque hodie ſceptri umbra apud ipſos ſuperſit, nulla ratione defendi poteſt ea quam afferunt prædicti Iacobæi interpretatio.

R. Dav. Kimch. in Oſe. 3, 4.

Dan. 3, 38.

tum R. Bechai, qui Meſſias duos a Jacobo prædictos affirmat, quorum alter fuerit Moſes, alter nondum advenerit:

XV. Nihilo validior illa eſt quam propoſuit R. Bechai, a quo libri Moſis explanationibus ſunt illuſtrati. Is ſuper hoc loco Geneſeos, & in libro quem שלחן ערבע, *Menſam quadratam* inſcripſit, geminum hic Meſſiam prædictum eſſe opinatur, Moſem alterum, alterum Meſſiam proprie dictum, quem Iudæi expectant. Nec enim credibile eſſe ait Iacobum futura animo proſpicientem, longinquam & remotam Iſraeliticæ gentis liberationem prædicendam ſuſcepiſſe; inſtantem vero & proximam, cujus auctor futurus erat Moſes, ſilentio prætermiſiſſe; utramque ergo uno vaticinio prænuntiaſſe; præſertim cum altera alterius typus & exemplar, juxta doctrinam a Prophetis traditam, futura eſſet: præterea Siloh Moſem eſſe per artem Gematricam; nam ſi vocabulorum שילה, & משה, valorem arithmeticum colligas, habebis utrobique ſummam CCCXLV; ad Moſis vero tempora Iſraelitarum ſceptrum tenuiſſe tribum Juda, & ab ea demum ad Levitas per Moſem translatum eſſe. Regem porro fuiſſe Moſem probat hoc teſtimonio Deuteronomii: *Erit apud rectiſſimum Rex congregatis principibus populi, cum tribubus Iſrael:* quod adſonat huic prædicto Jacobi: *Et ei erit aggregatio populorum*; ſic enim Ebraica verba reddi poſſunt. Iſraelitæ autem populorum nomine afficiuntur eodem loco Deuteronomii: *Dilexit populos: omnes ſancti in manu illius ſunt.* Hæc Bechai, cui reſpondeo nugatoriam eſſe & futilem Gematricam artem, per quam ex hoc Jacobi oraculo, & ex quocunque Scripturæ loco ſexcenta ejusmodi figmenta quivis queat extundere. Ajo deinde, etſi ſceptri jus in tribu Juda ſemper fuerit, uſum tamen non fuiſſe ante Davidem, quod vult Bechai; nedum ante Moſem, cujus ævo Judaica tribus, totaque Iſraelitica gens duriſima apud Ægyptios ſervitute premebatur. Fac tamen ſceptro tum potitam fuiſſe tribum Juda, repugnantia ſibique contraria implicabit hæc opinio: nam ut ei accedat fides, dicendum eſt, reipſaque dicit R. Bechai, ſceptrum de tribu Juda fuiſſe ablatum, poſtquam venit prior Meſſias Moſes. At ſciſcit idem Magiſter, non ablatum iri ſceptrum de Juda, antequam poſtremus Meſſias advenerit. Igitur Moſis ætate neutiquam ablatum fuit. Corruit ergo ſententia hæc, ſeque ipſa jugulat.

Deut. 33, 5.

Deut. 33, 3.

XVI. R. Moſes ben Nachman, R. Joel ben Suib, aliique partium illarum Magiſtri, dictiones, שבט, *Sceptrum*, מחקק, quod vulgata *Ducem* reddit, deſignare putant ſævum & impotentem dominatum, quo miſera ipſorum gens paſim vexatur. Cui calamitati tum a Deo finem impoſitum iri cenſent, cum Chriſtus advenerit. Facile enimvero confutatur opinio hæc ex verbis a Scriptore ſacro adjectis, quibus מחקק, *Ducem*, ſive *Legislatorem*

& qui vocibus שבט *Sceptrum, &* מחקק *Dux, tyrannicum & crudele imperium in ſe paſſim exerceri ſolitum prædici putant: & qui* שבט

hic tribum ſonare opinantur:

giſlatorem hunc *de femore* Judæ proditurum præcinit. Unde liquet, non externos; quibus parere coguntur, principes, ſed gentiles eorum ac tribules prædici. Inde ſe ut expediant alii, exponunt *Doctorem Legis*: ut ſententia hæc ſit; Legis Doctores ſemper fore inter Judæos, qui eos officii ſui commonefaciant, nec Legis oblivisci patiantur, etiamſi iniquum Ethnicorum principatum & dominationem tolerare cogantur. Verum ne id quidem defendi poteſt: nam ſi ſacrorum annalium replicemus memoriam, falſum eſſe reperiemus, duris ſemper Judæos imperiis fuiſſe afflictos, cum mitiſſimis & æquiſſimis Regibus, quos gens hæc plerosque tulit, paruerint. Nego denique vocem שבט, ſi ſolitaria ſit, tyrannicum imperium ſonare. Dominationem generatim ſignificat, tam æquam & legitimam, quam impotentem: quæ ſane adjuncto epitheto determinanda erat, cum in eo rei totius cardo verteretur, uti in Pſalmo ſecundo determinata eſt. בשבט ברזל, *in virga ferrea.* Quia vero שבט hic tribum ſonare rentur, ut ſenſus ſit, Non ablatum iri tribum Juda, ita ut decem tribus ab Aſſyriis in longinquas regiones deportatæ ſunt, ſemperque ſuos ipſam doctores habituram, veritati manifeſte contradicunt, cum Judaicæ gentis reliquiæ ablatæ, deportatæ, miſerrimis exiliis multatæ ſint. Igitur ſi patriam ac penates ſervare debuit tribus Juda ad Meſſiam usque, Meſſiam jampridem veniſſe neceſſe eſt.

Pſal. 2,9.

quique Jacobum non id ſibi velle cenſent, ſore ut Iſraëlitis Reges de tribu Juda ſemper præſint, ſed ut non alii quam hac tribu orti præſint:

XVII. Exiſtimarunt præterea R. Selomoh Alca bitzius, in libro Manoth hallevi, R. Obadias Saphornus in ſuis Legis expoſitionibus, proxime memoratus R. Moſes ben Nachman, aliique hujus gregis, non hoc ſibi voluiſſe Jacobum, ad Meſſiæ usque ætatem temporarii ſceptri poſſeſſionem penes tribum Juda ſemper futuram, cum ea ſæpe excidiſſe ipſam certum ſit, ſed non alios reges quam tribu Juda ortos Iſraelitis imperaturos: ſin res ſecus eveniat, cauſſæ futura ipſorum peccata; regnumque a Juda ad tempus ablatum, ipſi aliquando reſtitutum iri; proindeque punitos fuiſſe a Deo, quicumque aliis prognati tribubus ſceptrum uſurparunt: cum ergo Saul qui Benjamita fuit, & Aſſamonæi qui Levitæ fuerunt, ſceptrum ſibi arrogaſſent, infeliciter ipſos periiſſe, Deo ſic jus tribus Iuda perſequente. Meminiſſent doctrinæ hujus patroni, quibus verbis Saulem Samuel compellaverit, cum unctura Regem eum Iſraelitarum conſecraret: *Ecce unxit te dominus ſuper hæreditatem ſuam in principem.* Meminiſſent quibus eum verbis Samuel Regem renuntiaverit: *Certe videtis quem elegit Dominus, quoniam non ſit ſimilis illi in omni populo.* Eane injuſta eſt regni poſſeſſio, cujus auctor eſt Deus? Meminiſſent quam demiſſo ſermone Samueli reſponderit Saul, cum in amplioris fortunæ ſpem excitaretur: *Numquid non filius Jemini ego ſum, de minima tribu Iſrael, & cognatio mea noviſſima inter omnes familias de tribu Benjamin? quare ergo locutus es mihi ſermonem iſtum?* quaſi regni honorem refugiens ac detrectans. Ex his intelligitur Iudæ ſceptrum non contra jus, ſed Deo ſic volente & jubente Saulem occupaſſe; adeo ut qui ſecus ſentiunt, apertiſſimo Dei judicio & clariſſimis Scripturæ ſacræ verbis contradicere videantur. Meminiſſent etiam Ieroboamum tribu Iuda haudquaquam oriundum certo Dei nutu Iſraelitis imperaſſe; ſic enim ipſum Ahias Silonites compellat: *Hæc dicit Dominus Deus Iſrael, Ecce ego ſcindam regnum de manu Salomonis, & dabo tibi decem tribus:* & deinde: *Te autem aſſumam, & regnabis ſuper omnia, quæ deſiderat anima tua, erisque rex ſuper Iſrael. Si igitur audieris omnia quæ præcepero tibi, & ambulaveris in viis meis, & feceris quod rectum eſt coram me, cuſtodiens mandata mea & præcepta mea, ſicut fecit David ſervus meus, ero tecum, & ædificabo tibi domum fidelem, quomodo ædificavi Davıd domum, & tradam tibi Iſrael.*

1. Reg. 10,1.

1. Reg. 10, 24.

2. Reg. 10, 21.

2. Reg. 11,37. 37. 38.

& qui Prophetiam hanc breviorem eſſe ſtatuunt:

XVIII. Futilis vero penitus & abſurda eſt eorum interpretatio, qui prophetiam hanc, non planam ac ſimplicem, ſed ὑποθετικὴν, & connexis quibusdam determinatam eſſe ſtatuunt: atque ea lege & omine principatum ad Meſſiæ usque tempora eſſe Iudæ promiſſum, ſi modo legi divinæ obſequatur. Cum enim opinionem iſtam nulla Scripturæ ſacræ proſequantur teſtimonia, uti nullo jure proponitur, ſic optimo jure repudiatur. Cum alioqui pari exceptione, ſi huic adhibetur fides, omnia ſanctorum Prophetarum vaticinia eludi poſſint.

quique id ita exponunt, Judæis defen-

XIX. Proponitur præterea hæc loci interpretatio in Bereſith Rabba; Judæos, diſperſos licet & captivos, non ita tamen vexatum

fores unquam defuturos: 2. Reg. 17, 27.

vexatum & afflictum iri, ut omni penitus præsidio careant; futurumque semper, ut ex uno loco expulsi, in alium benigne suscipiantur, quoad Messias veniat; haut aliter atque a Machiro Ammielis filio David Absalomum fugiens exceptus est, & omnibus copiis liberaliter adjutus. Atqui hoc non tribus Iuda privatim proprium est, sed ad omnes Israelitas generatim pertinet: cum tamen demonstrandum fuerit promissionem hanc, Iudæ privatam & propriam fuisse; nam Iacob *benedixit singulis benedictionibus propriis.* Gen. 49, 28 Deinde vix assignari regem, gentemve posse puto, quæ eos ita foveat ac protegat, vel tam certis adjuvet auxiliis, quam Machir Davidem; cum per universum orbem, quantum fando accepimus, æque viles habeantur, despicatui sint, gravissimis tributis obruti spolientur, diripiantur.

& qui ita, Tribum Juda ex hominum commercio nunquam iri segregatum ut decem tribus.

XX. Postremam hanc ex R. Manassis Conciliatore proponam oraculi Jacobæi expositionem; nunquam ita sublatum iri tribum Juda, & ex hominum notitia ac commercio segregatum, uti decem tribubus contigit, sed semper doctores suos, per quos erudiatur, ad Messiæ usque ortum habituram. Ego vero ajo non magis ex hominum societate & usu sepositas esse decem tribus, ac illam Judæ: nam qui per orbem sparsi sunt Judæi, quibusnam prodierint tribubus; an ex decem, an ex Judæa tribu, valde incertum est; tamque credibile est decem tribus ab Assyriis in orientem abductas, Judæos illic superstites progenuisse, quam quæ a Romanis in has oras dissipatæ sunt, Judæos in occiduis partibus habitantes procreasse. Præterea post deportatas decem tribus, aliqui tamen iis orti in patria reperti sunt; velut Anna Prophetissa, quæ fuit de tribu Aser. Nunc vero cum inter tot inflictas a Deo genti huic calamitates, non postrema sit tribuum confusio & permistio, & certæ stirpium seriei ac stemmatum ignoratio, & post tot direptiones, sectiones, publicationes, proscriptiones, vetustorum instrumentorum jactura; unam aliquam a reliquis, Judæam ab aliis decem, nunc internoscere velle, id vero est Judæum agere, hoc est desipere.

Refelluntur deinde Judæi, qui hoc oraculum ad Messiam ullo modo pertinere negant; ac ii primum quæ ferunt ad urbem Siloh, & ad Davidem:

XXI. Nunc ii refellendi veniunt Judæi, qui majorum suorum spreta auctoritate ad Messiam ullo modo pertinere hoc oraculum prætracte infitiati sunt; qui ut a via veritatis recesserunt semel, in varios protinus errores sunt delapsi. Quidam Siloh, nominis hujus urbem, sonare censent, & verba hæc, *Donec veniat Siloh*, exponunt, Donec desinat Siloh & finem habeat: ista autem, *Non auferetur sceptrum de Juda*, id putant sibi velle, Præstantia Iudæ in regium dominatum mutabitur. Ut loci totius hæc sit sententia. Dignitas tribus Iuda & præstantia in regnum mutabitur, cum Siloh Arcæ sedes esse desinet. Hanc sententiam qui tuentur, vocem *Donec* ita exponant necesse est, quemadmodum a Cajetano exponi supra diximus, sic nempe ut cessationem ejus rei, de qua habetur sermo, non significet, sed continuationem potius cum alterius interventu; continuationem videlicet possessionis sceptri, hoc est præstantiæ, cum interventu finis Siloh. Sic intellexerunt doctissimi Magistri, quos inter præcipua est supra jam memorati R. Bechai auctoritas; atque id completum esse arbitrati sunt, cum rerum potitus est David, & regiam potestatem est consecutus. Verum enimvero quid tandem est locum corrumpere, si hoc non est? partim enim hæc cum historiæ veritate, partim cum manifesta loci ipsius pugnant sententia. Falsum enim est tum regnum capessivisse Davidem, cum de Siloh Arca sublata est: nam Saul Davidis decessor hoc tempore rex nondum fuerat creatus. Quænam præterea hæc animi perversitas est, ut verba hæc, *Donec veniat Siloh*, significare existimentur, *Donec desinat Siloh?* Ait Iacobus non ablatum iri sceptrum de Iuda, quoad venerit Siloh; quod significat jam ante non venisse Siloh: ajunt Rabbini tunc sceptrum capessiturum Iudam; cum desinet Siloh, quod significat jam ante venisse Siloh. Vides in quam rerum repugnantiam imprudentes Magistri se induerint. Cum enim בוא significare pertendunt, *occidit*, *occubuit*, indoctorum credulitati illudunt: nam בוא non tantum sonat, *venit*, sed etiam, *iit*, *abiit*; quo sensu in Solem occidentem convenit, qui cum a nobis abit, occumbere & occidere dicitur. Sic in Genesi: ויהי השמש בוא, *Et fuit Sol abiens*, hoc est, occidens. Ergo בוא proprie significat, *abiit*; quod reddi potest, *occidit*, tum cum de Sole agitur; numquam vero alias. Deinde Gen. 15, 17.

quo

quo ſequentia verba pertinebunt : *Et ipſe erit expectatio gentium ?* nulla quippe antecesſit Davidis mentio. Nempe hiulca erit prædictionis ſententia, niſi quid ſuppleveris ; puta, *& naſcatur David* : quod ſi fieri patimur, jam vero vanis Rabbinorum ſomniis Scripturam ſacram inquinari patiamur neceſſe eſt. Perſpectum id aliis fuit, qui notatum hic quidem Davidem ſenſerunt, at שילה exponunt בנו, quaſi שילה idem ſit quod שלו, *qui ejus* ; nempe Judæ. Hæc interpretatio eſt Aben Ezræ, & R. Levi ben Gerſon, haud paulo quidem ſuperiore tolerabilior, ſed hiſtoriæ tamen fidei contraria.

tum ii qui ad Saulem;

XXII. Nonnulli urbem Siloh hic quidem intelligendam eſſe putant, non quatenus ad Davidem, ſed quatenus ad Saulem pertinet, qui in ea Rex a Samuele per unctionem creatus & conſecratus eſt. Ut loci hic ſit intellectus, non auferetur ſceptrum de Juda, quoad veniat tempus Silohenſis uncturæ, qua Saul eſt conſecrandus. Sed hæc quoque veritati hiſtoriæ adverſantur ; non enim in Siloh, ſed in Ramathaim Sophim unctus eſt Saul a Samuele : in Maſpha vero rex ab eo renuntiatus eſt, ut liquet ex nono & decimo capite prioris libri Samuelis. Deinde quonam auctore Iacobæis verbis ſenſum hunc affingunt, ut voce Siloh uncturam Silohenſem notari decernant? Largiamur hæc tamen : ne ſic quidem litem vincent ; nec enim ad id usque temporis ſceptrum obtinuit Iuda, ut dixi, quod non multo poſt unctionem hanc contigit.

& qui ad Jeroboamum;

XXIII. Iisdem propemodum argumentis alios convincimus, qui Siloh urbis nomen hic expreſſum, & ad Ieroboamum in Siloh, uti contendunt, regem creatum referunt. Nam quo auctore probabunt in Siloh regem creatum fuiſſe Ieroboamum, quod in Sichem factum longe veriſimilius eſt? Quis credet nomine Siloh, Silohenſe hoc factum fuiſſe notatum? Quæ tamen ſi concedamus, tum ſceptrum amiſiſſe tribum Iuda, non proinde fatebimur, quod penes Roboamum & reliquos Davidis nepotes ad Sedeciam usque manſiſſe certum eſt. Utilior etiam eſt eadem hæc ratio refellendo Ezechiæ auctori Chazcuni, qui in dictione Siloh latere autumat Ahiam Siloniten prophetam, eum qui Ieroboamo prædixit futurum ut decem tribuum rex crearetur. Quo jure vero *Expectationem gentium*, Ahiam dictum fingent? cur prædictum, cum de Ieroboamo ſileatur? quo exemplo de patriæ nomine appellatum? ut ſi Nathan Salomonis ortum Davidi prænuntians dixiſſet, *Suſcitabo Jeruſalem poſt te* ; Salomone patriæ nomen ſic gerente.

& qui ad Nabuchodonoſorem.

XXIV. Iam vero ſupra ex auctoritate vetuſtiſſimi exemplaris Samaritani eos caſtigavimus, qui pro שילה legunt שילוח *qui mittendus eſt.* Quidam enim, etiam e Iudæis, lectionem hanc præferunt, & Nabuchodonoſorem hic prænuntiatum opinantur, qui Judaicum abolevit imperium, capto Sedecia & Babylonem deportato. Verum, ut dixi, non patitur lectionem hanc Samaritanus codex. Ut præteream regium titulum, decus, & ornamenta Jechoniæ conceſſa ab Evilmerodacho, Nabuchodonoſoris ſucceſſore & filio ; licet dominatus ipſe & regia poteſtas in Sedecia a Nabuchodonoſore extincta eſſent.

Cur hanc Jacobi prædictionem, aliasque complures ad Meſſiam pertinentes, Chriſtus, Apoſtoli, & Evangeliſtæ in teſtimonium non protulerint.

XXV. Concludemus diſputationem hanc in tollendo ſcrupulo, quem movet Pererius, nec eximit. Quæri poſſe ait, cur hoc Jacobi oraculum ad fidem ſibi conciliandam, neque Chriſtus Jeſus, neque Apoſtoli, neque Evangeliſtæ in teſtimonium adduxerint. Tum reſpondet propterea id eveniſſe, quod inde cognoſci tantum potuerit hoc tempore venturum fuiſſe Meſſiam, quo natus eſt Jeſus ; at Jeſum eſſe Meſſiam illum, neutiquam inde colligi. Quæ mihi parum omnino roboris videtur habere reſponſio : nam pari ratione prædictio hæc Oſeæ : *Ex Ægypto vocavi Filium meum*, Filium quidem ex Ægypto vocatum iri prænuntiat ; at eum eſſe Jeſum non oſtendit. Itaque ab ea proferenda Matthæus poterat abſtinere, quod tamen non fecit. Nos hanc in Parallelismum retulimus, non quaſi ſolam per ſe probare exiſtimemus Jeſum eſſe Meſſiam, ſed quod una cum aliis omnibus ſpectata, in unum Jeſum quadrare poſſit. Quocirca poterat Matthæus, aliique Evangeliſtæ nobilem hanc Jacobi prophetiam non omittere. Plurima occurrunt in Veteri Teſtamento generis ejusdem vaticinia, quæ Meſſiam reſpicere fatentur Judæi, ad Jeſum pertinere præciſe negant : quorum tamen auctoritatem uſurparunt Evangeliſtæ : plurima etiam e contrario occurrunt ab iis prætermiſſa, quæ Chriſtum Jeſum mere reſpiciunt. Aliud igitur

Oſe. 11, 1.

igitur cauſſæ fuiſſe cenſeo, quamobrem hoc Jacobi teſtimonium in Novo Teſtamento non compareat: nempe quod neque Chriſto, neque Apoſtolis, neque Scriptoribus ſacris propoſitum unquam fuerit Prophetarum oracula ſigillatim recenſere; cum Teſtamentum Vetus ad unum Chriſtum ſpectare, in eoque finem ac πλήρωμα *(complementum)* nactum eſſe ſcirent. Totum igitur Teſtamentum Vetus ſibi recitandum putaſſent, ſi Prophetiis pugnare voluiſſent. At pauculis his verbis rem totam Chriſtus concludebat: *Habent Moyſem & Prophetas, audiant illos:* rurſum: *Scrutamini Scripturas, quia vos putatis in ipſis vitam æternam habere, & illæ ſunt quæ teſtimonium perhibent de me:* & paulo poſt: *Nolite putare quia ego accuſaturus ſim vos apud Patrem: eſt qui accuſat vos Moyſes, in quo vos ſperatis. Si enim credieretis Moyſi, credieretis forſitan & mihi; de me enim ille ſcripſit.* His admonitionibus Chriſtus Jeſus Judæos in memoriam vaticiniorum ad ſe pertinentium revocabat: ut quotiescunque ea ſibi prælegerentur, quod in Synagogis fieri conſueverat quotis quibusque ſabbathis, pium adhiberent animum & veritatis ſtudioſum, & in ſe exitum hæc habuiſſe agnoſcerent.

Luc. 16, 29. Joh. 5, 39. 45, 46.

CAPUT V.

Jeſus de ſemine Jeſſe & Davidis.

2. Reg. 7, 4. 5. & ſeq. *Ecce ſermo Domini ad Nathan dicens, Vade & loquere ad ſervum meum David: ..... Cum completi fuerint dies tui, & dormieris cum patribus tuis, ſuſcitabo ſemen tuum poſt te, quod egredietur de utero tuo, & firmabo regnum ejus; ipſe ædificabit domum nomini meo, & ſtabiliam thronum regni ejus usque in ſempiternum. Ego ero ei in patrem, & ipſe erit mihi in filium. ... Et fidelis erit domus tua, & regnum tuum usque in æternum ante faciem tuam, & thronus tuus erit firmus jugiter.* Et 1. Par. 17, 11. & ſeq. & 22, 6. & 28, 6.

Pſal. 88, 4. & ſeq. *Diſpoſui teſtamentum electis meis, juravi David ſervo meo, usque in æternum præparabo ſemen tuum. ..... Et ponam in ſeculum ſeculi ſemen ejus .... Semel juravi in ſancto meo, ſi David mentiar; ſemen ejus in æternum manebit.*

Iſa. 11, 1. & ſeq. *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet & requieſcet ſuper eum ſpiritus Domini ..... In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur.*

Jerem. 23, 5. 6. *Ecce dies veniunt, dicit Dominus, & ſuſcitabo David germen juſtum, & regnabit rex, & ſapiens erit, & faciet judicium & juſtitiam in terra. In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter: & hoc eſt nomen, quod vocabunt eum, Dominus juſtus noſter.*

Jerem. 33. 15. & ſeq. *In diebus illis & in tempore illo germinare faciam David germen juſtitiæ;*

Matth. 1, 1. & ſeq. *Liber generationis Jeſu Chriſti, filii David, filii Abraham .... Jeſſe autem genuit David Regem. David autem rex genuit Salomonem ..... genuit Joſeph, virum Mariæ, de qua natus eſt Jeſus, qui vocatur Chriſtus.*

Matth. 1, 20. *Joſeph fili David, noli timere, accipere Mariam conjugem tuam.*

Matth. 9, 27. *Et tranſeunte inde Jeſu ſecuti ſunt eum duo cæci, clamantes & dicentes, Miſerere noſtri, fili David.*

Matth. 12. 23. *Et ſtupebant omnes turbæ, & dicebant, Numquid hic eſt filius David?*

Matth. 15. 22. *Et ecce mulier Chananæa à finibus illis egreſſa clamavit, dicens ei: Miſerere mei, Domine fili David.*

Matth. 20, 30. 31. *Et ecce duo cæci ſedentes ſecus viam audierunt quia Jeſus tranſiret, & clamaverunt dicentes: Domine, miſerere noſtri, fili David. Turba autem increpabat eos, ut tacerent: at illi magis clamabant dicentes: Domine, miſerere noſtri, fili David.* Et Marc. 10, 46. & Luc. 18, 38. 39.

Matth. 21, 9. *Turbæ autem quæ præcedebant & quæ ſequebantur, clamabant dicentes, Hoſanna filio David.*

Matth. 21, 15. *Videntes autem Principes Sacerdotum & Scribæ mirabilia quæ fecit, & pueros clamantes in Templo & dicentes, Hoſanna filio David.*

Matth. 22, 41. 42. *Congregatis autem Phariſæis interrogavit eos Jeſus dicens, Quid vobis videtur de Chriſto? cujus filius eſt? dicunt*

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juſtitia : faciet judicium & juſtitiam in terra ..... Hæc dicit Dominus, Si irritum poteſt fieri pactum meum cum die & pactum meum cum nocte, ut non ſit dies & nox in tempore ſuo ; & pactum meum irritum eſſe poterit cum David ſervo meo, ut non ſit ex eo filius, qui regnet in throno ejus.

Luc. 1, 31. 32. *Vocabis nomen ejus Jeſum : hic erit magnus, & filius Altiſſimi vocabitur, & dabit illi Dominus Deus ſedem David patris ejus, & regnabit in domo Jacob in æternum, & regni ejus non erit finis.*

Luc. 1, 69. 70. *Et erexit cornu ſalutis nobis in domo David pueri ſui. Sicut locutus eſt per os Sanctorum, qui a ſeculo ſunt, Prophetarum ejus.*

Luc. 2, 4. *Aſcendit autem & Joſeph a Galilæa, de civitate Nazareth, in Judæam, in civitatem David, quæ vocatur Bethlehem, eo quod eſſet de domo & familia David.*

Luc. 3, 23. 31. *Et ipſe Jeſus erat incipiens quaſi annorum triginta, ut putabatur, filius Joſeph, qui fuit Heli .... qui fuit Nathan, qui fuit David.*

Joh. 7, 42. *Nonne Scriptura dicit, quia ex ſemine David, & de Bethlehem caſtello, ubi erat David, venit Chriſtus?*

Act. 13, 23. *Hujus* (David) *Deus ex ſemine, ſecundum promiſſionem, eduxit Iſrael Salvatorem Jeſum.*

Rom. 1, 1. *Paulus ſegregatus in Evangelium Dei, quod ante promiſerat per Prophetas ſuos in Scripturis ſanctis de filio ſuo, qui factus eſt ei ex ſemine David ſecundum carnem.*

Rom. 15, 12. *Et rurſus Iſaias ait, Erit radix Jeſſe, & qui exurget regere gentes : in eum gentes ſperabunt.*

2. Tim. 2, 8. *Memor eſto Dominum Jeſum Chriſtum reſurrexiſſe a mortuis, ex ſemine David.*

Apoc. 5, 5. *Ecce vicit leo de tribu Juda, radix David.*

Apoc. 22, 16. *Ego Jeſus miſi Angelum meum teſtificari vobis hæc in Eccleſiis, ego ſum radix & genus David.*

Luc. 1, 26. 27. *In Menſe autem ſexto, miſſus eſt Angelus Gabriel a Deo in civitatem Galilæa, cui nomen Nazareth, ad Virginem deſponſatam viro, cui nomen erat Joſeph de domo David.* Et Marc. 12, 35. & Luc. 20, 42.

I. *Judæi citantur ad teſtimonium. Idem refelluntur.* II. *Defenditur teſtimonium e 2. Reg. 7, 4. & ſeq.* III. *Defenditur teſtimonium ex Iſa. 11, 1. & ſeq.*

Judæi citantur ad teſtimonium. Idem refelluntur.

I. MEſſiam de ſtirpe Jeſſe & Davidis, de domo regia, de Bethlehem Juda proditurum, ejusque nomen futurum Menahem, hoc eſt Conſolatorem, tradunt Judaici Pandectæ in libro Beracoth. Quod autem Chriſtianis verpi Judæi objiciunt, Chriſtum Davide ortum non eſſe, ſi Joſephi filius non eſt ; ſin Joſephi filius eſt, natum Virgine non eſſe : id variis reſponſionibus ſolide refellitur. Ego vero id argumentum adverſus Judæos ſic retorqueo : ſi Chriſtus Virginis filius non eſt, & more cæterorum hominum Ioſepho prognatus eſt, ergo Davide ortus eſt : ſin Davide ortus non eſt, ergo Virginis filius eſt. Hoc argumentum ex genere eorum eſt, quæ appellantur *ad hominem.*

Defenditur teſtimonium e 2. Reg. 7, 4. & ſeq.

II. Depromtum e libri ſecundi Samuelis capite ſeptimo teſtimonium, quo Davidi templum Deo excitare paranti futurum denuntiat Nathan, ut id olim exequatur prognatus ipſo filius, cujus regnum ſecula durando vincet ; hoc, inquam, teſtimonium quoniam anceps eſt, & vocari poteſt in controverſiam, nos Chriſto Ieſu certis argumentis addicemus. Id ex eo eſt vaticiniorum numero, quibus multiplex ineſt ſignificatio. Quædam enim ejus partes Chriſto Ieſu & Salomoni communes ſunt ; puta Davide prognatum eſſe ; Dei Filium eſſe, Chriſtum natura, Salomonem gratia ; Deo templum extruere ; regem eſſe. Quædam ad Salomonem ſolum ſpectant : *Si inique aliquid geſſerit, arguam eum in virga virorum, & in plagis filiorum hominum.* Chriſto autem ſoli hæc competunt : *Stabilitam thronum regni ejus usque in ſempiternum* : atque hoc etiam : *Et fidelis erit domus tua, & regnum tuum usque in æternum ante faciem tuam, & thronus tuus erit firmus jugiter.* Regnum enim Salomonis æternum non fuit. Perennitatem fine carituram illic deſignari, oſtendit hoc loquendi genus, עד עולם, quo utitur Scriptor

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Maimon. More nev. P. 2. c. 28.

ptor ſacer. Scitum eſt enim Maimonidæ: עולם, *non neceſſario ſignificat æternitatem, niſi ei conjungatur* עד : *idque vel poſt illud, ut* עולם ועד, *vel ante,* עד שלם. Idem arguitur præterea ex compluribus Scripturæ ſacræ teſtimoniis, in quibus Davidi regnum promittitur, non diuturnum ſolum, quod in temporario Iudæ regno verum fuit; ſed nullis omnino annorum curriculis determinandum, quod in ſolo Chriſti Ieſu regno evenit. Tale hoc eſt ex octogeſimo octavo Pſalmo:

Pſal. 28, 28. & ſeq.

Et ego primogenitum ponam illum, excelſum præ regibus terræ. In æternum ſervabo illi miſericordiam meam, & teſtamentum meum fidele ipſi. Et ponam in ſeculum ſeculi ſemen ejus, & thronum ejus ſicut dies cœli. ..... Semel juravi in ſancto meo, ſi David mentiar: ſemen ejus in æternum manebit, & thronus ejus ſicut Sol in conſpectu meo, & ſicut Luna perfecta in æternum, & teſtis in cœlo fidelis.

Iſa. 9, 7.

Et illud Iſaiæ de Chriſto: *Multiplicabitur ejus imperium, & pacis non erit finis: ſuper ſolium David, & ſuper regnum ejus ſedebit, ut confirmet illud & corroboret in judicio & juſtitia, a modo & usque in ſempiternum.*

Jer. 33, 17.

Nec non illud Jeremiæ: *Quia hæc dicit Dominus, Non interibit de David vir qui ſedeat ſuper thronum domus Iſrael:*

Jer. 33, 20. 21.

deinde: *Hæc dicit Dominus, Si irritum poteſt fieri pactum meum cum die, & pactum meum cum nocte, ut non ſit dies & nox in tempore ſuo; & pactum meum irritum eſſe poterit cum David ſervo meo, ut non ſit ex eo filius qui regnet in throno ejus.*

Dan. 2, 44.

Et iſtud Danielis de Chriſti regno: *In diebus autem regnorum illorum ſuſcitabit Deus cœli regnum, quod in æternum non diſſipabitur, & regnum ejus alteri populo non tradetur: comminuet autem & conſumet univerſa regna hæc, & ipſum ſtabit in æternum;* atque hoc quoque ejusdem Prophetæ:

Dan. 7, 14. 27.

Et dedit ei poteſtatem, & honorem, & regnum: & omnes populi, tribus, & linguæ ipſi ſervient: poteſtas ejus, poteſtas æterna quæ non auferetur, & regnum ejus quod non corrumpetur.

Luc. 1, 33.

Vides omnem omnino extremitatem & determinationem a regno Davidis & regno Chriſti excludi. Unde Gabriel Angelus apud Lucam: *Dabit illi Dominus Deus ſedem David patris ejus, & regnabit in domo Jacob in æternum: & regni ejus non erit finis.* Nempe hæc pertinent ad ea quæ attulimus Prophetarum prædicta, quibus non hunc affinxiſſet ſenſum Evangeliſta, niſi communi omnium conſenſu ſic intelligi ſolita hoc tempore fuiſſent. Perperam ergo Grotius teſtimonium hoc Chriſtianis eripit, nec quicquam aliud hic ſignificatum eſſe vult, quam temporarii Davidis regni diuturnitatem, quæ annorum quingentorum ſpatium exceſſit. Ad Jeſum item iſtud congruit: *Ipſe ædificabit domum nomini meo;* Eccleſiam videlicet, quæ Domus ſymbolo ſæpe in Libris ſacris exprimitur. Sic David in Pſalmis: *Domum tuam decet ſanctitudo, Domine.* Sic angelus apud Lucam: *Et regnabit in domo Jacob in æternum.* Sic Paulus ad Timotheum: *Ut ſcias quomodo oporteat te in domo Dei converſari, quæ eſt Eccleſia Dei vivi.* Ergo hæc Nathanis vaticinatio, tanquam Chriſtum Jeſum ſine dubio præmonſtrans, a Paulo uſurpatur: *Cui enim dixit aliquando Angelorum, Filius meus es tu, ego hodie genui te?* & rurſum: *Ego ero illi in Patrem, & ipſe erit mihi in Filium?*

2. Reg. 7, 13. Pſal. 92, 5. Luc. 1, 33. 1. Tim. 3, 15. Ebr. 1, 5.

II. Si quis Iſaiæ prædictum, quod ex undecimo capite attulimus, ut Jeſum Jeſſe prognatum eſſe probaremus, alio detorquere paret quam ad Meſſiam, refragantes Judæos omnes experietur, ut ſupra demonſtravimus in ſeptima Propoſitione. Meſſiam certe Germinis, & Floris, & Virgæ, & Radicis ſymbolis ſæpe a Prophetis expreſſum oſtendemus infra in hoc Paralleliſmo, & iisdem quoque a Novi Teſtamenti Scriptoribus Jeſum fuiſſe ſignatum. Spiritum Domini ſuper Jeſum requieviſſe manifeſto indicio declaravit Deus, tum cum Spiritus Dei deſcendit ſicut columba, & venit ſuper eum recens a Johanne baptizatum. Stetit Jeſus in ſignum populorum, quod & de eo poſt Iſaiam futurum prædixit Simeon: *Ecce poſitus eſt hic in ruinam, & in reſurrectionem multorum in Iſrael, & in ſignum cui contradicetur.* Ipſum gentes deprecari coeperunt, tum cum ad eum vocatæ, Apoſtolis dicto audientes fuerunt. Judicavit in juſtitia pauperes, ita ut juſtus κατ' ἐξοχὴν *(per excellentiam)* ſit dictus. Percuſſit terram virga oris ſui, & ſpiritu labiorum ſuorum interfecit impium: bellator quippe Jeſus. Idem tamen pacificus, quod lupi & agni, pardi & hœdi concordia Iſaias ſignificavit. Quæ omnia ſuis locis apparebunt in hoc Paralleliſmo.

Defenditur teſtimonium ex Iſa. 11, 1. & ſeq.

Luc. 1, 34.

CAPUT VI.
Davidis nomen Jesu tribuitur.

ISa. 55, 3. *Feriam vobiscum pactum sempiternum misericordias David fideles.*

Jerem. 30, 9. *Servient* (Israel & Juda) *Domino Deo suo, & David Regi suo, quem suscitabo eis.*

Ezech. 34, 23. *Hæc dicit Dominus Deus : ..... Suscitabo super eas* (oves meas) *pastorem unum, qui pascat eas, servum meum David.*

Ezech. 37, 23. & seq. *Ego ero eis Deus, & servus meus David rex super eos ..... Et David servus meus princeps eorum in perpetuum.*

Ose. 3, 5. *Post hæc revertentur filii Israel, & quærent Dominum Deum suum, & David regem suum.*

ACt. 13, 34. *Quod autem suscitavit eum a mortuis, amplius jam non reversurum in corruptionem, ita dixit, Quia dabo vobis sancta David fidelia.*

CAPUT VII.
Jesus de semine Salomonis.

PSalm. 71, 1. 6. *Deus judicium tuum Regi da, & justitiam tuam filio Regis ... Permanebit cum Sole & ante Lunam in generatione & generationem.*

MAtth. 1, 1. & seq. *Liber generationis Jesu Christi, filii David, filii Abraham. Abraham genuit Isaac ..... David autem rex genuit Salomonem ex ea quæ fuit Uriæ. Salomon autem genuit Roboam ..... Jacob autem genuit Ioseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.*

CAPUT VIII.
Tempus adventus Jesu.

GEn. 49, 10. *Non auferetur sceptrum de Juda, & dux de femore ejus: donec veniat qui mittendus est.*

Psalm. 71, 1. 7. *Deus judicium tuum Regi da, & justitiam tuam filio Regis ..... Orietur in diebus ejus justitia & abundantia pacis.*

Isa. 2, 2. & seq. *Et erit in novissimis diebus præparatus mons domus Domini in vertice montium, & elevabitur super colles, & fluent ad eum omnes gentes. Et ibunt populi multi, & dicent, Venite, & ascendamus ad montem Domini, & ad Domum Dei Iacob, & docebit nos vias suas, & ambulabimus in semitis ejus ; quia de Sion exibit Lex, & verbum Domini de Ierusalem : & judicabit gentes, & arguet populos multos ; & conflabunt gladios suos in vomeres, & lanceas suas in falces ; non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium.*

Isa. 11, 1. & seq. *Et egredietur virga de radice Iesse ..... Habitabit lupus cum agno, & pardus cum hædo accubabit .... Non nocebunt, & non occident in universo monte sancto meo ..... In die illa radix Iesse qui stat in signum populorum, ipsum gentes deprecabuntur.*

MAtth. 2, 1. *Cum ergo natus esset Jesus in Bethlehem Iuda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Hierosolymam.*

Matth. 14, 1. *In illo tempore audivit Herodes Tetrarcha famam Iesu.*

Luc. 2, 1. & seq. *Factum est autem in diebus illis, exiit edictum a Cæsare Augusto, ut describeretur universus orbis. Hæc descriptio prima facta est a Præside Syriæ Cyrino. Et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem & Ioseph a Galilæa, de civitate Nazareth, in Iudæam, in civitatem David, quæ vocatur Bethlehem: eo quod esset de domo & familia David, ut profiteretur cum Maria desponsata sibi uxore prægnante. Factum est autem, cum esset ibi, impleti sunt dies ut pareret. Et peperit Filium suum primogenitum.*

Luc. 3, 1. & seq. *Anno autem quintodecimo imperii Tiberii Cæsaris, procurante Pontio Pilato Iudæam, Tetrarcha autem Galilææ Herode, Philippo autem fratre ejus Tetrarcha Iturææ & Trachonitidis regionis, & Lysania Abilenæ Tetrarcha, sub Principibus Sacerdotum Anna & Caipha, factum est verbum Domini super Iohannem*

Isa. 40,

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Iſa. 40, 3. & ſeq. *Vox clamantis in deſerto, Parate viam Domini, rectas facite in ſolitudine ſemitas Dei noſtri. Omnis vallis exaltabitur, & omnis mons & collis humiliabitur, & erunt prava in directa, & aſpera in vias planas. Et revelabitur gloria Domini, & videbit omnis caro pariter quod os Domini locutum eſt.*

bannem Zachariæ filium in deſerto. Et venit in omnem regionem Iordanis prædicans baptiſmum pœnitentiæ in remiſſionem peccatorum..... Factum eſt autem cum baptizaretur omnis populus, & Ieſu baptizato & orante apertum eſt eſt cœlum..... Et ipſe Ieſus erat incipiens quaſi annorum triginta.

Jerem. 30. 18. & ſeq. *Hæc dicit Dominus; Ecce ego convertam converſionem tabernaculorum Iacob, & tectis ejus miſerebor, & ædificabitur civitas in excelſo ſuo, & Templum juxta ordinem ſuum fundabitur..... Et erit dux ejus ex eo, & princeps de medio ejus producetur, & applicabo eum, & accedet ad me. Quis enim iſte eſt, qui applicet cor ſuum, ut appropinquet mihi, ait Dominus?*

Dan. 2, 40. & ſeq. *Et regnum quartum erit velut ferrum: quomodo ferrum comminuit & domat omnia, ſic comminuet & conteret omnia hæc. Porro quia vidiſti pedum & digitorum partem teſtæ figuli, & partem ferream; regnum diviſum erit, quod tamen de plantario ferri orietur, ſecundum quod vidiſti ferrum miſtum teſtæ ex luto: & digitos pedum ex parte ferreos, & ex parte fictiles; ex parte regnum erit ſolidum, & ex parte contritum. Quod autem vidiſti ferrum miſtum teſtæ ex luto, commiſcebuntur quidem humano ſemine, ſed non adhærebunt ſibi, ſicuti ferrum miſceri non poteſt teſtæ. In diebus autem regnorum illorum ſuſcitabit Deus cœli regnum, quod in æternum non diſſipabitur, & regnum ejus alteri populo non tradetur; comminuet autem & conſumet univerſa regna hæc, & ipſum ſtabit in æternum.*

Dan. 9, 24. & ſeq. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio & prophetia, & ungatur Sanctus Sanctorum. Scito ergo & animadverte: Ab exitu ſermonis ut iterum ædificetur Ieruſalem usque ad Chriſtum ducem, hebdomades ſeptem, & hebdomades ſexaginta duæ erunt, & rurſum ædificabitur platea & muri in angustia temporum. Et poſt hebdomades ſexaginta duas occidetur Chriſtus, & non erit ejus populus, qui eum negaturus eſt, &c.*

Agg. 2, 7. & ſeq. *Quia hæc dicit Dominus exercituum: Adhuc unum modicum eſt, & ego commovebo cœlum, & terram, & mare, & aridam: & movebo omnes gentes, & veniet Deſideratus cunctis gentibus: & implebo domum iſtam gloria, dicit Dominus exercituum. Meum eſt argentum, & meum eſt aurum, dicit Dominus exercituum; magna erit gloria domus iſtius noviſſima plusquam prima; dicit Dominus exercituum; & in loco iſto dabo pacem, dicit Dominus exercituum.*

Zach. 3, 8. 10. *Ecce enim ego adducam ſervum meum Orientem..... In die illa, dicit Dominus exercituum, vocabit vir amicum ſuum ſubter vitem & ſubter ficum.*

Malach. 3, 1. *Ecce ego mitto Angelum meum, & præparabit viam ante faciem meam. Et ſtatim veniet ad Templum ſuum Dominator quem vos quæritis, & Angelus Teſtamenti quem vos vultis.*

I. *Quo tempore natus eſt Ieſus, Meſſias a Iudæis & Ethnicis expectabatur.* II. *Stante Templo ſecundo Meſſiam venturum eſſe priſci Ebræi crediderunt.* III. *Alta pace per totum orbem vigente naſci debuit Chriſtus.* IV. *Florente Romanorum Imperio naſci debuit Chriſtus.* V. *Intra ſeptuaginta Danielis hebdomadas natus eſt Chriſtus.* VI. *Præcipua, magisque recepta proponuntur Interpretum noſtrorum ſententiæ ſuper ſeptuaginta hebdomadibus Danielis, & confutantur. Prima.* VII. *Secunda.* VIII. *Tertia.* IX. *Proponitur deinde noſtra & argumentis approbatur.* X. *Refelluntur argumenta Adverſariorum. Primum argumentum.* XI. *Secundum argumentum.* XII. *Tertium argumentum.* XIII. *Ad viam refutationi Judæorum ſternendam, oſtenditur in Jeſu completum eſſe hoc oraculum.* XIV. *Refelluntur Iudæi: ac ii primum, qui hebdomadas, non annorum, ſed decenniorum, vel Iubilæorum, vel centum annorum hic intelligunt:* XV. *tum*

qui earum initium collocant in anno primo Darii Medi, finem in clade Hierosolymis ab Hadriano illata: XVI. *& qui inter utrumque Templi excidium septuaginta hebdomadas intercessisse volunt:* XVII. *quique Christum ducem, Cyrum esse statuunt, aut Jesum Sacerdotem, aut Zorobabelem:* XVIII. *& qui Christum occidendum, censent esse vel Sacerdotium, vel Templum, vel Agrippam juniorem.* XIX. *Refellitur privatim Aben Ezra.*

Quo tempore natus est Jesus Messias a Judæis & Ethnicis expectabatur.

I. UT major constet fides testimoniis, quibus ortum Christi & obitum prædicto a Prophetis tempore contigisse demonstravimus, exponenda sunt nonnulla, unde toti disputationi lux accedet. Certum est, quo tempore natus est Jesus, receptissimam fuisse inter Judæos & Ethnicos opinionem, nasci tunc debere Messiam. De Ethnicis egimus supra ad calcem septimæ Propositionis; egimus & de Josepho: videamus de reliquis Judæis. Persuasione hac imbutus erat Luc. 2, 25. 38. Simeon, quem testificatur Lucas *expectasse consolationem Israel:* eadem & ii quos alloquebatur Anna prophetis, Phanuelis filia, quos ait idem Lucas *expectasse redemtionem Israel.* Eadem mens erat Samaritanæ, cum Joh. 4, 25. Christo diceret: *Scio quia Messias venit.* Redemtio illa, sive Consolatio Israel, Messiæ adventus est, quem & *Regnum cælorum* & *Regnum Dei* sacri Scriptores appellant; Thalmudici Menahem, *Consolatorem;* item *Consolationem;* & jurejurando affirmantes quippiam, per Consolationem hanc, velut sanctissimum religionis suæ mysterium, jurare solent. Pleni sunt sacramenti hujus eorum libri, in quibus, ut & in reliquorum porro Rabbinorum scriptis, doctrina eadem consignata est. Legimus in libro Sanhedrin, capite ultimo, Scholam Eliæ, non prophetæ hujus celebris, sed Ebræi Doctoris, mundi tempus sex annorum millibus definivisse, quorum duo millia priora fuerint Thohu, duo sequentia Lex, postrema duo futura sint Messias. Atqui circa finem quartæ chiliadis reipsa venit Christus Jesus. Itaque ex eorum doctrina sequitur, tempus adventus Messiæ præteriisse. Fertur & in libris Rabbinorum, confessos esse majores ipsorum, qui temporibus Christo Jesu paulo superioribus vixerunt, Messiæ adventum imminere; qui non multo recentiores fuerunt, & Templum exscindi viderunt, Messiæ tempus jam venisse. Sunt qui non alium quam Ezechiam fuisse velint. Quam sententiam penitus damnari posse negat R. Joseph Albo in libro Ikkarim. Tradit R. Selomoh Jarchi asseverasse vetustos gentis suæ Doctores, jam venisse Messiam, eoque die esse natum, quo excisa Hierosolyma. Referunt R. Gedalias in Catena Cabalæ, & R. Azarias in Lumine oculorum, quid ipsi de tempore adventus Messiæ, quid R. Bechai, quid R. Saadias, quid is quem proxime laudavi R. Selomoh Jarchi, quid R. Levi ben Gherson, quid R. Abraham Hannasi, quid R. Moses Gerundensis, quid Abrabaniel senserint, quid & in libro Zohar proditum sit; ex quorum rationibus sequitur, jam id tempus esse elapsum. Quocirca in eodem libro Sanhedrin venisse quidem Messiam ajunt de verporum grege nonnulli, at Romæ inter ægros lepris laborantes latitare; (nam ex his Isaiæ verbis: *Et nos putavimus eum quasi leprosum,* Isa. 53, 4. nomen ipsi Leproso esse fingunt:) ratum vero tempus, quo ex his latebris emersurus sit, non assignant. Quidam inter horti Eden delicias ævum agitare volunt cum Elia, a quo ungendus sit olim lætitiæ oleo, cum ad muneris sui administrationem foras prodibit. Nam quamvis Messiæ adventum negare per Judaicas leges fas non sit, ejus tamen tempus non ex Scripturæ sacræ prædictionibus, sed ex Cabala tantum cognosci posse censent. Verum egregie refelluntur hæc commenta ex Daniele ipso, qui post hebdomades septuaginta duas occisum iri Christum pronuntiat; & paulo post desiturum sacrificium, & hostiam. Jam ante ergo venerat Christus, quam ista somniarent Rabbini, & fuerat trucidatus, ac pactum Dei cum hominibus confirmaverat, omnibusque officiis & muniis fuerat defunctus, quibus explendis missus erat, & promissus. Quapropter extiterunt inter Thalmudistas, qui terminos omnes adventui Messiæ præfinitos sua ætate præteriisse fatemorumque emendatione pendere.

Stante Templo secundo Messiam venturum esse prisci Ebræi credidérunt.

II. Constabat præterea apud plerosque e veteribus Magistris, stante Templo secundo vel venturum fuisse Christum, vel venisse. Testis Cantici Canticorum Thargumista; Thargum Cant. 7. & 8. testis & Echa Rabbathi, & sæpius jam memoratus

moratus liber Sanhedrin, capite ultimo, qui in hunc ſenſum traxiſſe R. Akibam narrat celeberrimam vaticinationem Aggæi, in qua Deus ea ſpe Zorobabel & Jeſum Joſedeci filium ſolatur, ut cum venerit *Deſideratus cunctis gentibus*, Templum tanta gloria completurus ſit, ut prioris Templi gloriam ſuperet. Atqui res quinque enumerant Thalmudici Doctores, quibus Templum prius poſteriori antecelluit. Urim & Thummim, Arcam, Ignem, Oleum unctionis, (pro quo liber Thalmudicus Joma, Jarchi, & Kimchi præſentiam Dei ponunt) & Spiritum ſanctum. Adjicit Sepher Æmana & Laminam auream, in Pontificis fronte geſtari ſolitam. Adjicit & multa Abrabaniel prioris Templi decora, quæ in ſecundo deſiderabantur. Adde & prioris magnificentiam, qua poſterius tanto poſt ſe intervallo reliquit, ut qui illud viderant, cum ſecundum aſpicerent, a lachrymis temperare non poſſent. Unde Aggæus: *Quis in vobis eſt derelictus, qui vidit domum iſtam in gloria ſua prima? & quid vos videtis hanc nunc? nunquid non ita eſt, quaſi non ſit in oculis veſtris?* Gloria igitur Templo ſecundo promiſſa, per eum concilianda ipſi erat, qui a cunctis gentibus deſiderabatur, & erat expectatio gentium, Meſſiam videlicet, tum cum loco huic pacem erat daturus. Aggæum mirifice illuſtrat Malachias, cum ait: *Ecce ego mitto Angelum meum, & præparabit viam ante faciem meam: & ſtatim veniet ad Templum ſuum Dominator quem vos quæritis, & Angelus Teſtamenti quem vos vultis.* Dominatorem enim hunc eſſe Meſſiam palam agnoſcunt Ebræi, ut ſupra docuimus. Quod per Aggæum ſpondet Deus, idem jam ante per Jeremiam fuerat luculentis verbis pollicitus: *Hæc dicit Dominus, Ecce Ego convertam converſionem tabernaculorum Jacob, & tecti ejus miſerebor, & ædificabitur civitas in excelſo ſuo, & Templum juxta ordinem ſuum fundabitur ..... Et erit dux ejus ex eo, & princeps de medio ejus producetur: & applicabo eum, & accedet ad me. Quis enim iſte eſt, qui applicet cor ſuum, ut appropinquet mihi? ait Dominus. Et eritis mihi in populum, & ego ero vobis in Deum.* Hæc in Meſſiam congruere docet Jonathan; docet & R. Jehuda in libro Sanhedrin.

Agg. 2, 7-8.

Thalmud. Hier. Cod. Maccoth, c. 11.

Thal. Bab. in Joma, c. 1. R. Selom. Jarch. & R. Dav. Kimch. in Agg. 1, 7. Seph. Æm. c. 4.

Agg. 2, 4.

Jer. 30, 18. & ſeq.

Alia pace per totum

III. Clariſſimam quoque adventus Chriſti notam præmonſtravit Deus, cum futurum prædixit, ut *Oriatur in diebus ejus juſtitia & abundantia pacis*; ut gladii conflentur in vomeres; ut habitet lupus cum agno; ut deprimantur montes; ut complanentur valles, & ſcabra ac prærupta terrarum exæquentur; ut amici curis omnibus ſoluti ſub ramis arborum conveniant. Quibus læta pax, ſummaque tranquillitas ſignificatur. Atque hæc ſi partim κατὰ σχῆμα, *(ſecundum figuram)* partim κατὰ λέξιν *(ſecundum verba)* interpretanda ſunt. Ac priore quidem modo ſumſiſſe ea videtur Jonathan in Thargum. Nam cum initium undecimi capitis Iſaiæ allegorice intelligendum eſſe docuerit, ſequentia ſimiliter interpretatum eſſe credi par eſt. Jonathanem aſſectatur R. Selomoh Jarchi, aſſectantur & alii. Sumſit quoque hæc allegorice R. David Kimchi: ſumſit & Maimonides in Jad Chazacah, populariſque ſuos luculenter refellit, qui lupum inter & agnum futuras Meſſia veniente inducias, aliasque rerum vices ſtolidiſſime imaginati ſunt; cum Iſraelitarum, in nefariorum & impiorum hominum colluvie, ſecuritas tantum & tranquillitas promittantur. Nos gentium vocationem hic præmonſtratam cenſemus, quæ ſuperbia & morum feritate depoſita, manſuefactæ doctrina Chriſti Jeſu, & ad ejus obſequium ac fidem traductæ ſunt. Inſignis enim hic eſt & prope ſingularis Chriſti Jeſu, ipſiusque ſectatorum character, manſuetudo ac lenitas; cujus præſcius Michæas, non pacis tantum amatorem, ſed Pacem futurum ipſum præcinuit. Unde Diſcipulos ſuos Jeſus ad ſui imitationem his verbis provocabat: *Tollite jugum meum ſuper vos, & diſcite a me, quia mitis ſum & humilis corde, & invenietis requiem animabus veſtris. Jugum enim meum ſuave eſt, & onus meum leve.* Sed hæc fuſius in Paralleliſmo proſequemur. Sic intellexit Juſtinus, ſic Euſebius, ſic Hieronymus, ſic Chriſtiani Interpretes univerſi. At iidem etiam oraculum hoc κατὰ λέξιν *(ſecundum verba)* completum eſſe docent, nato Domino Jeſu Auguſti temporibus, qua tempeſtate omnes bellorum reſederant motus, quibus quaſſatus paulo ante fuerat univerſus propemodum orbis, altiſſimaque pace genus humanum fruebatur. Nec multo ante templum Jani obſeraverat Auguſtus, quod per multos annos clauſum Variana clades aperuit.

urbem ni-gente noſci debuit Chriſtus.

Pſal. 71, 7. Iſa. 2, 4. & 11, 6. & 40, 3. Zach. 3, 8-10.

Matth. 11, 29.

Juſtin. Apoc. Euſ. Dem. l. 2. Hieron. in Iſa. 2.

Inſcriptio

Inſcriptio vetus Emeritæ, quam proponit Gruterus:

Grut. p. 149.

IMP. CAES. DIVI. F. AUG. PON. MAX. COS. XII. TRIBUNIC. POTEST. X. IMP. VIII. ORBE. MARI. ET. TERRA. PACATO. TEMPLO. JANI. CLUSO. ET. REP. PO. ROM. OPTIM. LEGIB. SANCTISS. INSTIT. REFOR.

Ubi non pax ſolum terra, marique conſtituta, ſed & legibus optimis, ac ſanctiſſimis inſtitutis reformata Romana Reſpublica dicitur. Quippe non pacem ſolum, ſed & juſtitiam ætati huic ſacer Vates ſpoponderat: Pſal. 71, 7. *Orietur in diebus ejus juſtitia, & abundantia pacis.* Quibus iſta conſonant e Pſalmo octogeſimo quarto: Pſal. 84, 11. *Miſericordia & veritas obviaverunt ſibi, juſtitia & pax oſculatæ ſunt.* Suet. Aug. c. 22. Audiendus quoque Sueronius: *Janum Quirinum ſemel atque iterum a condita Urbe memoriam ante ſuam clauſum, in multo breviore temporis ſpatio, terra marique pace parta, ter cluſit.* Diſertiſſimum vero & ad rem noſtram aptiſſimum eſt Oroſii teſtimonium: Oroſ. l. 6. c. 22. *Anno ab V. C. DCCLII. Cæſar Auguſtus ab Oriente in Occidentem, a Septentrione ad Meridiem, ac per totum Oceani circulum, cunctis gentibus una pace compoſitis, Jani portas tertio ipſe tunc clauſit. Quas ex eo per duodecim fere annos quietiſſimo ſemper obſeratas otio ipſa etiam rubigo conſignavit: nec prius unquam niſi ſub extrema ſenectute Auguſti pulſata, Athenienſium ſeditione, & Dacorum commotione patuerunt. Clauſis igitur Jani portis, Rempublicam, quam bello quæſiverat, pace enutrire atque amplificare ſtudens, leges plurimas ſtatuit, per quas humanum genus libera reverentia diſciplina morem gereret. Domini appellationem ut homo declinavit.* Verus quippe rerum Dominus, omnis juſtitiæ ac pacis auctor, ſanctiſſimarumque legum conditor naſcebatur; de quo cecinit Iſaias: Iſa. 9, 7. *Multiplicabitur ejus imperium, & pacis non erit finis.* In eum enim annum, quem notat Oroſius, vel proximos certe annos, de communi doctiſſimorum Chronologorum conſenſu, incidit ortus Chriſti Jeſu. Neque vero prætermittendus hic eſt Tacitus, qui pacis hujus, quam Auguſtus ſanxit, diuturnitatem commemorat in eo fragmento, quod idem promit Oroſius: Oroſ. l. 7. c. 3. *Deinde, ut verbis Cornelii Taciti loquar, ſene Auguſto Janus patefactus, dum apud extremos terrarum terminos nova gentes ſæpe ex uſu, & aliquando cum damno quæruntur, usque ad Veſpaſiani duravit imperium.* Quibus hæc ſubjungit Oroſius: *Cæterum & tunc capta, everſaque Urbe Hieroſolymorum, ſicut Propheræ prænuntiaverunt, extinctisque Judæis, Titus, qui ad vindicandum Domini noſtri Jeſu Chriſti ſanguinem judicio Dei fuerat ordinatus, victor triumphans cum Veſpaſiano patre Janum clauſit. Igitur etſi ſub extremis Cæſaris temporibus apertus eſt Janus, tamen per multa ex eo tempora, quamvis in procinctu eſſet exercitus, nulla bella ſonuerunt.* Conſentanea ſunt iſtis quæ ſubjecit Euſebius utrique prædictioni, ex Pſalmo ſeptuageſimo primo, & ex ſecundo capite Iſaiæ ſupra allatæ: Euſ. Præp. Evang. l. 1. c. 4. ἐκπλήττει, inquit, τοὺς προφήτας ἐκφωνοῦντα τὰ ἔργα. πᾶσα μὲν ἐντεῦθεν περιηχεῖτο πολυαρχία ἐθνῶν, ἀνῃρέτο κατὰ τὸ αὐτὸ τῇ τοῦ σωτῆρος ἡμῶν ἐπιφανείᾳ μοναρχήσαντος. ἐξ ἐκείνου δὲ ὡς δεῦρο μὴ ἂν ἴδοις, ὡς τὸ πρὶν, πόλις πόλει πολεμήσασα, οὐδ' ἔθνος ἔθνει διαμαχόμενον, οὐδὲ τὸν βίον ἐν πάσῃ συγχύσει κατατρίβοντα. *Conſentanea prædictionibus res conſecutæ ſunt. Statim enim ſublatus apud Romanos dominatus ille a multis uſurpatus, cum ad unum Auguſtum imperii ſumma ſub ipſum Servatoris noſtri ortum rediiſſet. Ab eo enim tempore, ad hanc usque ætatem minime videas civitates cum civitatibus, ut prius, decertantes, neque gentem cum gente prœliantem, neque res hominum omni perturbationis genere attritas.* Quod & alibi iterat. Pacem hanc orbi per Chriſtum conciliatam, jus ſancitum, reſrænatam licentiam, res in melius compoſitas, Auguſto gratificaturus Virgilius ſplendidis verſibus prædicavit: Euſ. Dem. Evang. l. 8.

Aſperatum poſitis miteſcent ſecula bellis:
Cana fides, & Veſta, Remo cum fratre Quirinus
Jura dabunt: diræ ferro, & compagibus arctis
Claudentur belli portæ: furor impius intus
Sæva ſedens ſuper arma, & centum vinctus ahenis
Poſt tergum nodis, fremet horridus ore cruento. Virg. Æn. l. 1.

Produnt quoque Sinenſium Annales, eo tempore cui aſſignamus ortum Chriſti, altam pacem per illos tractus floruiſſe. Duplex igitur per Chriſtum Jeſum pax hominibus parta eſt, temporaria, & æterna. Hæc ea eſt, quam Jeſus moriturus Diſcipulis ſuis reliquit:

ajeba-

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Joh. 14, 27. ajebat enim: *Pacem meam relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis:* hæc motus animorum ſedat, & mentes humanas, etiam dum inquietis illigatæ ſunt corporibus, tranquillat & componit, & beatitatis æternæ nulli unquam rerum turbini obnoxiæ compotes efficit; illa vero Chriſto Jeſu venienti orbem præparavit, ſopitis bellis, & pace terra marique ſancita; quæ etiam poſt Chriſtum diu perſeveravit. Utramque pacem ſtatim poſt natum Jeſum beati Angeli cantibus celebrabant; & æternam quidem ac cœleſtem, his
Luc. 2, 14. verbis: *Gloria in altiſſimis Deo;* terrenam vero ac temporariam, iſtis: *Et in terra pax hominibus bonæ voluntatis.* Unde facilis eſt Adverſariorum depulſio, qui pacem illam Auguſti ævo florentem, poſt annos aliquot turbatam ſuiſſe cauſſantur; quamobrem ad Jeſum minime pertinere volunt iſtud Pro-
Pſ. 71, 7. Iſa. 9, 7. Iſa. 54, 10. phetæ, quod attulimus: *Orietur in diebus ejus juſtitia, & abundantia pacis, donec auferatur Luna:* nec iſtud quoque: *Et pacis non erit finis:* nec illud: *Fœdus pacis meæ non movebitur.* Perperam enim ad terrenam pacem flectuntur iſta, quæ pertinent ad æternam. In eumdem trahi poſſunt ſenſum &
Iſa. 2, 4. Ezech. 34, 28. iſta Iſaiæ: *Nec exercebuntur ultra ad prælium:* & hæc Exechielis: *Et non erit ultra in rapinam in gentibus.* Quamvis & pacem temporariam notare poſſunt: dictio enim, *Ultra*, ſive ut Ebraice concepta eſt, עוד, nonnunquam æternitatem, diuturnitatem aliquam nonnunquam, ſæpe etiam brevitatem temporis ſignificat. Poſtremum hoc docet R. David Kimchi in libro Radicum, & exemplis probat. Aliquando etiam particulæ neganti conjuncta aliquam rei partem detrahit, non totam infitiatur. Sic triceſimo quinto Ge-
Gen. 35, 10. neſeos capite Jacobo dixit Deus: *Non vocaberis ultra Jacob;* quamvis ſæpe deinceps, & hoc ipſo capite aliquoties vocatus ſit Jacob. Plura ejusmodi exempla ſunt in promtu. Non ergo penitus id negatum eſt vocibus iis, *Non ultra;* ſed pars tantum aliqua detracta eſt: nam cum ſemper deinceps Jacob vocari debuiſſet, Iſrael aliquando vocatus eſt. Similem iis ſignificationem tribue in allatis Iſaiæ & Ezechielis teſtimoniis; non ut in æternum, ſed ut in multos annos, magnaque ex parte extinctum iri bella intelligas.

Florente Romano-

IV. Ad hæc florente Romanorum Impe-

rio proditurum Meſſiam prædixit Daniel, quo certum adventus ipſius indicium continetur. Atque hic Judæorum conſenſu juvamur, apud quos commune effatum eſt, vigente imperio Idumæorum (quo nomine Romanos ſignare ſolent) proditurum Meſſiam. Cum enim Nabuchodonoſoris ſomnium interpretaretur Daniel, futurum prænuntiavit, ut regno ipſius ſuccedat regnum aliud argenteum, Perſarum videlicet & Medorum; huic tertium æreum, quod late dominaturum ſit, Alexandri nimirum, qui maxima terrarum ſpatia ſubegit; atque iſti demum quartum ferreum, robore longe præſtans, quod reliqua hæc domet & conterat, quemadmodum omnia ferrum comminuit. De quarto hoc Regno magna apud Interpretes controverſia eſt; aliis Seleucidarum & Lagidarum regna, Romanum aliis imperium eo ſignari contendentibus. Ego vero poſtremam hanc opinionem ſequi me profiteor. Extat quippe ex his ipſis vaticinii verbis prioris confutatio: *Et regnum quartum* Dan. 2, 40. *erit velut ferrum: quomodo ferrum comminuit & domat omnia, ſic comminuet & conteret omnia hæc;* aureum nimirum Nabuchodonoſoris regnum, argenteum Cyri, æreum Alexandri. Regna autem Lagidarum & Seleucidarum, regnum ipſum Alexandri ex parte fuerunt. At quamvis magnis ſeſe oppugnarunt & appetierunt bellis, minime tamen ſe comminuerunt; uti neque regnum Macedoniæ, quod ærei regni Alexandri caput fuit; deinde regnum illud quartum, regnum unicum fuit: duo vero Lagidæ & Seleucidæ regna tenuerunt. Quanto aptius hæc ad Romanorum Imperium congruunt, quod priora hæc regna contrivit? Sequitur: *Porro quia vidiſti pe-* Dan. 2, *dum & digitorum partem teſtæ figuli, & par-* 41. 42. *tem ferream, regnum diviſum erit; quod tamen de plantario ferri orietur, ſecundum quod vidiſti ferrum miſtum teſtæ ex luto; digitos pedum ex parte ferreos, & ex parte fictiles; ex parte regnum erit ſolidum, & ex parte contritum.* Ajo bella Cæſaris & Pompeji, Auguſti & Antonii his portendi. Tempora enim hæc pedibus comparantur, quod Meſſiæ ortum proxime præceſſerint. Romana Reſpublica bellis hiſce civilibus ſciſſa in duas partes & diviſa eſt. Cæſariana pars robore pollens prævaluit; Pompejana & Antoniana

rum imperio naſci debuit Chriſtus.

contritæ ſunt. Utraque autem pars victrici gente & fortiſſimis majoribus prodiit. Labaſcit hic eorum ratio, qui Imperii Romani diviſionem in veterem, novamque Romam comminiſcuntur: utram enim partem luteam, utram ferream eſſe dicent? utraque
Dan. 2, 43. enim contrita eſt. Addit Propheta: *Quod autem vidiſti ferrum miſtum teſtæ ex luto, commiſcebuntur quidem humano ſemine, ſed non adhærebunt ſibi, ſicut ferrum miſceri non poteſt teſtæ.* Connubia ſignificat, quibus Cæſarem inter & Pompejum, Auguſtum & Antonium affinitates contractæ ſunt: minime tamen animi coaluerunt, conjunctionem dirimente inſana regnandi cupiditate.
Dan. 2, 44. Tum hæc ſubnexa ſunt: *In diebus autem regnorum illorum ſuſcitabit Deus cœli regnum, quod in æternum non diſſipabitur, & regnum ejus alteri populo non tradetur: comminuet autem & conſumet univerſa regna hæc, & ipſum ſtabit in æternum.* Grotius, aliique Grotio vetuſtiores, qui quarto regno notari cenſent Ægypti & Syriæ regna, ad Romanum Imperium iſta referunt, quatenus futurum erat ſedes Eccleſiæ. Ac hoc cum ajunt, vel ſibi volunt in Romano Imperio Eccleſiam ſolam ſpectari, vel Eccleſiam cum Romano Imperio. Si primum, profecto veriſimile non eſt, Danielem vaticiniis ſuis nobiliſſima notantem imperia, longe omnium nobiliſſimum, Romanum præteriiſſe: ſi poſtremum, at falſum eſt quod affingunt Danieli, Romanum Imperium numquam iri diſſipatum, cujus vix umbra nomenque ſupereſt; nec alteri populo traditum, quod Francis, Germanis, Turcis, aliisque traditum eſt. Suſcitandum præterea fuit regnum illud æternum *in diebus regnorum illorum*, quæ proxime commemoravit. Atqui penitus jam conciderant regna Syriæ & Ægypti, cum Eccleſiæ regnum fundavit Chriſtus: nondum vero excitata illa erant, cum Romanum regnum exortum eſt. Unde ſequitur ſtantibus regnis Syriæ & Ægypti, neque Romanorum, neque Eccleſiæ regnum fuiſſe ſuſcitatum: igitur vel regna Syriæ, regna illa non ſunt, quibus ſtantibus regnum illud æternum ſuſcitandum eſſe prædicit Daniel; vel regnum hoc æternum, neque Romanorum Imperium, neque Eccleſiæ regnum eſt. Ego vero regno ferreo notari cenſeo Romanum Imperium, ut dixi; regno vero æterno, regnum Chriſti, quod æternum fore ſacræ Literæ paſſim docent, & nos in Paralleliſmo docebimus. Regna autem univerſa conſumturum apertiſſime teſtificatur Paulus in priore Epiſtola ad Corinthios: *Deinde finis,* 1. Cor. 15, 24. *cum tradiderit regnum Deo & Patri, cum evacuaverit omnem principatum, & poteſtatem, & virtutem: oportet autem illum regnare, donec ponat omnes inimicos ſub pedibus ejus:* & in poſteriore: *Nam arma militiæ noſtræ* 2. Cor. 10, 4. & ſeq. *non carnalia ſunt, ſed potentia Deo ad deſtructionem munitionum; conſilia deſtruentes, & omnem altitudinem extollentem ſe adverſus ſcientiam Dei.* Et David in ſecundo Pſalmo: *Poſtula a me, & dabo tibi gentes hæreditatem* Pſal. 2, 8, 9. *tuam, & poſſeſſionem tuam terminos terræ: reges eos in virga ferrea, & tanquam vas figuli confringes eos.* Iſaias quoque: *Gens &* Iſa. 60, 12. *regnum quod non ſervierit tibi, peribit, & gentes ſolitudine vaſtabuntur.* Præcipue vero Daniel, optimus ſui interpres: *Et ecce cum* Dan. 7, 13. *nubibus cœli, quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum. Et dedit ei poteſtatem, & honorem, & regnum: & omnes populi, tribus, & linguæ ipſi ſervient: poteſtas ejus, poteſtas æterna quæ non auferetur, & regnum ejus quod non corrumpetur.* Deinde: *Regnum autem, & poteſtas, & magnitudo regni, quæ eſt ſubter omne cœlum, detur populo ſanctorum Altiſſimi; cujus regnum, regnum ſempiternum eſt, & omnes Reges ſervient ei, & obedient.* Lapidem præterea Dan. 2, 34. hunc, de monte ſine manibus abciſſum, qui 35. 45. ſtatua aurea, argentea, ærea, & ferrea diſjecta & comminuta, mons evaſit magnus, & univerſam terram replevit, Chriſti ſymbolum eſſe certiſſimis argumentis vicimus ad Propoſitionem ſeptimam. Sed & regnum illud æternum, regnum eſſe Chriſti, ibidem tum auctoritate Scripturæ ſacræ, tum & Rabbinorum ſuffragiis abunde probavimus.

V. In nono vero capite Danielis luculentum & haud ſcio an clariſſimum omnium, quotcunque ſacri Codices Veteris Teſtamenti ſuppeditant, vaticinium proponitur; idemque longe obſcuriſſimum. At clariſſimum quidem, quoad Chriſtum pertinet, qui diſertis illic prænuntiatur verbis; Jeſum videlicet, cujus ætas illic, undecunque tandem computandi ducantur exordia, tam manifeſto indicatur, ut inde potiſſimum ad ſpem venturi

Intra ſeptuaginta Danielis hebdomadas natus eſt Chriſtus.

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venturi circa hæc tempora Meſſiæ excitatos Judæos & Ethnicos plerosque crediderim. Obſcuriſſimum vero, quoad prædictarum illic ſeptuaginta hebdomadum initia ſpectat & exitus. Quidquid igitur Chronologorum eſt, quidquid Theologorum, quicquid Scripturæ ſacræ Interpretum, eorum uberrimæ extant argumenti hujus diſceptationes. Verum tantis undique anguſtiis ac difficultatibus circumſepta quæſtio eſt; tot, tamque diverſæ ac pugnantes proponuntur ſententiæ, ut penitus moleſta ſit ac operoſa earum dijudicatio; novum vero aliquid ac certius adferre, longe etiam operoſius. Quod cum nuper vir cæteroquin eruditus tentaſſet, in magnas ineptias delapſus eſt. Libenter ergo ab hac tractatione manum abſtinuiſſem, niſi eam a me invito propoſiti operis ratio exprimeret.

Præcipua, magisque recepta proponuntur Interpretum noſtrorum ſententia ſuper ſeptuaginta hebdomadibus Danielis, & confutantur. Prima.

VI. Cum in hujus prædicti interpretatione multiplex extiterit opinionum diverſitas, quæ diligenter ab aliis collectæ ſunt & expoſitæ, complures ex illis ἀλογίστως (*perperſi ratiocinii*) convictæ exoleverunt. Quamvis autem virorum aliquot doctorum patrociniis ſeſe etiamnum tueantur bene multæ, nos tamen conſulentes brevitati, tres duntaxat afferemus in medium, quarum præcipua inter cæteras auctoritas eſt, quæque majoris nominis patronos habent. Prima in anno Artaxerxis Longimani ſeptimo ſeptuaginta hebdomadum ponit exordium, quas in Chriſti morte concludit. Quod ſpatium quadringentorum nonaginta annorum eſt, ſive hebdomadum ſeptuaginta. Hanc opinionem magna contentione defendunt Jacobus & Ludovicus Cappelli, viros graves Chronologicæ & Aſtronomicæ diſciplinæ peritos ſecuti, accuratisque hujus annorum curriculi delineatis tabulis, & rationibus ſubtiliter diſputatis fidem ſibi conciliare conati ſunt.

Jac. Capp. Hiſt. ſacr. Lud. Capp. Chr. ſacr. Not. ad Tab. XI.

Fatendum ſane eſt veri eos quam ſimillima diſſerere, atque hanc quæſiti annorum numeri cum hiſtoriæ veritate convenientiam pene nobis aſſenſum extorquere. Verum ad hanc calculi fidem reliqua non congruunt; inchoandas quippe hebdomadas eſſe definit apud Danielem Angelus Gabriel, *ab exitu ſermonis, ut iterum ædificetur Jeruſalem*; ab edicto videlicet, quo Hieroſolymorum inſtauratio permiſſa eſt. At in Artaxerxis edicto, quo Esdræ reditum anno regni ſui ſeptimo conceſſit, de reparandis Hieroſolymis nulla omnino mentio fit, ſed de inſtaurando tantum Templi cultu, & Lege reſtituenda. Nec nodum ſolvit Ludovicus Cappellus, cum ait licentiam reficiendorum murorum, etſi verbis non expreſſam, at re ipſa fuiſſe Esdræ conceſſam: *Cur enim*, inquit, *inſtaurationem murorum vel prohibuiſſet, vel non conceſſiſſet Artaxerxes ille, qui ſe usque adeo benevolum erga Judæos eo edicto præbet?* Eamdem nimirum ob cauſſam, quæ Cyrum erga Judæos itidem benevolum, quæ Darium abſterruit, quominus id iis permitterent; experta nimirum gentis pervicacia & mobilitas, & cupidus rerum novarum animus. Quod ſi promovendi cultus Templi expreſſa verbis facultas tacitam inſtaurandi muri continet facultatem, jam igitur non a ſeptimo anno Artaxerxis, ſed a primo Cyri, vel a ſecundo Darii ſeptuaginta hebdomadum ſumenda ſunt initia, qui Judæis reſtituendi Templi fecerunt poteſtatem. Veri profecto ſimile non eſt hoc Artaxerxis edictum, cum res alias momenti minoris ſigillatim exprimat, ſumtusque ad Templi cultum conterendos minutatim percenſeat, conceſſam murorum & Urbis extruendæ facultatem, ſic tanquam rem nihili, ſilentio prætermiſiſſe. Crederemus fortaſſe, ſi rem in edicto prætermiſſam opere ipſo Esdras compleviſſet. Verum nec ex edicti verbis, nec ex geſtis ab Esdra rebus ulla ſumi poſſunt opinionis hujus argumenta; propterea-que a nobis exploditur.

Secunda.

VII. Altera Scaligeri ſententia eſt, quam a Sulpitio Severo, aliisque, ut ipſe ait, Scriptoribus antiquis acceptam renovavit, virisque eruditis, Johanni Druſio, & Conſtantino Lempereur, ut eamdem defenderent pro ſua auctoritate perſuaſit. Is in anno Darii Nothi ſecundo ſeptuaginta hebdomadum exordium ſtatuit, finem in anno Neronis duodecimo, quo anno Judæos inter & Romanos bellum tumeſcebat: unde ſi annos tres cum dimidio numeres, incides in excidium Hieroſolymitanum. Darium ergo illum, cujus anno ſecundo inchoatam Templi refectionem, ſexto abſolutam eſſe tradit Esdræ liber, non Hyſtaſpidem Darium eſſe credit, uti vulgo creditur, ſed Nothum Artaxerxis Longimani ſucceſſorem, alterius

Scalig. l. 6. de emend. temp. Joh. Druſ. in Sulp. Sev. Hiſt. l. 2. Conſtant. Lemper. Præf. in Jach. & in Jach. in Dan. c. 9.

Dan. 9, 24.

1. Esdr. 4, 24. & 6, 15.

Artaxerxis, cognomento Memorioſi, deceſſorem. Præterea aliter ſpectari vult hanc ſeptuaginta ſeptimanarum ὁμάδα (*ſimul collectam multitudinem*) aliter expreſſam a Daniele ipſarum partitionem in ſeptem, ſexaginta duas, & unam: ſexaginta quippe & duas hebdomadas, ductas a quinto anno Artaxerxis Memorioſi, quo anno de reſtituenda Hieroſolyma edictum promulgatum fuiſſe ait, cadere in interitum Chriſti. Septem reliquæ ſeptimanæ quo pertineant, neſcire ſe fatetur. De poſtrema nihilo certiora affert. Probationes doctrinæ ſuæ nullas dat Sulpitius, has Scaliger & Scaligerani ſuæ. Tria lata ſunt de inſtaurandis Hieroſolymis & Templo edicta; prius a Cyro, alterum a Dario, quem Nothum eſſe volunt, tertium ab Artaxerxe, quem Mnemonem eſſe ſtatuunt. Non patitur annorum diſputatio, ut inchoatum ab edictis Cyri, vel Artaxerxis illius Memorioſi intervallum, quod præſcripſit Daniel, deſinat in aſſignatis ab eo temporibus: igitur Darii Nothi edictum a Daniele notatur. Alterum ex his Zachariæ verbis depromunt argumentum: *Cum jejunaretis & plangeretis in quinto & ſeptimo per hos ſeptuaginta annos, numquid jejunium jejunaſtis mihi?* Ex jejuniis, inquiunt, illis, per ſeptuaginta annos celebratis, intelligitur ſeptuaginta jam annos Hieroſolymis ritus ſuos & cerimonias obiiſſe Judæos; nam ejusmodi ſolennibus in Captivitate Judæi abſtinebant. Atqui a reditu ad Darium Hyſtaſpidem tot anni non effluxerant. Ergo Darius ille, cujus ævo hæc vaticinabatur Zacharias, Nothus erat, non Hyſtaſpides. Deinde verba hæc ex quarto Esdræ capite proferunt: *Conduxerunt autem adverſus eos conciliatores, ut deſtruerent conſilium eorum omnibus diebus Cyri regis Perſarum, & usque ad regnum Darii regis Perſarum. In regno autem Aſſueri, in principio regni ejus ſcripſerunt accuſationem adverſus habitatores Judæ & Jeruſalem. Et in diebus Artaxerxis ſcripſit Beſelam Mithridates, & Thabeel, & reliqui qui erant in conſilio eorum, ad Artaxerxem regem Perſarum.* Quibus hæc ad calcem capitis ſubjiciuntur: *Tunc intermiſſum eſt opus Domini in Jeruſalem, & non fiebat usque ad annum ſecundum Darii, regis Perſarum.* Proferunt & illa e ſexto capite: *Seniores autem Judæorum ædificabant, & proſperabantur, juxta prophetiam Aggai prophetæ, & Zachariæ filii Addo; & ædificaverunt & conſtruxerunt, jubente Deo Iſrael, & jubente Cyro & Dario, & Artaxerxe regibus Perſarum; & compleverunt domum Dei iſtam usque ad diem tertium menſis Adar, qui eſt annus ſextus regni Darii regis.* Ordine, inquiunt, hic recenſentur Perſarum reges, ſub quibus inchoata, affecta, & perfecta demum eſt Templi extructio, Cyrus, Darius, Aſſuerus, Artaxerxes, Darius alter ſive Nothus: Artaxerxes vero alter, a quo Esdras ad Templum colendum miſſus eſt, is eſt Artaxerxes Memorioſus. Magnum inſuper ſententiæ hujus propugnaculum ſtatuunt in ſpatio temporis, quod Cyri edictum, & annum Darii ſecundum intercesſit. Nam cum neceſſe habuerit Darius hoc Cyri edictum conſulere, & archiva luſtrare, ut de conceſſa olim Judæis a Cyro redeundi facultate conſtaret, liquet utique rem fuiſſe non novam, neque heri vel nudius tertius factam: fuiſſet autem, ſi Darius ille eſſet Hyſtaſpides; nam a primo anno Cyri, quo latum eſt de Judæorum poſtliminio edictum, ad ſecundum Hyſtaſpidæ annum, omnino elapſi ſunt anni, ut ipſe putat, duodecim, vel ut rectius putare debuit, octodecim, brevius ſcilicet intervallum, quam ut archivorum referandi fuerint foruli, & luſtranda tabularia, ad rem explorandam, cujus teſtes in vivis fere ſupererant. Unde efficitur Darium illum fuiſſe Nothum, ad cujus ſecundum annum, a primo Cyri, excurrunt anni aliquot ſupra decem & centum.

Zach. 7, 5.

1. Esdr. 4, 5. & ſeq.

1. Esdr. 6, 14. 15.

His nititur rationibus iſthæc ſententia, quas ſi revocamus ad examen, fidem amittent. Nam in eo quod differunt de tribus edictis, Cyri, Darii, & Artaxerxis, non uno modo peccant: quatuor enim de Hieroſolymæ & Templi reſtitutione lata ſunt edicta, primum anno primo Cyri, ſecundum ſecundo Darii, tertium & quartum ſeptimo & vicesimo Artaxerxis. Deinde tria illa priora ad Templum duntaxat, vel Templi cultum inſtaurandum, non ad Urbem ipſam ſpectarunt. Nam neque in edicto Cyri, neque in Darii reſcripto, neque in illo priore Artaxerxis, ulla apparet inſtaurandæ Urbis mentio. Quærit Scaliger, *Quare Nehemias non ſolum miratur, ſed etiam dolet, mœnia Hieroſolymorum adhuc diruta jacere, niſi quia putabat jam inſtaurata eſſe?* Dolere fatemur, mirari

Scal. Prol. de emend. temp.

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mirari negamus*: nam mœnia & præcipua ædificia Urbis in ruinis jacere noverat. Verum ex Hanani relatu, rei indignitatem exaggerantis, atque oculis pene ſubjicientis, novum animo concepit dolorem, & ad impetrandam reficiendæ Urbis facultatem accenſus eſt. Extat quidem quarto capite Esdræ exemplar Epiſtolæ Præfectorum Perſicorum ad Artaxerxem, qua Judæos inſtauratæ Urbis & mœnium accuſant, ac reſponſum quoque Regis ad Præfectos, quo jubentur providere, ne Urbs reficiatur. Sed ſi animum diligenter velimus advertere, confictam hanc fuiſſe deprehendemus ac falſam nefariorum hominum & Judæis invidentium expoſtulationem; qui cum domos in Urbe excitari viderent, quod neceſſario faciendum Judæis erat, Urbem reædificari conqueſti ſunt, ambigua & flexiloqua accuſatione. Aliud enim eſt domos in Urbe habitandi cauſa extruere, quod pro jure ſuo Judæi faciebant; aliud publica ædificia & munita loca inſtaurare, quod conceſſum neutiquam erat, nec faciendi poteſtatem Judæi ſibi arrogaverant. Et utrumvis tamen qui faciunt, Urbem condere dici poſſunt. Addunt iidem accuſatores, muros Urbis reparari. Ambiguum hoc quoque, nam mœnia Templi, eadem Urbis mœnia dici poterant & firmiſſimum munimentum, ab ea parte quæ obverſa erat ad orientem. Ancipiti ergo hac denunciatione Regi perſuaſerunt, poſtremum hoc a Judæis fuiſſe attentatum: atque hic porro ne id facere pergerent, edicto ſanxit. Veriſſima hæc eſſe, quæ proponimus, ſequentia illa demonſtrant: *Tunc intermiſſum eſt opus domus Domini in Jeruſalem:* non opus Urbis dixit, ſed *opus domus Domini.* Deinde vero cum hoc edicto ab Urbis, non Templi inſtauratione prohiberi ſe intellexiſſent demum Judæi, Aggæi & Zachariæ hortatu rurſum ſe ad abſolvendam Templi extructionem anno ſecundo Darii accinxerunt, nulla prius impetrata vel poſtulata venia, cum hoc Artaxerxis edictum alio pertinere cognoviſſent. At iterum opus a Præfectis interpellatum eſt. Refertur ad Darium de ea re: is edictum Cyri confirmat, quo permiſſa fuerat Templi inſtauratio. Atque ea denique ſexto anno Darii abſoluta eſt. Scio aliter viſum doctiſſimo viro Dionyſio Petavio. Exiſtimat ille Perſarum Reges, quicunque reparandi Templi licentiam Judæis dederunt, ædificandæ Urbis jus iisdem tribuiſſe. Pugnat autem auctoritate Iſaiæ, cujus hæc denuntiatio eſt quadrageſimo quarto capite: *Qui dico Cyro, Paſtor meus es, & omnem voluntatem meam complebis: qui dico Jeruſalem, Ædificaberis; & Templo, Fundaberis:* atque hæc etiam capite ſequenti: *Ego ſuſcitavi eum* (Cyrum) *ad juſtitiam, & omnes vias ejus dirigam, ipſe ædificavit civitatem meam.* Pugnat & auctoritate Joſephi, qui conceptis verbis docet, Cyrum Judæis inſtaurandæ Urbis & Templi poteſtatem feciſſe. At Urbs inſtaurari, ut monui, duplici modo dici poteſt; vel excitatis ad habitandum domibus, vel extructis publicis ædificiis, mœnibus, ac munimentis. Priore modo reædificari Hieroſolymam permiſerunt Perſarum Reges: quidni enim permiſiſſent, qui Judæos in unam civitatem coaleſcere, & Templum extrui permiſerant? Arcendi profecto fuerunt imbres, æſtus, & frigora, non ſub dio agitandum. De publicis ædificiis reparandis nihil omnino conceſſum eſt usque ad annum viceſimum Artaxerxis. Id præſignificabat Gabriel Angelus, cum diceret Danieli: *Rurſum ædificabitur platea & muri in anguſtia temporum:* ædificia nimirum publica, & munimenta Urbis ac mœnia. Cum ergo Darii deinde temporibus Judæos inſimularet Aggæus Propheta, quod magnificas ſibi ædes conſtruerent, neglecta Templi ſtructura, aperte indicat, non de ſecuritate & mœnibus Urbis cogitaſſe ipſos, quod procul dubio non tacuiſſet Propheta, ſed de commodis ſuis. Cum vero in Apocrypho libro tertio Esdræ revocatur Darius in memoriam voti de ædificanda Jeruſalem ſuſcepti, ædificationem domorum intellige, quæ ad excipiendos Judæos Templum extructuros neceſſaria erat; nam ex iis, quæ in eodem libro ſubnexa ſunt, apparet, Templi ſolum extructionem, non mœnium fuiſſe quæſitam. Nec cauſſæ ſuæ utile quicquam conficere poteſt Petavius eſt his verbis ſeptimi capitis libri prioris Esdræ: *Ipſe Esdras aſcendit de Babylone., ... & dedit ei Rex ſecundum manum Domini Dei ejus ſuper eum, omnem petitionem ejus.* Cultum Templi, ac Legis obſervationem ſibi propoſuerat Esdras: id ſibi juris tantum depopoſcit a Rege, & impetravit; de mœnibus reficiendis neque

Temp. l. 12. c. 3.

Iſa. 44. 28.

Iſa. 45. 13.

Joſeph. Antiq. l. 11. c. 5.

3. Esdr. 4, 43.

1. Esdr. 4, 24.

1. Esdr. 7, 6.

Petav. de doctr.

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que transactum fuisse, neque omnino actum, gestæ rei narratio indicat. Parum quoque juvatur ex iis, quæ nono capite refert Esdras, Dei nempe nutu fuisse factum, ut permitteret Persarum Rex domus Dei solitudines extrui; quod ad Urbis instaurationem pertinere vult, non Templi solius, cujus extructionem sexto Darii anno fuisse ablolutam sextum Esdræ caput ostendit. Certe precatione hac noni capitis, non res tantum, quæ temporibus iis, sed & quæ superioribus sibi, suisve evenerunt, commemorare Esdras instituit: majorum videlicet suorum flagitia, Urbis excidium, Judæorum captivitatem, reditum, & Templi instaurationem. Adjicere poterat Petavius, quæ subnectit Esdras: *Et daret nobis sepem in Juda & Jerusalem:* nam dictione *sepis*, Ebraice גדר mœnia Urbis possunt intelligi. At longe frequentior ejus usus est ad significandam maceriam, infirmum nempe parietem, rudi & tumultuario opere fabricatum; quales erant illi domunculârum, quas Judæi reduces properanter videntur Hierosolymis extruxisse. גדר etiam notat septa cratitia ovium. Qua significatione vocem adhibere potuit Esdras, nempe κατὰ ἐκφώνησιν (*secundum figuram*,) præsertim Deum alloquens gentis suæ pastorem: ac si id vellet, dissipatas oves, Judæos nempe, jam a Deo pastore coactas, & ad pristinas caulas ac antiqua ovilia esse reductas. Sed hæc nihil ad mœnia Hierosolymorum, his temporibus disjecta etiamnum & diruta, & a Nehemia deinde excitata. Manifestissima rei probatio consistit in primo Nehemiæ capite, in quo de statu Hierosolymorum interrogatos a se Judæos quosdam narrat Nehemias id sibi responsum dedisse: *Murus Jerusalem dissipatus est, & portæ ejus combustæ sunt igni.* Quo cum ipse perveniisset, vidisse se ait, *Murum Jerusalem dissipatum, & portas ejus consumtas igni:* tum deinde Judæorum magistratus sic fuisse allocutum: *Vos nostis afflictionem, in qua sumus, quia Jerusalem deserta est, & portæ ejus consumtæ sunt igni: venite, & ædificemus muros Jerusalem.* Quæ cum a Judæis fieri accepisset Sanaballatus, *Numquid ædificare poterunt*, inquit, *lapides de acervis pulveris, qui combusti sunt?* deinde hæc subjungit Nehemias: *Factum est autem cum audisset Sanaballat, & Tobias, & Arabes, & Ammonita, & Azotii, quod obducta esset cicatrix muri Jerusalem, & quod cœpissent interrupta concludi, irati sunt nimis.* His adjunge hoc Nehemiæ elogium ex libro Ecclesiastici: *Et Nehemias in memoria multi temporis, qui erexit nobis muros eversos, & stare fecit portas & seras, qui erexit domos nostras.* Ex quibus omni luce clarius est, ad Nehemiam usque, & annum Artaxerxis vicesimum, disjecta penitus jacuisse Hierosolymorum mœnia, neque ante hunc diem esse refecta, ὡς ἀκαταλυσίας τούτου, *utpote rei hujus potestate non facta*, inquit Africanus: quod non ita profecto fuisset, si rei tam necessariæ, tantisque votis a se expetendæ Judæi jus fasque habuissent. Nunc redeamus ad Scaligerum. Patet ex superioribus, nullum anno secundo Darii de Urbe extruenda latum esse edictum; unde sequitur ab hoc anno capi non posse initium hebdomadum septuaginta, quæ juxta Danielem decurrerunt *ab exitu sermonis, ut iterum ædificetur Jerusalem.* Demus tamen instaurationem Urbis his edictis fuisse permissam, negamus certe ducto calculo a septimo Artaxerxis anno, non congruere prædictionem Danielis cum eventibus rerum ab eodem notatis: quod Cappello utrique contra visum esse diximus. Artaxerxem dico, non Memoriosum, quod putat Scaliger, sed Longimanum, quem in Esdra significatum esse, ac Darium itidem Hystaspiden, non Nothum, adversus Scaligerum a Petavio valide demonstratum est. Quod autem caussæ suæ præsidium collocat Scaliger in ultimo Zachariæ capite, & jejuniis quæ per septuaginta annos observata fuisse narrantur, solidis argumentis disjecit Petavius, & nos quoque supra Propositione quarta, cum de Aggæi & Zachariæ prophetiis ageremus. Unde commoda quoque peti potest responsio ad loca duo e quarto capite Esdræ depromta, in quibus Reges Persarum recensentur hi, Cyrus, Darius, Assuerus, Artaxerxes, Darius cujus sexto anno absoluta est Templi instauratio, quemque ex proposita hac Regum serie non alium esse concludunt quam Nothum. Illic enim docuimus ex optimorum Chronologorum doctrina, Darium illum utrobique designatum, Hystaspiden esse, insertos vero Assuerum & Artaxerxem, vel Cambysen & Smerdin esse, vel Cambysen unicum & πολυώνυμον (*multis nominibus affectum,*) pro more a Regibus Persarum

1. Esdr. 9, 9.
2. Esdr. 6, 13.
2. Esdr. 9, 9.
1. Esdr. 2, 3.
2. Esdr. 2, 13.
1. Esdr. 2, 17.
2. Esdr. 4, 2.
Eccl. 49, 15.
Afric. apud Euseb. Dem. l. 8.
Dan. 9, 25.
Petav. de doctr. temp. l. 12. c. 31.

farum uſurpato, nomina Xerxis & Artaxerxis aſciſcendi, poſtquam ſumma rerum tradita ipſis fuiſſet. Caſſa quoque eſt ratio ex intervallo petita, quod Cyri edictum inter & annum Darii ſecundum interjacet. Nec enim idcirco ad tabularia recurrere opus fuit, quod de facultate a Cyro conceſſa dubitaretur, ſed ut facultatis hujus conditiones, ac cuncta item edicti, ad quod provocaverant Judæi, capita cognoſcerentur, ad ejusque formam illud Darii conſcriberetur. Quod haud ſecius fuiſſet factum, ſi ante menſem vel annum edictum hoc tuliſſet Cyrus, quod ante octodecim annos latum fuiſſe dixi. Fruſtra ergo Dario Notho adſcribuntur, illa, quæ ad Hyſtaſpiden egregie congruunt. Nihil vero ad rem faciunt μακροβιότητες καὶ πολυετίας (*longævæ & annoſæ vitæ*) exempla a Scaligero, ipſiusque ſequacibus collecta, ut mirum non eſſe probent, quod ex doctrina ipſorum conſequitur, Zorobabelem & Jeſum Joſedeciden vitæ humanæ diuturnitatem exceſſiſſe, ut qui centum & quinquaginta annos vivendo ſuperaſſe fatendi ſint, ſi Scaligeri opinio admittatur. Ducenteſimum vero annum attigerit vel ſuperaverit Esdras, ſi ſeptimo anno Artaxerxis Memorioſi, ut putat, non Longimani, Babylone profectus ſit; utpote Saraia Pontifice natus, qui eodem anno, quo Sedecias captus eſt, a Nabuchodonoſore fuit interfectus. Minus id fortaſſe mirum eſſet in uno aliquo vel altero, cum vivaces & diuturnos homines identidem oriri ſciamus; verum hos, quos dixi, ejusdem ævi viros, eodem genere oriundos, ejusdem conſilii ac negotii participes & ſocios, iisdem caſibus exercitos, in iisdem locis moratos, velut de compacto in eamdem ætatis longinquitatem conſpiraſſe, incredibile ſane eſt. Quod cum ſubjicit Scaliger factum eſſe a Deo in eorum gratiam, quos populo ſuo & Eccleſiæ ſuæ præfecerat, & imaginariis miraculis cauſſam ſuam fulcire conatur, tum vero maxime ejus infirmitatem prodit. Neque hos ſolum, quos dixi, tam diuturnos & vivaces facere cogitur Scaliger, ſed illos etiam, quos his verbis compellare jubetur Aggæus: *Quis in vobis eſt derelictus, qui vidit domum iſtam in gloria ſua prima? & quid vos videtis hanc nunc? numquid non ita eſt, quaſi non ſit in oculis veſtris?* cujus loci frivolam quoque

Agg. 2, 4.

expoſitionem affert Scaliger: nam perinde hoc eſſe putat, ac ſi dixiſſet Propheta: ſi quis veſtrum domum priorem olim vidiſſet, hanc illi minime æquiparandam eſſe fateretur. Sed vanitatem interpretationis hujus ſupra jam patefecimus. Adverſatur inſuper Scaligeri ratiocinium Judæorum verbis, qui ſecundo capite Johannis ſic alloquuntur Chriſtum: *Quadraginta & ſex annis ædificatum eſt Templum hoc, & tu in tribus diebus excitabis illud?* nam a locatis ſub Cyro Templi fundamentis, ad poſitum ſexto anno Darii Nothi faſtigium, anni interjacent centum & viginti. Apparet quoque vel maxime opinionis hujus abſurditas, cum ad ſeptuaginta hebdomadum partitionem conferrur, quam expoſui ſupra, quamque expoſuiſſe, refutaſſe eſt; id quod a Petavio quoque factum abunde eſt.

Joh. 2, 4.

VIII. Tertiam proponemus Johannis Lucidi ſententiam, qui ab anno viceſimo Artaxerxis Longimani ducto ſeptuaginta hebdomadum initio, in quarto poſt Chriſti mortem anno exitum ipſarum conſtituit; mediumque inter extrema hæc intervallum annorum eſſe putat quadringentorum & nonaginta, ſive hebdomadum ſeptuaginta. Nulla certe convenientior loci hujus excogitari poſſet interpretatio, ſi mediorum annorum conſtaret ille, quem ponit Daniel, numerus. Nam rectiſſime poſitum initium eſt in viceſimo anno Artaxerxis Longimani; quo anno ſine controverſia de reſtituenda urbe Hieroſolyma edictum latum eſt, reique conficiendæ curam Nehemias ſuſcepit, atque opus effectum dedit. Egregie quoque finem huic annorum curriculo præſcripſit in anno quarto ab obitu Chriſti, juxta illud Danielis: *Confirmabit autem pactum multis hebdomada una, & in dimidio hebdomadis deficiet hoſtia & ſacrificium.* Verum in medii intervalli numerandis annis toto decennio aberrat Lucidus; tot enim ad explendas ſeptuaginta hebdomadas deſunt anni.

Tertia.

Dan. 9, 27.

Hanc opinionem exagitans Pererius, & in omnem partem excutiens, omniaque effugia præcludens, eam ſibi ipſe opponit exceptionem, non ab obitu Xerxis numerandum eſſe initium regni Artaxerxis, in cujus regni viceſimo caput ſeptuaginta hebdomadum Lucidus poſuit, ſed a duodecimo circiter anno Xerxis, quo anno in regni ſocietatem aſciviſſe

Perer. Comment. in Dan. l. 11. P. 2. Opin. 15.

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visse Artaxerxem filium Xerxes videri potest; pro more Persicorum Regum, quibus ad bella extra Persidem gerenda proficiscentibus regni hæredem designare solenne fuit, ut non uno loco Herodotus asseverat; atque hoc eo videri verisimilius, quod Thucydides, Charon Lampsacenus, aliique probatissimi Auctores tradant, Themistoclem Græcia profugum ad Artaxerxem Xerxis filium, νεωστὶ βασιλεύοντα, *recens regnantem* literas dedisse: scribere vero Diodorum Siculum, anno secundo septuagesimæ septimæ Olympiadis Themistoclem adisse ad Xerxem non ad Artaxerxem, quod & a claris historiarum scriptoribus, Ephoro, Dinone, Clitarcho, & Heraclide literis mandatum esse Plutarchus docet; idem quoque apud Strabonem & Eusebium reperiri; atque hæc contraria & repugnantia ita conciliari posse, si simul regnasse detur patrem Xerxem, & Artaxerxem filium, hoc ad participandum regnum assumto. Facilius ista convenire potuissent, si dixisset Diodorum, aliosque fefellisse nominum Xerxis & Artaxerxis permistionem, quæ sæpe uni eidemque tributa sunt. Conjectura Pererii Petavio placuit, & totam in suum de temporum doctrina librum transtulit, quasque adversus suum hoc commentum præscriptiones attulerat Pererius, partem earum Petavius discutere & solvere conatus est; ipsumque commentum adversus ejus auctorem tueri. Sic autem disputat Pererius: si Xerxes ad bellum proficiscens regni successorem designare debuit, profecto cum anno primo septuagesimæ quintæ Olympiadis ferale bellum adversus Græciam moveret, jam inde regni participem facere debuit Artaxerxem. Ab eo igitur initio si septuaginta annorum decurrant hebdomades, citra obitum Christi consistent. Nihil huic argumento obduxit Petavius. Quærit præterea Pererius, cur regni socium allecturus Xerxes Dario natu majori filio Artaxerxem minorem ac impuberem, & rebus gerendis imparem prætulerit. Acute sane & erudite respondet Petavius, Darium Xerxe nondum regnum adepto, sed privato genitum fuisse, propterea que antepositum ipsi fuisse Artaxerxem in purpura natum, & patre jam rege procreatum, quemadmodum Xerxes ipsemet ob easdem causas Artobazani fratri a patre Dario fuerat antelatus. Cum autem per conjecturam proposuisset Xerxe nondum rege natum esse Darium, id alia firmat conjectura ex Herodoti libro nono ducta, ubi legimus Xerxem post Salaminiam pugnam Sardibus agentem, Masistis fratris filiam Artayntam in matrimonium Dario filio dedisse; cum autem commissa fuerit pugna Salaminia octo circiter annis, postquam regni consors factus est Xerxes, sequitur ante id tempus natum esse Darium: nam alioqui nuptiis maturus non fuisset. Verum quid proderit hoc argumentum, si dicamus non exspectata fortasse maturitate ætatis uxorem duxisse Darium, uti sæpe fit inter principes viros? quid si ante annos nuptiis in regionibus nostris præfinitos, maturitatem, & pubertatem, & genitalem vim adipisci solitos fuisse Persas? Apud Indos quidem Persarum vicinos, septennes pueri nuptias contrahunt, ac liberos etiam gignunt. Nihilo opportuniora sunt verba e Diodoro deprompta, quibus Artabanus, post interfectum a se Xerxem, significavit Artaxerxi sceleris auctorem esse Darium, περὶ τὴν βασιλείαν εἰς ἑαυτὸν περιστῆσαι, *& regnum affectare.* Nec enim hujus loci sententia est regnum Artaxerxi jure debitum intervertere conari Darium, sed regnum, quod jure Xerxes pater obtinebat, parricidio ad se traducere. Corruit ergo conjectura hæc Petavii. Sed & alia nobis suppetunt argumenta, quibus ejus sententiam oppugnemus: hoc primum, aliud esse regni designare successorem, aliud regni socium asciscere. Prius hoc Persis solenne fuisse fateor; at Artaxerxem ad successionem regni a Patre fuisse destinatum si concessero, nihil inde causæ suæ opportunum Petavius eliciet. Scribit præterea Plutarchus ex Thucydide, Charonte Lampsaceno, & vetustis quibusdam Chronicis, defuncto jam Xerxe Themistoclem ad Artaxerxem venisse. Quo testimonio labefactatur penitus Petavii opinio; quippe quod aperte demonstret neutiquam fuisse persuasum Plutarcho, vel iis quos laudat Scriptoribus, simul regnasse patrem & filium, cum in Persidem Themistocles secessit. Id si fuisset, aliqua procul dubio ejus extaret apud Auctores significatio, quæ penitus nulla est: nec in diversis eorum referendis sententiis laborarent Cornelius Nepos & Plutarchus; nulla enim tum foret eorum discrepantia. Ad hæc consentaneum est

Herod. l. 1. & 7. Thucyd. l. 1. Char. apud Plutarch. in Them.

Plutarch. Themist. Strab. l. 14. Euseb. in Chron.

Petav. de doctr. temp. l. 10. c. 25. & l. 12. c. 32.

Herod. l. 9. c. 107.

Diod. l. 11.

Plutarch. Themist.

Corn. Nep. Them. c. 9

est rationibus Petavii, puerum fuisse Artaxerxem, cum ad eum venit Themistocles, nam post interfectum quoque patrem fuisse etiam tum puerum testificatur Justinus; longe igitur magis puer fuit, cum patre etiamnum vivo, ut Petavius sentit, Themistoclem excepit. Deinde a Xerxe jam rege procreatum eum esse Petavius asseverat; ascitum vero in communionem regni duodecimo circiter anno postquam rex Xerxes creatus est. Ergo minor erat duodecim annis, cum particeps regni factus est. Atqui ad Artaxerxem νεωτὶ βασιλεύοντα, *recens regnantem* fugisse Themistoclem narrat locuples Auctor Thucydides. Ex quibus colligitur nondum eum excessisse puritiæ annos hoc tempore. Id vero manifeste repugnat Thucydidis & Plutarchi testimonio, qui adveniente Themistocle ea gesta ab Artaxerxe, dictaque referunt, quæ nonnisi ab homine virilem prudentiam jam adepto poterant proficisci. Nec satis Petavio constat ratio in reperienda caussa, quamobrem tum abesset Xerxes. Abfuisse enim tunc temporis a Perside, & urbe regia, & in aliquam expeditionem profectum, disertis verbis affirmat. Expeditionem autem hanc adversus Græcos fuisse susceptam conjectat, post detectam Pausaniæ Lacedæmoniorum regis conjurationem, sumtumque de eo supplicium; atque id bellum caussæ fuisse, cur Artaxerxem regni socium faceret. Fulcit alteram hanc conjecturam Petavius auctoritate Justini, cujus hæc verba sunt: *Nec multo post accusatus Pausanias damnatur. Igitur Xerxes, cum proditionis dolum publicatum videret, ex integro bellum instituit. Græci quoque ducem instituunt Cimonem Atheniensem, filium Miltiadis.* Bellum illud significat Justinus, quo Græci Cimone duce Persas navali prælio ad Cyprum, terrestri ad Eurymedontem fluvium uno die fuderunt. Id contigit tertio anno septuagesimæ septimæ Olympiadis, qui annus Themistoclis fugam proxime consecutus est. Fraus autem Pausaniæ supplicio compressa fuit sub finem septuagesimæ quintæ Olympiadis. Igitur inter Pausaniæ obitum, & Cimonis victoriam, anni intercesserunt septem. Allectum vero ad regnum a patre Artaxerxem anno tertio septuagesimæ sextæ Olympiadis statuit Petavius; videlicet inter Pausaniæ casum, & Cimonis prælium. Sane si filium allegit Xerxes, cum Græcos esset invasurus, eoque allecto profectus est ad id bellum gerendum, quo Persæ fracti a Cimone & profligati sunt, quod Petavio dicendum omnino est, cur Babylonem ad Artaxerxem contendit Themistocles tanto locorum intervallo dissitum, cum labori ac tempori parcere potuisset, Xerxem ipsum conveniens in propinquis locis bellum administrantem? Quod attinet ad Justinum, non id sibi vult, statim ab interitu Pausaniæ Xerxem adversus Græcos bellum movisse: Diodorus quippe prius illud bellum Persicum, quod duorum annorum fuit, finem habuisse ait post fractos Persas ad Plateas, & Mycalen, & captam ab Athenienfibus Sestum; quæ anno secundo septuagesimæ quintæ Olympiadis contigerunt: nec quicquam deinceps adversus Græciam Persas aperte moliri fuisse ausos ante Cimonis expeditionem, ex ipsius apparet narrationibus; sollicitatum tantummodo fuisse ad defectionem Pausaniam, sed clam & occulte. Quod ergo ex Justini verbis excipit Petavius, nimirum detectis Pausaniæ fraudibus, Xerxem in Græcos arma movisse, propterea que filium regni socium fecisse, historiæ haudquaquam consentaneum est; cum inter Pausaniæ supplicium, & Cimonis res gestas ac victoriam adversus Persas, nullum Xerxis memoretur bellum, propter quod filium in regni societatem ascisceere debuerit: Cimonis autem expeditio nimio distet temporis intervallo a Pausaniæ obitu, quam ut ex eo bellum hoc ortum censeri possit; & longius quoque absit a commentitia illa cooptione, quam ut ei caussam præbuisse putemus. Hunc potius credamus Justini verborum esse intellectum, post publicatum Pausaniæ dolum, irrogatamque ipsi pœnam, dolore accensum Xerxem ulciscendæ injuriæ desiderium concepisse animo, bellique olim moliendi facultatem optasse sibi dari, ad rem tamen non perveniisse. Nulla ergo in potentatus communionem cooptandi filii tunc occasio Xerxi, vel necessitas fuit, neque ullum conjecturæ huic præsidium Justinus subministrat. Concedamus tamen liberaliter, quod merito pernegavimus, ascitum fuisse in regni societatem Artaxerxem hoc tempore, quod præfinit Petavius, ajo enimvero non propterea annos regni Artaxerxis computantem Nehemiam,

Plutarch. Themist. Just. l. 3.

Petav. de doctr. temp. l. 10. c. 25. & l. 12. c. 32.

Thucyd. l. 1

Justin. l. 2. c. 15.

Diod. l. 11.

hemiam, ab hoc tempore initium computandi fuiſſe ducturum, ſed ab eo quo poſt defunctum Xerxem plenam ac integram poteſtatem adeptus eſt, ac ſolus regnavit. Poſtulabat id hiſtoriæ ratio, & Hiſtoricorum conſuetudo, quam in hoc opere ſuo Petavius ipſe tenuit; Nam tempus regni Xerxis definiens, annos ei viginti aſſignavit, petito nempe initio ab obitu Darii, cum duos tamen ſupra viginti aſſignare debuiſſet annos, ſi ab eo tempore numerum iniviſſet, quo a Dario regni ſucceſſor inſtitutus eſt. Nec negaverim aliter id fortaſſe factum aliquando. Maximiani puta imperii initia ab eo ducuntur anno, quo Cæſar a Diocletiano creatus eſt, non quo Auguſtus. Verum perpauca ſunt moris hujus exempla, quæ nec in argumentum trahi poſſint.

Petav. de doctr. temp. l. 13.

Proponitur deinde noſtra, & argumentis approbatur.

IX. Diſcuſſis aliorum ſententiis, quæ majorem veritatis ſpeciem præ ſe ferunt; iis vero prætermiſſis, quarum deprehenſa jam ab aliis falſitas eſt, vel quæ a viris eruditis propoſitæ tantum, nullis autem allatis argumentis fultæ ſunt, nobis nunc ipſis in arenam deſcendendum eſt. Ergo exiſtimo ſeptuaginta hebdomadum initium non aliunde peti poſſe, quæ a viceſimo anno Artaxerxis Longimani, quo anno *Exiit ſermo, ut iterum ædificaretur Jeruſalem*; cum nullam ante id tempus reſtituendæ Hieroſolymæ poteſtatem Judæis factam fuiſſe approbaverim. Viceſimum autem hunc annum a Xerxis obitu & adita ab Artaxerxe regni hæreditate numerari velim, non a conficta hac Artaxerxis cooptatione, quæ ſuperiori diſputatione confutata eſt. Septuaginta vero hebdomadum finem, non in mortem Chriſti præciſe, ſed in inferiora tempora conjicio, ut ſexageſima nona hebdomas ante Chriſti mortem deſinat, Chriſti vero mors intra ſeptuageſimæ hebdomadis ſpatium contingat. Nam ſi conveniret ſeptuageſimæ hebdomadis finis in mortem Chriſti, occiſus utique fuiſſet Chriſtus poſt ſeptuaginta hebdomades; quod ſecus eſſe debuit: Danieli quippe prædixerat Angelus, futurum ut poſt hebdomades ſexaginta novem occideretur Chriſtus. Quod & aperte ſignificavit, cum diceret:

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio & prophetia, & ungatur Sanctus ſanctorum.* Hæc completa ſunt, cum natus eſt & obiit Chriſtus, & ad vitam rediit. Contractas autem ac decurtatas fuiſſe ait ſeptuaginta hebdomades, quia non effluxerant totæ nec curriculum ſuum abſolverant, cum prædictum hoc evenit; ſeptuageſima quippe adhuc erat in curſu. Atque hæc eſt ſimpliciſſima loci hujus interpretatio, & iis longe veriſimilior, quæ hactenus allatæ ſunt; ſi Ebraicam dictionem נחתך, qua uſus eſt Propheta, ita intelligas, ut intellexit Vulgatus Interpres, & ut intellexerunt Septuaginta, qui verterunt, συντμήθησαν *(decurtatæ ſunt.)* Quæ notio dictionis hujus aptiſſime in noſtram ſententiam convenit. Atque ea quoniam verbis non ſatis perſpicuis expreſſa videri poterant, clariora ſubjicit Angelus, quæ rem aperte explanant: *Scito ergo, & animadverte; Ab exitu ſermonis, ut iterum ædificetur Jeruſalem, usque ad Chriſtum ducem, hebdomades ſeptem & hebdomades ſexaginta duæ erunt: & rurſum ædificabitur platea & muri in anguſtia temporum. Et poſt hebdomades ſexaginta duas occidetur Chriſtus.* Nunc autem inſtituenda ratio eſt, qua demonſtrare poſſimus ſexageſimam nonam hebdomadem ante Chriſti obitum effluxiſſe, ſeptuageſimam vero ante eumdem obitum inchoatam poſt eum deſiiſſe, atque intra ejus decurſum Chriſtum fuiſſe in crucem actum. Facili id conſequemur negotio, ſi a viceſimo anno Artaxerxis computemus ſexaginta novem hebdomadas, ſive quadringentos octoginta tres lunares annos, quorum ſinguli ſint trecentorum quinquaginta & quatuor dierum. Conſtituto enim anni viceſimi initio in quarto Olympiadis octogeſimæ tertiæ, ſive Periodi Julianæ 4269, fine vero anni ejusdem viceſimi in primo Olympiadis octogeſimæ quartæ; ſive Periodi Julianæ 4270; edictum Artaxerxis, quo Nehemiæ facultatem Hieroſolymæ reſtituendæ conceſſit, datum menſe Niſan, incidere potuit in annum Periodi Julianæ 4270, qui primus eſt Olympiadis octogeſimæ quartæ. Huc ſi annos ſolares addideris quadringentos ſexaginta novem, incides in annum Periodi Julianæ 4739, qui ſecundus eſt Olympiadis ducenteſimæ primæ, Tiberii decimus tertius. Atqui anni ſolares quadringenti ſexaginta novem, annos lunares efficiunt quadringentos octoginta

Dan. 9, 25. 26.

tres,

tres, sive sexaginta novem hebdomadas cum dimidia circiter anni parte. Cum autem mortem obierit Christus anno Tiberii decimo octavo, Periodi Julianæ 4744, Olympiadis ducentesimæ secundæ tertio, convenit id in quintum annum septuagesimæ hebdomadis, quæ proinde absoluta est duobus post Christi obitum annis. Supereſt nunc ut afferamus causam, cur hoc septuaginta hebdomadum σύνταγμα (*collectio*) in septem, sexaginta duas, & unam Angelus distribuerit. Scaliger & Grotius nullum partitioni huic subesse mysterium arbitrantur, non plus quam isti distributioni minæ in siclos apud Ezechielem: *Porro viginti sicli, & viginti quinque sicli, & quindecim sicli, minam faciunt.* Ego & minæ, & hebdomadum partitionem, non vanam esse & inutilem, sed occulti alicujus mysterii argumentum continere puto. Ac minam quidem Ezechielis non sine caussa sic divisam esse testantur Selomoh Jarchi, David Kimchi, atque inprimis Abrabaniel, qui singulas distributionis hujus partes nummos fuisse usitati ac vulgaris commercii asseverat. De Danielis hebdomadibus sic statuo, priores septem definire spatium, quo Urbis instauratio plane est absoluta; sexaginta duas, ut dixi, ad eam usque decurrere, qua interfectus est Christus; quæ postrema septuagesima est. Itane vero, inquies, quadraginta novem annis refecta Urbs est, cujus murus quinquaginta duobus diebus est absolutus, ut habet liber Nehemiæ? Respondeo, propter circumstantes adversarios summa festinatione muros fuisse excitandos; quibus absolutis lentiores in reliquis operibus fuisse progressus. Non enim muri duntaxat, sed & plateæ fuerunt reficiendæ, juxta Gabrielis prædictum, *Rursum ædificabitur platea & muri.* Nec muros solum, sed & fossam simul intellige, ut significat Ebraicum exemplar; neque solum plateas, sed & publica ædificia, strata viarum, fora, porticus, cisternas, aquæductus, aliaque hujus generis quamplurima, quæ disturbaverat Nabuchodonosor. Domus etiam tumultuario opere antea extructæ, in meliorem formam directis ordinibus metandæ fuerunt. Audiamus Nehemiam: *Postquam autem ædificatus est murus, & posui valvas ..... Civitas erat lata nimis & grandis, & populus parvus in medio ejus, & non erant domus ædificatæ.* Audiamus & Sirachiden: *Et Nehemias in memoriam multi temporis, qui erexit nobis muros eversos, & stare fecit portas & seras, qui erexit domos nostras.* Audiamus & Epistolam adversus Judæos Hierosolymæ instauratores ad Artaxerxem scriptam, uti recitatur a supposititio Esdra: *Notum sit domino Regi, quoniam Judæi qui ascenderunt a vobis ad nos, venientes in Jerusalem civitatem refugam & pessimam, ædificant furnos* (Lege *fora*, Græce ἀγορὰς) *ejus, & statuunt muros, & templum suscitant.* Quæ non minus postulabant spatium temporis, quam Templi ipsius ædificatio, cui quadraginta sex annos fuisse impensos Judæi testificantur apud Johannem, ac tres præterea externo Templi ornatui perficiendo, quemadmodum ex Josepho Eusebius observat. Eo pertinent verba isthæc Gabrielis Angeli ad Danielem: *Et rursum ædificabitur platea & muri, in angustia temporum.* Angustiam temporum dicit, pro Ebræorum consuetudine, quod nos angustum tempus diceremus; ut paulo inferius, *Abominationem desolationis*, quod nos Abominandam desolationem. Alter præterea locutioni huic inest Ebraismus usurpato θετικῷ κατὰ τὸ συγκριτικόν, (*positivo pro comparativo*) nam *angustum tempus*, hic sonat, angustius tempus. Contra in Genesi, *Major serviet minori*, ubi Ebraica sonant, Magnus serviet parvo: usurpato positivo pro comparativo. Cum igitur divisisset Angelus sexaginta novem hebdomadas, in septem, & sexaginta duas, subjungit: *Et rursum ædificabitur platea, & muri, in angustiore tempore:* e duobus nempe illis temporibus quæ proposuerat; altero septem hebdomadum, quod angustius est; altero sexaginta duarum, quod longius. Hoc igitur cum dixit, perinde est ac si dixisset, & rursum ædificabitur platea & muri intra septem illas hebdomadas.

Primus eas, quas indicavimus, numerandarum Danielis hebdomadum, & intricatæ ac perplexæ prophetiæ exponendæ vias iniit Julius Africanus, cum peculiari opere de septuaginta hebdomadibus & prophetia Danielis, tum libro quinto χρονογραφιῶν, (*Descriptionum temporum*) unde totam ejus dissertationem repræsentarunt Eusebius, Hieronymus, & Georgius Syncellus. Hunc secuti

Scal. Prol. de emend. temp. & l. 6. Grot. in Dan. 9, 24. 25. Ez. 45, 12.

Dan. 9, 25.

2. Esdr. 7, 4.

Eccl. 49, 15.

2. Esdr. 2, 18

Joh. 2, 20.

Eusеb. in Dem. l. 8. Dan. 9. 25.

Dan. 9, 27.

Gen. 25, 23.

Eusеb. l. 1. Chron. Gr. & l. 8. Dem.

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Hieron. in Dan. Georg. Sync. Chr. ad A. M. 5534.

ſecuti ſunt deinde Theodoretus, Beda, Zonaras, aliique complures. Verum aliter rationes ſuas diſputat: nam viceſimum annum Artaxerxis addicit anno quarto Olympiadis octogeſimæ tertiæ; nos primo octogeſimæ quartæ: annum vero ſecundum Olympiadis ducenteſimæ ſecundæ, Tiberii decimo ſexto, vel potius decimo quinto, ut vertit Hieronymus, proclivi in numerorum notis lapſu; nos anno decimo ſeptimo. Finem illæ ſeptuageſimæ hebdomadis collocat in morte Chriſti; nos in anno e morte Chriſti ſecundo. Mortem Chriſti confert in annum decimum quintum, vel decimum ſeptimum Tiberii, quem ſecundum eſſe putat Olympiadis ducenteſimæ ſecundæ; nos in decimum octavum Tiberii, quem tertium eſſe ſtatuimus hujus Olympiadis. Decurtatas denique ideo dici ab Angelo hebdomadas ſeptuaginta cenſent Africani ſequaces, quod conſtent lunaribus annis, qui breviores ſunt ſolaribus; nos ſic arbitramur dictas, quod nondum totæ præteriiſſent, cum prædictæ res exitum habuerunt.

Refelluntur argumenta adverſariorum. Primum argumentum.

X. Atenim gravi pulſamur argumento, quod tantum apud Scaligerum & Petavium valuit, ut non aliam ob cauſſam ab hac ſententia diſceſſerit uterque; ille etiam, Scaligerum dico, pro ſua ἰνδαδίᾳ, (*pervicacia*) anilem, ridiculam, aſininam appellare non dubitarit; cum ipſe tamen in abſonam penitus & vitioſam incurrerit. Cujus perſuaſionis argumentum hoc habuit, quod lunari anno non uſi fuerint Ebræi, ſed Agareni; hi quidem lunarem annum ſimplicem obſervaverint, nulla intercalatione adhibita; Ebræi vero, etſi ad Lunæ motus menſes accommodabant ſuos, annum tamen juxta ſolarem curſum determinaverint; & utriusque anni conciliandi & ad idem principium revocandi gratia, embolimos menſes lunaribus annis jam inde a Moſis temporibus adjecerint, in quam rem præclara extat Aben Eſræ teſtificatio; nec probabile ſit, Angelum verba facientem ad hominem Ebræum, alterius ſignificationem anni adhibuiſſe, quam qui inter Ebræos uſu communi erat receptus. Non id utique neſciebat Africanus, qui opinionem ſuam proponens hac eam admonitione præmunit: ἕλληνες καὶ ἰουδαῖοι τρεῖς μῆνας ἐμβολίμους

Afric. apud Euſeb. l. 8. Dem.

ἕτεσιν ἐκτὸς παρεμβάλλουσι *Græci & Judæi tres embolimos menſes ad octo annos interſerunt.* Non eſt ergo cur eum inſcitiæ quisquam inſimulet. Porro petitionem iſtam ſic excipit Pererius, idcirco annos lunares ad præfiniendum vaticinii ſui tempus adhibuiſſe Gabrielem, quod Ebræis parum cogniti, nedum uſitati forent; quo nimirum majori prædictionem ſuam obſcuritate involveret, pro more in vaticiniis recepto: eamdem ob cauſſam per hebdomades Angelum ſeptem annorum deſignaſſe curricula; & in ſuperioribus capitibus vocabulo Temporis, anni ſpatium non ſemel expreſſiſſe; his ambagibus & involucris rerum futurarum exitus data opera contegentem, ut ab intuenda nuda veritate profani vulgi oculos prohiberet; atque idcirco præmoniſſe; *ſeptuaginta hebdomadas abbreviatas eſſe ſuper populum*, ut de vulgata & populari annorum Ebraicorum forma delibandum aliquid & decerpendum Daniel intelligeret.

Peter. in Dan. l. 11. Qu. 9.

Dan. 9. 24.

Optime id quidem, ſed & alia reſponſione frangere poſſumus oppoſitum argumentum. Danieli prædictionem hanc edidit Gabriel Angelus in ditione Darii Medi, quem ait ipſe Daniel *imperaſſe ſuper regnum Chaldæorum.* Hinc ſequitur, probabile eſſe in annorum deſignandis intervallis ad eam anni formam ſpectaſſe Angelum, quæ popularis & pervulgata iis erat gentibus, inter quas verſabatur Daniel, ad quem tum verba faciebat. Daniel enim, unus e Darii Medi purpuratis, in actis, ſcriptisve, & communi vitæ uſu eam temporum putandorum procul dubio rationem tenuit, quam gens illa, cui pro ſua parte regendæ præfectus erat, quam Rex ipſe, cujus continebatur imperio, tenere conſueverat. Etſi ratio id ſuadet, nec ampliori probatione indiget, minime tamen poſſum quiddam prætermittere, quo res valide confirmatur. Ante Babylonicam Captivitatem menſes non aliter appellare conſueverant Judæi, quam ex numero & ordine, quem ii inter ſe obtinebant. At poſtquam transmigrarunt in Babyloniam, Chaldaica menſium nomina paulatim aſciſcere cœperunt, atque ea in libris ſuis frequenter adhibuerunt, quicunque e Scriptoribus ſacris Captivitate recentiores ſunt. Adeo vulgare eſt ac proclive, ad eorum, quibuscum verſamur & vivimus, mores & uſus

ufus nos noſtraque componere. Ergo vel anni Chaldaici, vel Medici, vel Perſici formam Daniel obſervabat. Qui anni ſolaresne fuerint, an lunares, incertum plane eſt, neque de iis quicquam a veteribus Scriptoribus eſt traditum. Nam quæ a Joſepho Scaligero ſuper hoc argumento disputata ſunt, ea ex proprio conjecturarum ſuarum penu, nullis veterum ſubnixus præſidiis, homo confidens & ὑπερμάχου (*ſuis addictus opinionibus*) depromſit, & a Petavio ſunt confutata. Et ille tamen lunari anno uſos fatetur Chaldæos & Perſas, etſi non mero ac ſimplici. Cum igitur ex veterum monumentis anni Chaldaici, Medici & Perſici ratio haudquaquam ſatis poſſit intelligi, ſuperbe ſane & confidenter faciunt, qui Julium Africanum, priſcum ſcriptorem, eruditum, & Chronologicæ conſultiſſimum artis, de qua libros ævo ſequenti laudatiſſimos reliquit, & antiquorum commentariis, quibus nunc caremus, inſtructum reprehendere audent, & de anni lunaris forma ab Angelo & Daniele uſurpata pronunciantem ac ſtatuentem in crimen vocare. Concedamus tamen ultro Gabrielem Angelum cum Ebræo homine de rebus Ebræorum diſſerentem, earumque intervalla ac tempora metantem, ad anni inter Ebræos pervulgati rationem ea exegiſſe; non ſic tamen labefiet Africani ſententia. Nam de forma priſci Ebræorum anni magni eſt inter Chronologos controverſia. Solarem ad Macedones usque fuiſſe, oſtendere conatus eſt in Eclogis Chronicis Aſtronomus doctrina & ingenio præſtans Johannes Keplerus. At Petavius, a quo oppugnatus eſt Africanus, geminum ſtatuit Ebræorum fuiſſe annum, lunarem & ſolarem. Operæ pretium eſt verba ipſius referre. *Judæi veteres, quorum civilem annum fuiſſe lunarem omnes exiſtimant, licet in civilibus actionibus reliquis ac ſolennibus lunarem annum obſervarent, cum tamen de anno ſimpliciter loquebantur, ejusque converſione, ſolarem intelligebant.* Tum alio loco, ex Joſephi, Philonis, & Agathobulorum duorum auctoritate hæc collegit: *Quare aliquot ante Chriſtum ſeculis ſaltem lunarem obſervatum eſſe annum extra controverſiam habetur: ante illud vero tempus, atque ex Moyſis inſtituto, crediderim idem factitatum; tametſi nihil ex Scripturis evinci poſſe videatur.* Hoc ergo teſte duplex erat Ebraicus annus, lunaris & lunaris, quos certis temporibus ad easdem metas revocare neceſſe fuit, ad determinandos nimirum annos Schemitah ſive Remiſſionis, hoc eſt Sabbathicos, tum & Jubilæos. In deſcribendis quoque annalibus, ſolaris anni rationem fuiſſe habitam non infitior: in communi vero & populari uſu lunarem adhibitum fuiſſe veriſimile eſt, utpote notiorem populo, cujus captum ſubtilis hæc emboliſmorum doctrina ſuperabat. Adeo ut gemina fuerit Judæis temporis putandi conſuetudo, altera eruditiorum hominum ac Sacerdotum, per ſolares annos, perque lunares ſolaribus accommodatos & & intercalationibus emendatos; altera profani vulgi & indocti, per lunares annos ſimplices emboliſmis menſibus ſolutos. Quod ne cui novum videatur, ſimile quid de Arabibus & Ægyptiis Scaliger opinatus eſt: ſic enim ille libro tertio Canonum Iſagogicorum: *Et ſane videtur ipſe emboliſmus apud peritiores* (Arabes) *fuiſſe; annus autem retextus apud vulgus remanſiſſe; quemadmodum apud Ægyptios anni vagi uſus apud vulgus, intercalatio diei ex quatuor quadrantibus collecti penes Hierophantas & Sacerdotes erat.* Græcos quoque veteres duplici uſos eſſe anno conſtat, altero civili ac vulgari, ad Lunæ motus ordinato; recondito altero & Sacerdotibus tantum cognito, ad Solis nimirum curricula exacto. Contra vero nos Chriſtiani hoc tempore annum habemus duplicem; civilem alterum & popularem, ex motu Solis conſtitutum; alterum Eccleſiaſticum, paucis intellectum, ad Lunæ motus digeſtum, Sacerdotibus in feſtis diebus deſignandis uſitatum. Minime ergo mirandum eſt duplicem Ebræis fuiſſe annorum modum, lunarium, & ſolarium; atque horum uſum inter doctos, illorum in vulgo fuiſſe acceptum; Angelum vero in præfiniendo annorum intervallo vulgi tenuiſſe morem, & popularem annum adhibuiſſe. Audiendus omnino ſuper ea re Theodoretus: ἐδόκουν γὰρ χρὴ, ὡς ἔφαμεν, κατὰ τὸν τῆς σελήνης δρόμον ἀριθμοῦντες τὸν ἐνιαυτὸν ἕνδεκα ἡμέρας περιττὰς ἀποφαίνειν, ἃς καὶ ἡμεῖς ἐμβολίμους καλοῦμεν· ὁ γὰρ τῆς σελήνης δρόμος ἐν ἔτεσιν ἑνὶς ἡμέρας καὶ ὥρας ἓξ συμπληροῦται· ὅτου δὲ ἀριθμοῦντες τριακοσίων καὶ πεντήκοντα καὶ τεσσάρων ἡμερῶν πεῖσι

Petav. de doctrin. temp. l. 3. c. 4. & 5. & 16.

Scalig. de emend. Temp. l. 2. & 3.

Petav. de doctrin. temp. l. 1. c. 8.

Petav. de doctrin. temp. l. 2. c. 27.

Theod. in Dan. 9.

ποιῶσι τὸν ἐνιαυτόν. ἐπειδὴ τοίνυν ὁ ἄγιος ἀρχάγγελος τῷ μακαρίῳ Δανιὴλ διαλεγόμενος, ἀνδρὶ ἑβραίῳ διδάσκων ἐκτὸν ἀριθμὸν τῶν ἐτῶν, τὸν συνηθῆ πάντως ἔλεγεν ἀριθμὸν, ἀναγκαίως προσθῆναι δεῖ τὰ ἐκ τῶν ἐμβολίμων συναγόμενα ἔτη. *Sciendum eſt enim, Ebræos, ad Lunæ curſum annum ordinantes, undecim dies ſuperſtites facere, quos nos etiam intercalares appellamus. Nam Lunæ curſus intra viginti novem dies & horas ſex abſolvitur. Sic autem numerantes, trecentorum quinquaginta quatuor dierum annum faciunt. Cum ergo ſanctus Archangelus beatum Danielem, virum Ebræum alloquens, ipſumque docens annorum numerum, uſitatum annum omnino ſignificaret, neceſſario addendi ſunt anni ex intercalaribus collecti.* Hoc eſt, Addendi ſunt anni ex diebus intercalaribus collecti, ut cum Solaribus conveniant, & numerus annorum Solarium, itidem ut Lunarium cognoſcatur. Atque ex Lunæ Curſu tempora ſua deſcripſiſſe vulgus Ebræorum eo credibilius eſt, quod a finitimis gentibus idem factitatum videbant. Phœnices enim, Madianitas, Arabes, aliasque Lunæ cultui impenſe deditas Orientis gentes, anni formam juxta ejus curſum crediderim digeſſiſſe.

Secundum argumentum. Scal. Prol. de emend. temp.

XI. Alterum, quo ſententiam noſtram oppugnat Scaliger, telum hoc eſt: perperam ab ejus Regis temporibus ſeptuaginta hebdomadum duci initium, cujus toto tempore ceſſavit ædificatio; *quod plane*, inquit, *eſt dicere Eſdram falli aut mentiri*, (adſit verbis reverentia) cujus quarto capite legimus, Artaxerxis edicto juſſos Præfectos, darent operam, ne Hieroſolyma a Judæis inſtauraretur, tanta alacritate rem præſtitiſſe, ut templi extructio ad annum ſecundum Darii intermitteretur. Geſta hæc eſſe fatemur; falli vero Eſdram, aut mentiri, nec dicimus, nec dictum volumus. *DI meliora piis.* Artaxerxem hunc eſſe Longimanum, id vero pernegamus. Conſuluntor Interpretes, quorum alii Cyrum, alii Cambyſen eſſe putant.

Tertium argumentum. Dan. 9, 27.

XII. Poſtremum hoc nobis objici poteſt, pugnare doctrinam noſtram cum ipſis Angeli ad Danielem verbis: *Et in dimidio hebdomadis deficiet hoſtia & ſacrificium*; quibus ſignificatur in dimidio ſeptuageſimæ hebdomadis letho datum iri Chriſtum: nos vero, non in dimidium poſtremæ hujus hebdomadis, quartum videlicet annum, ſed in quintum conjicere mortem Chriſti. Hujus argumenti facilis depulſio eſt: nam quod vertit Vulgatus Interpres, *Et in dimidio*, Ebraice ſcriptum eſt, חצי, a verbo חצה, *diviſit*, *diſtribuit in duas partes*, ſive æquales illæ ſint, ſive non ſint. Sic decimo ſexto capite tertii Regum: *Tunc diviſus eſt populus Iſrael in duas partes*, וַיֶּחֱצוּ. In hac diviſione qui accuratam partium æqualitatem quæſiverit, halucinabitur. Inde fit, ut Interpretes quidam, non tempus inter partes duas æquales medium hic ſignificatum velint, ſed alteram e dimidiis partibus, qua ſe circumagente Chriſtus obiturus ſit. 3. Reg. 16, 21.

Ad viam refutationi Judæorum ſternendam, oſtenditur in Jeſu completum eſſe hoc oraculum.

XIII. Perrogandæ nobis deinceps ſuperſunt Judæorum ſententiæ; quod priusquam facere ingrediamur, ut facilior earum confutatio ſit, in Domino Jeſu eventum habuiſſe hoc Danielis oraculum probabimus. Ubicunque enim ſeptuaginta putandarum hebdomadum ponas initium, plane eas elapſas eſſe neceſſe eſt. Atqui exactis iis ungi debuit Sanctus ſanctorum, naſci Chriſtus, & occidi. Ergo unctum eſſe Sanctum ſanctorum, natum & occiſum Chriſtum fatendum eſt. Hoc deinde occiſo dirui debuerunt Templum & Urbs. Atqui hæc diruta ſunt. Ergo ille occiſus eſt. Præterea in dimidio poſtremæ hebdomadis abrogari debuerunt ſacrificia & veteris Legis cerimoniæ. Atqui abrogata ea ſunt. Ergo poſtrema hebdomas præteriit. Ad hæc ſeptuaginta hebdomadibus hic præſtitutus eſt finis, ut obliterentur delicta hominum, ut æterna adducatur juſtitia, & ut compleantur vaticinia Prophetarum. Atqui hæc in Chriſto nacta eſſe exitum, partim demonſtravimus ſupra, partim demonſtraturi ſumus. Ergo venit Chriſtus. Adverſus ea nulla valere poteſt exceptio. Itaque apud Hieronymum ſic diſſerit Africanus: *Nulli dubium, quin de adventu Chriſti prædictio ſit, qui poſt ſeptuaginta hebdomadas mundo apparuit, poſt quem conſummata ſunt delicta, & finem accepit peccatum, & deleta eſt iniquitas, & annuntiata juſtitia ſempiterna, qua Legis juſtitiam vincet, & impleta eſt viſio & prophetia.* Primores quidem Rabbinorum ad Chriſtum pertinere hoc Gabrielis oraculum haudquaquam ſunt infitiati: non R. Barachias in Bereſith Rabba; non R. Moſes ben Nachman

Hieron. in Dan. 9.

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Nachman in Danielem ; non is R. Samuel, cujus epiſtolam ad R. Iſaac exhibet Dionyſius Carthuſianus. Verum quo liquidius appareat, recte id eos, atque item Chriſtianos, meritoque ſentire, ſingulas hujus prædicti partes attentius paulo perluſtremus.

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper Urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio & prophetia, & ungatur Sanctus ſanctorum.* Noxas hominum eluere, eosque redimere, præcipuum fore Chriſti munus, Prophetæ omnes uno ore cecinerunt, atque id in Jeſu completum fuiſſe, manifeſto docebimus infra ex Evangeliis. Præclarum

Iſa. 61, 1. & ſeq. hoc Iſaiæ: *Spiritus Domini ſuper me, eo quod unxerit Dominus me: ad annuntiandum manſuetis miſit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clauſis apertionem, ut prædicarem annum placabilem Domino.* Utrobique prædicitur Unctus, ſive Chriſtus, ad id mittendus, ut hominum eluat peccata, & Deum propitiet. Præ-

Zach. 3, 8-9 clarum & illud Zachariæ: *Ecce enim adducam ſervum meum Orientem ..... & auferam iniquitatem terræ illius in die una.* Hinc Pe-

Actor. 10, 43. trus in Actis de Jeſu: *Huic omnes Prophetæ teſtimonium perhibent, remiſſionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.* Hinc de eodem Paulus ad

Rom. 3, 24. & ſeq. Romanos: *Juſtificati gratis per gratiam ipſius, per redemtionem quæ eſt in Chriſto Jeſu, quem propoſuit Deus propitiationem per fidem, in ſanguine ipſius, ad oſtenſionem juſtitiæ ſuæ, propter remiſſionem præcedentium delictorum, in ſuſtentatione Dei, ad oſtenſionem juſtitiæ ejus in hoc tempore; ut ſit ipſe juſtus, & juſtificans eum, qui eſt ex fide Jeſu Chriſti:* & ad

Col. 2, 13. 14 Coloſſenſes: *Et vos, cum mortui eſſetis in delictis, & præputio carnis veſtræ, convivificavit cum illo, donans vobis omnia delicta, delens quod adverſus nos erat chirographum decreti, quod erat contrarium nobis, & ipſum tulit de medio, affigens illud cruci.* Plura qui volet, Paralleliſmum conſulat, unde intelligi poterit delicta hominum, quæ Lex vetus detergere non potuerat, ea ſanguinem Chriſti, quantum in ipſo erat, eluiſſe; cujus fructu nemo niſi volens fraudari queat. Valde ſane ineptus eſt R. Selomoh, qui hæc interpretans ait, poſt Templi ac Urbis cladem, futurum ut peccatis abſtineat Judaica gens, jusque & fas colat. Nam cui perſuadeat, Judæos, tum cum idolorum cultui dediti eſſent, & in omnem impietatem profuſi, levi brachio a Deo fuiſſe caſtigatos, paternamque ipſius benignitatem identidem ſenſiſſe, laribus ſuis, unde ejecti fuerant, reſtitutos, & hoſtium, a quibus oppreſſi fuerant, dominatu exemtos; nunc vero, cum nullius ſunt culpæ affines, uti quidem vult Selomoh, juſtitiamque incorrupto tenore retinent, tot annorum affligi calamitatibus, opprobriis, ſuppliciis, nulla melioris ſtatus oſtentata ſpe? Adde perverſos Judæorum mores in Thalmude non ſemel carpi; & in primo capite Thalmudici libri Joma cauſſam moræ Meſſiæ conferri in ſtupra virginibus oblata Nahardeæ, ubi celebris fuit Judæorum Academia; contra vero affirmare R. Judam in libro Sanhedrin, capite undecimo, quo tempore veniet Meſſias, infames fore impudicitia & corruptela doctorum Judæorum conventus. Juſtitiam porro illam ſempiternam, quid aliud eſſe dicamus, quam Chriſtum ipſum, vel individuam Chriſti comitem juſtitiam, de

Jer. 33, 15. qua Jeremias: *In diebus illis, & in tempore illo, germinare faciam David germen juſtitiæ; faciet judicium & juſtitiam in terra.* Et

Mal. 4, 2. Malachias: *Et orietur vobis timentibus nomen meum Sol juſtitiæ.* Iſaias quoque: *Rorate* Iſa. 45, 8. *cœli deſuper, & nubes pluant juſtum; aperiatur terra, & germinet Salvatorem, & juſtitia oriatur ſimul:* tum alibi: *Sicut enim terra* Iſa. 61, 12. *profert germen ſuum, & ſicut hortus ſemen ſuum germinat, ſic Dominus Deus germinabit juſtitiam.* Sane R. Levi in hujus prædictionis interpretatione peſſime verſatus, non aliud tamen *Juſtitiam ſempiternam* hic ſignificare quam Meſſiam fatetur. Ergo Pau-

1. Cor. 1, 30. lus in priore ad Corinthios: *Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia a Deo, & juſtitia:* Et in ſequenti Epiſtola: *Eum qui non noverat peccatum, pro* 2. Cor. 5, 21. *nobis peccatum fecit, ut nos efficeremur juſtitia Dei in ipſo.* Quod autem ſubjicit Gabriel: *Et impleatur viſio & prophetia*, hujus duplex præcipue poteſt eſſe intellectus: nam vel finem prophetiis Chriſto nato impoſitum iri vult, quod confirmat Jeſus apud Mat-

Matth. 11, 13 thæum: *Omnes enim Prophetæ & Lex usque*

ad

ad Johannem prophetaverunt. Quo pertinet
Ebr. 1, 1. 2. & istud in Epistola ad Ebræos: *Multifariam, multisque modis olim Deus loquens Patribus in Prophetis, novissime diebus istis locutus est nobis in filio.* Atque hoc eventu completum cernimus; cum nulli in hac Judæorum fæce ac colluvie Prophetæ existant, nulla eos Dei aspiratio prosequatur, nullisque miraculis Dei adversum se favorem agnoscant. Vel ad Christum spectare omnia Prophetarum oracula significat Angelus, quod & de se in
Joh. 5, 39. Johanne prædicat Jesus: *Scrutamini Scripturas, quia vos putatis in ipsis vitam æternam habere, & illæ sunt, quæ testimonium perhi-*
Matth. 5, 17. *bent de me.* Et apud Matthæum: *Nolite putare quoniam veni solvere Legem aut Prophetas; non veni solvere, sed adimplere.* Præ-
Rom. 10, 4. dicat & Paulus in Epistola ad Romanos: *Finis enim Legis Christus, ad justitiam omni credenti.* Eum denique Sanctum sanctorum, quem ungendum esse vaticinatur Angelus, Messiam esse, demonstrat istud e Psalmo
Psal. 44, 8. quadragesimo quarto: *Dilexisti justitiam, & odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo lætitiæ præ consortibus tuis:* quæ in Jesum confert Paulus in Epistola ad
Ebr. 1, 8. 9. Ebræos. Et hoc Isaiæ: *Spiritus Domini super me, eo quod unxerit Dominus me:* quod
Isa. 61, 1. de se itidem prædictum esse Jesus in Naza-
Luc. 4, 17. & seq. rena Synagoga palam professus est. Petrus
Act. 10, 37. 38. in Actis: *Vos scitis, quod factum est verbum per universam Judæam: incipiens enim a Galilæa, post baptismum, quod prædicavit Johannes, Jesum a Nazareth, quomodo unxit eum Dominus Spiritu sancto.* Adscribitur &
Act. 4, 26. 27. Jesu in Actis prædictio hæc e Psalmo secundo: *Adstiterunt reges terræ, & principes convenerunt in unum, adversus Dominum, & adversus Christum ejus. Convenerunt enim vere in civitate ista adversus sanctum puerum tuum Jesum, quem unxisti, Herodes & Pontius Pilatus:* ubi Sanctus & Unctus, perinde ut apud Danielem, Jesus nuncupatur. Sic &
Marc. 1, 23. 24. Homo ille Dæmone vexatus apud Marcum: *Quid nobis & tibi, Jesu Nazarene? venisti perdere nos? scio quis sis, Sanctus Dei.* Sic &
1. Petr. 1, 14. & seq. Petrus in priore Epistola: *Secundum eum qui vocavit vos Sanctum, & ipsi in omni conversatione sancti sitis: quoniam scriptum est, Sancti*
1. Joh. 2, 20. *eritis, quoniam ego sanctus sum.* Johannes quoque in prima itidem Epistola: *Sed vos unctionem habetis a Sancto;* & in Apocalypsi: *Et Angelo Philadelphiæ Ecclesiæ scribe,* Apoc. 3, 7. *Hæc dicit Sanctus & Verus, qui habet clavem David.* Plura e Paralleliſmo nostro peti poterunt. Atqui hoc Danielis oraculum, etsi apertam continet Messiæ prædictionem, plus tamen suo cum aliis prophetiis consensu valuisse puto, ad exprimendam ab Ebræis Magistris veritatis confessionem, quos supra docui hoc ad Christum retulisse. Pergit Gabriel Angelus: *Scito ergo & animadverte:* Dan. 9, 25. 26. *Ab exitu sermonis, ut iterum ædificetur Jerusalem, usque ad Christum ducem, hebdomades septem, & hebdomades sexaginta duæ erunt: & rursum ædificabitur platea & muri, in angustia temporum. Et post hebdomades sexaginta duas occidetur Christus, & non erit ejus populus, qui eum negaturus est.* Christum illum ducem, Jesum esse probant ista Mat-
Matth. 2, 4. 5. thæi: *Sciscitabatur ab eis, ubi Christus nasceretur: at illi dixerunt ei, In Bethlehem Judæ: sic enim scriptum est per Prophetam, Et tu, Bethlehem, terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux, qui regat populum meum Israel.* Propheta ille Michæas est, cui concinit Isaias: *Ecce testem* Isa. 55, 2. *populis dedi eum, ducem ac præceptorem gentibus.* In nece vero ejus prædicenda Prophetæ consentiunt. Sic David: *In pulverem* Psal. 21, 15. & seq. *mortis deduxisti me, quoniam circumdederunt me canes multi, concilium malignantium obsedit me, foderunt manus meas & pedes meos.* Sic Isaias: *Sicut ovis ad occisionem ducetur* Isa. 53, 7. Sic Zacharias: *Aspicient ad me quem confixerunt, & plangent cum planctu, quasi super unigenitum, & dolebunt super eum, ut doleri solet in morte primogeniti.* Quæ in Jesum Dominum convenire, docebit noster Paralleliſmus, & de se Jesus ipse apud Emmauntios viatores prædicabat: *Tunc aperuit illis sensum,* inquit Lucas, *ut intelligerent Scripturas,* Luc. 24, 45. 46. *& dixit eis: Quoniam sic scriptum est, & sic oportebat Christum pati.* Prædicabat & de eo Philippus apud Eunuchum Candaces reginæ, quem cum proxime memoratam Isaiæ de Christi interitu prædictionem legentem offendisset, *Incipiens a Scriptura ista evangelizavit illi Jesum.* Quod autem subest: *Et non erit ejus populus, qui eum negaturus est;* aliter Ebraice scriptum extat: לוֹ יאין *Et non ei:* sive potius, *Et non sibi*, hoc est, Et non propter se occidetur; quæ postrema vox ἀπὸ κοινοῦ *(ex communi)* repetenda est. Nempe

Act. 8, 30. & seq.

hoc

hoc ipſum eſt, quod de eo nuntiaverat
Iſa. 53. 4. & ſeq. Iſaias: *Vere languores noſtros ipſe tulit, & dolores noſtros ipſe portavit ..... Ipſe vulneratus eſt propter iniquitates noſtras, attritus eſt propter ſcelera noſtra; diſciplina pacis noſtræ ſuper eum, & livore ejus ſanati ſumus ..... Propter ſcelera populi mei percuſſi eum ..... & ipſe peccata multorum tulit.*
Thr. 4. 20. Cui adſtipulatur Jeremias in Threnis: *Chriſtus Dominus captus eſt in peccatis noſtris.* Atque id muneris obiiſſe Jeſum Chriſtum, & de ſe ipſe ſæpius, & Novi Teſtamenti Scriptores paſſim affirmant, ut conſtabit ex noſtro Paralleliſmo. Sic demum prophetiam hanc Angelus abſolvit: *Et Civitatem & Sanctuarium diſſipabit populus cum duce venturo, & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio. Confirmabit autem pactum multis hebdomada una, & in dimidio hebdomadis deficiet hoſtia & ſacrificium: & erit in Templo abominatio deſolationis, & usque ad conſummationem & finem perſeverabit deſolatio.* Hanc propter interemtum Chriſtum irrogandam Judæis pœnam jam ante præviderat
Pſal. 68. 25. 27. David, cum diceret: *Fiat habitatio eorum deſerta, & in tabernaculis eorum non ſit qui inhabitet: quoniam quem tu percuſſiſti perſecuti ſunt, & ſuper dolorem vulnerum meorum addiderunt.* Præviderat item Zacharias, cum
Zach. 13. 6. & ſeq. & 14. 1. & ſeq. diceret: *Et dicetur ei, Quid ſunt plagæ iſtæ in medio manuum tuarum? Et dicet, His plagatus ſum in domo eorum, qui diligebant me ..... Ecce venient dies Domini, & dividentur ſpolia in medio tui: & congregabo omnes gentes ad Jeruſalem in prælium, & capietur civitas, &*
Oſe. 3. 4. *vaſtabuntur domus.* Præviderat, & Oſee, cum diceret: *Quia dies multos ſedebunt filii Iſrael ſine Rege, & ſine Principe.* Atque hæc clariſſimis ac repetitis oraculis a Veteris Teſtamenti Prophetis tanto ante prædicta Jeſus
Matth. 23. 38. ipſe Judæis denuntiavit: *Ecce relinquetur vobis domus veſtra deſerta.* Item de Templo:
Matth. 24. 1. & ſeq. *Non relinquetur hic lapis ſuper lapidem, qui non deſtruatur ..... Cum ergo videritis abominationem deſolationis, quæ dicta eſt a Daniele Propheta, ſtantem in loco ſancto; qui legit, intelligat; tunc qui in Judæa ſunt, fu-*
Luc. 19. 41. & ſeq. *giant ad montes.* Rurſus de Hieroſolyma: *Venient dies in te, & circumdabunt te, & coanguſtabunt te undique, & ad terram proſternent te, & filios tuos qui in te ſunt, & non relinquent in te Lapidem ſuper Lapidem, eo quod non cognoveris tempus viſitationis tuæ.* Quæ nos item complectemur in Paralleliſmo, ubi & pacti illius, quod confirmatum iri prædicit Gabriel, ſequeſtrum fore Chriſtum Jeſum demonſtrabimus. Nam quid aliud ſibi velle dicas iſtud Iſaiæ: *Dedi te in fœdus populi:*
Iſa. 42. 6. & 49. 8. & 55. 3. 4. & hoc: *Feriam vobiſcum pactum ſempiternum, miſericordias David fideles: ecce teſtem populis dedi eum, ducem ac præceptorem gentibus.* Similia his habent Ezechiel, & Oſee,
Ezech. 16. 60. 62. Oſe. 2. 18. & ſeq. & ſæpe Jeremias: potiſſimum vero cum ait:
Jer. 31. 31. & ſeq. *Ecce dies veniunt, dicit Dominus, & feriam domui Iſrael, & domui Juda fœdus novum; non ſecundum pactum, quod pepigi cum patribus eorum ..... pactum quod irritum fecerunt ..... Sed hoc erit pactum, quod feriam cum domo Iſrael poſt dies illos, dicit Dominus: Dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam.* Quam prædictionem per Jeſum fuiſſe perductam ad exitum
Ebr. 8. 6. & ſeq. in Epiſtola Pauli ad Ebræos accurate declaratum eſt. Sacrificiorum Judaicorum abrogatio, quæ deinceps ab Angelo prædicta ſubeſt, a Davide quoque præcinebatur his verPſal. 39. 7. & ſeq. bis: *Sacrificium & oblationem noluiſti, aures autem perfeciſti mihi. Holocauſtum, & pro peccato non poſtulaſti: tunc dixi, Ecce venio.* Quæ in Jeſu contigiſſe probat Paulus in
Ebr. 10. 4. & ſeq. Epiſtola ad Ebræos, & nos in Paralleliſmo probabimus. Quo loco & Oſeam de Iſraele
Oſe. 2. 10. & ſeq. ſic differentem producemus: *Ceſſare faciam omne gaudium ejus, ſolemnitatem ejus, neomeniam ejus, ſabbathum ejus, & omnia feſta tempora ejus.* Producemus eumdem monentem Iſraelitas, futurum ut diu ſedeant, non ſine Rege ſolum, & ſine Principe; ſed &
Oſe. 3. 4. *ſine ſacrificio, & ſine altari, & ſine Ephod, & ſine Theraphim.* Producemus & hoc Amoſi:
Amos 5. 21. *Odi & projeci feſtivitates veſtras, & non capiam odorem cœtuum veſtrorum:* & hoc Malachiæ;
Mal. 1. 10. 11. *Quis eſt in vobis, qui claudat oſtia, & incendat altare meum gratuito? non eſt mihi voluntas in vobis, dicit Dominus exercituum, & munus non ſuſcipiam de manu veſtra: ab ortu enim Solis usque ad occaſum magnum eſt nomen meum in gentibus, & in omni loco ſacrificatur & offertur nomini meo oblatio munda.* Id ſignificabat Chriſtus Jeſus, cum
Joh. 19. 30. Matth. 27. 51. moriens diceret, *Conſummatum eſt*; & cum *Velum Templi ſciſſum eſt.* Ruinas deinde Urbis & Templi numquam inſtauratum iri prædicit, quod populares ſuos jam ante mo-

nuerat Iſaias: *Poſuiſti*, inquit Deum alloquens, *Civitatem in tumultum, urbem fortem in ruinam, domum alienorum, ut non ſit civitas, & in ſempiternum non ædificetur:* & alibi: *Ideo iratus eſt furor Domini in populum ſuum, & extendit manum ſuam ſuper eum, & percuſſit eum, & conturbati ſunt montes, & facta ſunt morticina eorum quaſi ſtercus in medio platearum. In his omnibus non eſt averſus furor ejus, ſed adhuc manus ejus extenſa.* Eadem eſt ſententia iſtorum Jeremiæ: *Hæc dicit Dominus exercituum, Sic conteram populum iſtum, & Civitatem iſtam, ſicut conteritur vas figuli, quod non poteſt ultra inſtaurari.* Id ſuffragio ſuo Jeſus ipſe confirmavit, cum hæc denuntiatione Judæos perterrefaceret: *Ecce relinquetur vobis domus veſtra deſerta.* Rei veritatem comprobavit eventus; nam cum ad inſtaurandum Templum ſeſe comparaſſent Judæi ſub Hadriano & Conſtantino, ab his quidem fuerunt prohibiti; ſed id tertium Juliani Imperatoris nutu attentantes vis divina prodigialiter compreſſit; nam inceptum opus motu primum terræ deturbatum eſt, deinde e fundamentis erumpentes flammæ Judæos rei auctores invaſere. Chriſtianorum ſcriptorum temporis illius & proxime ſequentis vix ullus rem preſſit ſilentio. Adiri præcipue velim Chryſoſtomum, cum alibi paſim, tum maxime Sermone tertio contra Judæos. Quodque omnem dubitationem tollit, Ammianus Marcellinus, ſcriptor Ethnicus, minime vanus, quique ſub Juliano ſtipendia meruit, portentum illud teſtificatione confirmavit ſua. Nec nos iſta in Paralleliſmo prætermittemus.

Iſa. 25. 2.

Iſa. 5. 25.

Jer. 19. 11.

Matth. 23. 37.

Ammian. Marcel. l. 23.

Refelluntur Judæi: ac ii primum, qui hebdomadas, non annorum, ſed decennium, vel Jubilæorum, vel centum annorum hic intelligunt:

XIV. Nunc exploremus Judæorum ſententias. Horum alii, nec poſtremi inter illos, nec recentes, vi veritatis convicti, in Meſſiam oraculum hoc, ut dixi, contulerunt. Scribunt Thalmudiſtæ Jonathanem, Chaldæum Paraphraſten Prophetarum, cum ad interpretanda Hagiographa ſe accingeret, monitum fuiſſe per Bath col, ne faceret: quippe ab iis enim, Daniele nimirum, prædictum eſſe tempus adventus Meſſiæ, qui finis eſt. Alii contra inſimulare erroris Danielem fœdiſſimis ipſi erroribus impliciti per ſummam impudentiam auſi ſunt, cum non alia ad oraculi perſpicuitatem præſcriptione uti poſſent. Pari audacia Porphyrius, nullis prolatis rationibus, Librum hunc Antiochi Epiphanis temporibus conſcriptum finxit, rerumque geſtarum narrationes, non futurarum prædictiones, illic contineri. Quam inſaniam ſuo loco caſtigavimus. Tolerabiliore alii errore legitimum ſententiæ intellectum pervertere conati ſunt. Quidam enim, non hic hebdomadas annorum, ſed decenniorum, quos Origenes ſecutus eſt, vel Jubilæorum[1], vel centum annorum intelligunt, ſed parata eorum eſt confutatio. Nam Civitatem & Templum exciſum iri poſt ſeptuaginta hebdomadas; ſacrificia vero in medio poſtremæ hebdomadis abolitum iri prædicit Daniel. Atqui multo ante hæc evenerunt, quam forent elapſæ hebdomades decem vel quinquaginta vel centum annorum, undecunque tandem numerandi ducatur exordium: cum alioquin hujusmodi hebdomades nullo Scripturæ ſacræ, vel ſui Thalmudis teſtimonio Judæi nobis approbare queant. Puduit hujus commenti Magiſtros plerosque, & repudiatis his hebdomadibus, cum hebdomades dierum nihilo magis locum hic haberent, in hebdomadibus annorum, quas idoneo Levitici loco niti ſciebant, quadringentorum videlicet & nonaginta annorum ſpatio acquieverunt. Sic Saadias Gaon, & Aben Ezra in Danielem; ſic Auctor libri qui Domus Iſrael inſcribitur; ſic & Seder Olam.

Orig. Tract. 29. in Matth.

Levit. 25. 8.

tum qui eorum initium collocant in anno primo Darii Medi, ſitum in clade Hieroſolymis ab Hadriano illata:

XV. Verum in hebdomadum metandis intervallis, per ſummam Hiſtoriæ & Chronologicæ artis inſcitiam immaniter lapſi ſunt. Narrat enim Hieronymus, Veteres quosdam ex hoc grege, hebdomadum putandarum exordium a primo anno Darii Medi repetere, quo anno oraculum hoc Gabriel effatus eſt: ſexaginta vero duarum hebdomadum finem conjicere in tempora exciſi a Tito Templi, auſpiciis Veſpaſiani; unde rurſus deductas hebdomades ſeptem in clades ab Hadriano Judæis illatas conferri; poſtremam vero hebdomadem, ſeorſum ab Angelo commemoratam, juxta nonnullos ex illis, in Veſpaſianum & Hadrianum ex æquo diſtrahi. Verum qui nobis abſurdum hoc commentum retulit Hieronymus, idem ejus refellendi argumentum ſubminiſtravit, ex Chronologia petitum. Certe a primo Darii Medi anno, ad initum ab Hadriano imperium, anni plus ſeptuaginta ſupra ſexcentos

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ſexcentos excurrunt. Conſultius paulo factum eſt ab Origene libro decimo Stromatum, & Tertulliano, libro quem adverſus Judæos ſcripſit, cum exordio hebdomadum ſumto ab eo tempore, quo prædictionem hanc Danieli Angelus edidit, primo nempe anno Darii Medi, eas in adventu Chriſti aut morte concludunt. Quanquam & ipſi in magno errore verſantur; nam hebdomadum eſt novem & ſeptuaginta intervallum, inter Darii primum annum, & ortum Chriſti.

& qui inter utrumque Templi excidium ſeptuaginta hebdomades inter ceſſiſſe volunt:

XVI. Stolidus quoque Judæis iis error illuſit, qui poſito hebdomadum initio in prima Templi everſione, finem in ſecunda conſtituunt; & per ſeptuaginta annos jacuiſſe Templum volunt, viginti vero ſupra quadringentos toto huic adſcribunt ſpatio, quo Templum ſecundum ſtetit; ex quibus numeris ſummam quadringentorum & nonaginta annorum, ſive ſeptuaginta hebdomadum colligunt; ut inter Templi utriusque cladem, & quæ per Nabuzardanem primo, & quæ per Titum ſecundo illata eſt, ſpatium illud decurrat. Hanc ſententiam tuentur, non R. Selomoh ſolum, & Saadias Gaon, & Seder olam Rabba, ſed ipſum etiam Thalmud in primo capite Avoda Zara. At ejus vitioſitatem ſolerter deprehendit Aben Ezra, & in Saadia caſtigavit. Et merito quidem: nam ſi a captis undecimo Sedeciæ anno Hieroſolymis, & incenſo Templo, ad Veſpaſiani ſecundum, quo Hieroſolyma & Templum a Tito deleta ſunt, numerum ducas, nonaginta quatuor hebdomades annorum exurgent.

quique Chriſtum ducem, Cyrum eſſe ſtatuunt, aut Jeſum Sacerdotem, aut Zorobabelem:

XVII. Cum autem ad ſingulas vaticinii partes exponendas ventum eſt, valde æſtuant. Nam a ſequentibus excerpunt verba hæc Angeli: *Ab exitu ſermonis, ut iterum ædificetur Jeruſalem, usque ad Chriſtum ducem, hebdomades ſeptem:* & Chriſtum illum R. Saadias & R. Selomoh Cyrum, & R. Levi Jeſum Joſedeciden, alii Zorobabelem eſſe putant; contra veterum Ebræorum ſententiam, quos refert Hieronymus Meſſiam hic ſignificatum ſenſiſſe. Verum præterquam quod decurtata Angeli verba proferunt, ac poſtrema ſui parte mutila, quæ ſic ut jacent repræſentari debuerunt: *Ab exitu ſermonis, ut iterum ædificetur Jeruſalem usque ad Chriſtum ducem, hebdomades ſeptem, & hebdomades ſexaginta duæ erunt*, (quanquam & hæc a Pagnino disjuncta ſunt) perperam priora commatis verba accipiunt, ac ſi ſcriptum foret: *Ab exitu ſermonis, ut exſcindatur Jeruſalem.*

Hieron. in Dan. 9.

& qui Chriſtum occidendum cenſent eſſe, vel Sacerdotium, vel Templum, vel Agrippam juniorem.

XVIII. De Chriſto etiam, quem poſt hebdomades ſexaginta duas occiſum iri prædicit Angelus, nihilo meliora afferunt Judæi. Sacerdotium interpretantur R. Levi in Danielem, & Saadias Gaon in Sepher Haemunoth; Templum Jachiades. In Agrippam vero juniorem id confert R. Selomoh, quem a Romanis trucidatum fuiſſe ſcribit, cum Templum ſecundum exſcinderetur. Magna ineſt his opinionibus labes, quod hebdomades ad Hieroſolymitanam usque ἅλωσιν *(expugnationem)* proferunt. Alterum quoque vitium acute animadvertit Raymundus Martini, quod neque Sacerdotes, neque Reges, qui poſt ſolutam Captivitatem Judæis præfuerunt, Chriſti, ſive uncti fuerunt. Quinque enim rebus Templum primum ſecundo antecelluiſſe Judæi docent, quarum duæ fuerunt Oleum unctionis, & Spiritus ſanctus, ſine quibus nulla eſſe poteſt legitima unctio, nec quisquam Chriſti titulum merito conſequi. Cum iis ergo Templum ſecundum caruerit, qui eo cadente regium & pontificale obtinebant munus, Chriſti haudquaquam fuerunt. Alio præterea, eoque gravi laborat vitio ea opinio, quæ Agrippam minorem decernit Chriſtum hunc eſſe, cujus mortem prædixit Angelus. Eum quippe Romanorum partes fuiſſe ſecutum, & Hieroſolymis, tum cum expugnarentur, abfuiſſe, belloque huic annos aliquot fuiſſe ſuperſtitem, Joſephi & Taciti hiſtoriæ demonſtrant. At priſci illi Ebræi, quorum ſententiam retulit Hieronymus, hæc ad Meſſiæ mortem pertinere candide, ut dixi, confeſſi ſunt.

Raymund. Mart. Pug. Fid. Part. 2. c. 3. §. 29.

Joſeph. de bell. Jud. l. 2. c. 16. & de vita ſua. Tac. Hiſt. l. 5. Hieron. in Dan. 9.

Refellitur privatim Aben Ezra.

XIX. Privatim refellendus venit Aben Ezra, cum propter inſignem hominis apud ſuos auctoritatem, tum quod ſuos ipſe gentiles, velut melius quidpiam allaturus, refellere inſtituit. Primum is Saadiam arguit, quod ſeptuaginta annos a primi Templi clade ad ſecundum Darii interpoſuerit. Hæc enim ſunt verba Saadiæ; ע" שנים לגלות בבל טשהוריב נבוכדנצר בית המקדש עד שנת שתים לדריוש *Septuaginta anni Captivitatis Babylonicæ, jam inde ex quo Nabuchodonoſor evertit Templum, usque ad annum ſecundum Darii:*

Aben Ezra. R. Saad in Dan. 9.

Hyſtaſpidæ nimirum. Septuaginta annos intereſſe negat Aben Ezra; quadraginta ſolum & novem annos intereſſe vult. In quo ſuus ipſum calculus fallit: nam juxta computationem Petavii, (quam alii aliter ineunt) ab excidio primi Templi, ad ſolutam per Cyrum Captivitatem, anni intercedunt circiter quinquaginta; indidem vero ab excidio Templi hujus, ad ſecundum annum Darii Hyſtaſpidæ anni excurrunt propemodum ſeptuaginta. Tum ipſe deinde Aben Ezra hebdomadum numerum proficiſci vult, מצאצא דבר בתחלה, *Ab exitu ſermonis, in oratione;* nempe ab anno primo Darii Medi, quo Daniel orationem hanc fudit ad Deum, quæ extat nono ipſius capite. Inde computat ſeptem hebdomadas ad profectionem Nehemiæ, quæ in annum Artaxerxis Longimani vicesimum incidit; cum intercedant hebdomades plus quindecim. Ab hoc deinde Artaxerxis anno numerat ſexaginta duas hebdomadas cum dimidia ad ſecundi Templi conflagrationem, cum plus tres ſupra ſeptuaginta intercedant. Inde patet, *Chriſtum ducem*, ex ipſius ſententia, eſſe Nehemiam; ac ſi dixiſſet Angelus id tantum: *Ab exitu ſermonis, ut iterum edificetur Jeruſalem, usque ad Chriſtum ducem, hebdomades ſeptem:* cum dixerit: *hebdomades ſeptem, & hebdomades ſexaginta duæ erunt.* Secundum denique Chriſtum, quem occidendum eſſe prænuntiat Angelus, regiam poteſtatem denotare putat, quæ inter Judæos cum Templo & Urbe delenda eſſet. In quo multiplex ineſt halucinatio; nam, ut dixi, legitima unctione poſt Templi primi occaſum caruerunt Judæi; propterea que Chriſti haudquaquam fuerunt, qui populum Judæum ſtante Templo ſecundo rexerunt. Deinde nec cum Templo ſecundo regia poteſtas inter Judæos extincta eſt, cum & Agrippa rex cladi huic diu fuerit ſuperſtes, ut cognoſcitur ex Joſephi vita a Joſepho ipſo conſcripta.

Aben Ezra in Dan. 9.

CAPUT IX.

Jeſus natus de Virgine.

ISa. 7, 14. *Propter hoc dabit Dominus ipſe vobis ſignum; Ecce Virgo concipiet & pariet Filium, & vocabitur nomen ejus Emmanuel.*

Jerem. 31, 22. *Usque quo deliciis diſſolveris, filia vaga? quia creavit Dominus novum ſuper terram: Femina circumdabit virum.*

Ezech. 44, 2. 3. *Hæc dicit Dominus ad me: Porta hæc clauſa erit; non aperietur, & vir non tranſibit per eam: quoniam Dominus Deus Iſrael ingreſſus eſt per eam, eritque clauſa Principi. Princeps ipſe ſedebit in ea, ut comedat panem coram Domino: per viam portæ veſtibuli ingredietur, & per viam ejus egredietur.*

MAtth. 1, 18. & ſeq. *Chriſti autem generatio ſic erat: cum eſſet deſponſata mater ejus Maria Joſeph, antequam convenirent, inventa eſt in utero habens de Spiritu ſancto. Joſeph autem vir ejus cum eſſet juſtus, & nollet eam traducere, voluit occulte dimittere eam. Hæc autem eo cogitante, ecce Angelus Domini apparuit in ſomnis ei, dicens: Joſeph, fili David, noli timere accipere Mariam conjugem tuam; quod enim in ea natum eſt, de Spiritu ſancto eſt; pariet autem Filium, & vocabis nomen ejus Jeſum; ipſe enim ſalvum faciet populum ſuum a peccatis eorum. Hoc autem factum eſt, ut adimpleretur quod dictum eſt a Domino per Prophetam dicentem, Ecce Virgo in utero habebit, & pariet filium, & vocabunt nomen ejus Emmanuel. Et non cognoſcebat eam, donec peperit filium ſuum primogenitum, & vocavit nomen ejus Jeſum.*

Luc. 1, 26. & ſeq. *In menſe autem ſexto miſſus eſt Angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth, ad Virginem deſponſatam viro, cui nomen erat Joſeph, de domo David, & nomen Virginis Maria..... & ait Angelus ei, Ne timeas, Maria, inveniſti enim gratiam apud Deum: Ecce concipies in utero, & paries Filium, & vocabis nomen ejus Jeſum ..... Dixit autem Maria ad Angelum, Quomodo fiet iſtud, quoniam virum non cognoſco? Et reſpondens Angelus dixit ei, Spiritus ſanctus ſuperveniet in te, & virtus Altiſſimi obumbrabit tibi: ideoque & quod naſcetur ex te Sanctum, vocabitur Filius Dei.*

I. *Defenditur teſtimonium ex Iſa. 7, 14.* II. *Diſputatur de ſignificatione dictionis* עלמה. III. *Explicatur teſtimonium e Proverb. 30, 18. 19.* IV. *Virgo illa, cujus conceptum*

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conceptum & partum prædicit Isaias 7, 14. non solum ad conceptum usque & partum, sed post utrumque etiam virgo fore prædicitur. V. *Vaticinium illud Isaiæ 7, 14. in Maria matre & Jesu filio completum est.* VI. *Refelluntur argumenta Adversariorum. Primum argumentum.* VII. *Secundum argumentum. Defenditur γνησιότης duorum primorum capitum Lucæ, adversus Marcionem & Johannem Bodinum.*

Defenditur testimonium Isa. 7, 14.

I. OStendimus jam supra in Propositione septima, pertinere ad Messiam celeberrimum hoc Isaiæ oraculum: *Propter hoc dabit Dominus ipse vobis signum: Ecce Virgo concipiet, & pariet Filium; & vocabitur nomen ejus Emmanuel.* Multa vero illic attulimus ad præsens institutum opportuna, quæ ante repeti jubemus & cognosci, quam progressus fiat ad sequentia, quibus idem hoc oraculum in Jesu demum, qui Maria Virgine natus est, eventu completum esse probaturi sumus. Tribus adversus Prophetiæ hujus veritatem & Christianorum interpretationem exceptionibus uti solent Judæi. Ac primum Ebraicam dictionem hoc loco usurpatam, עלמה, non virginem, sed puellam adolescentulam, sive integram, sive corruptam significare pertendunt. Ajunt præterea, etiamsi concedatur vocabulo עלמה, virginem notari, non inde effici virginem notari, quæ virginitatem in conceptu & partu retinuerit, sed quæ aliarum more puellarum delibata virginitate filium conceperit & enixa sit. Denique ut ea significetur virgo, quæ integritatem in partu & conceptu servaverit, id tamen in Mariam matrem Jesu neutiquam convenire volunt: quo in errore, non Judæi solum, sed Judæorum etiam fraterculi, Carpocrates, Cerinthus, & Ebion, Nazaræi quoque & Helcesæi versati sunt. Nos hæc sigillatim refellemus.

Disputatur de significatione dictionis עלמות

II. Judæi igitur de significatione vocabuli עלמה sic disputant: ea notari puellam quamcunque, sive virum expertam; sive intactam; sive nuptam, sive innuptam. Sic R. David Kimchi in libro Radicum; qui & עלמה nihil differre ait a נערה, qua dictione puella quæcunque, sive integræ virginitatis, sive imminutæ vulgo significatur. Quæ vero virgo sit, eam proprio vocabulo בתולה exprimi contendunt; ita ut עלמה ætatem indicet; בתולה, virginalem corporis integritatem; proinde Interpretes Aquilam, Theodotionem, & Symmachum vertisse νεᾶνιδα (*juvenculam,*) non παρθένον (*virginem:*) in Cantico etiam Salomonis in eumdem sensum usurpari vocem עלמות, quippe amatoriis rebus virgines adhibere fuisse indecorum; in Proverbiis dictione hac manifesto eam notari, quæ viriles congressus experta sit. Quæ cum ita sint, absurdum fuisse dicunt in prædicenda re tanti momenti, quanti fuit Christum de Virgine matre nasci, quod ad Christiani nominis pertineret decus, ancipiti voce uti Prophetam.

Cant. 1, 3. & 6, 7.

Prov. 30, 19.

Nos vero dictionem עלמה, ancipitem esse, & in puellam, sive quæ virum passa sit, sive quæ ejus sit expers, congruere præcise negamus; sed ei convenire affirmamus, quæ virginitatem adhibita custodia servaverit, ad eamque custodiendam abstinuerit publico, & intra παρθενῶνας (*conclavis virginum*) septa sese continuerit; עלמה enim idem esse ac *Absconditam*, & עלם, quo notatur adolescens, idem ac absconditum a themate עלם; quamobrem vocabulum hoc, quod Rebeccæ tribuitur in Genesi, vertisse Aquilam, *Absconditam*, ut observatum est ab Hieronymo. Magna Veteribus diligentia asservabantur pueri & adolescentes; multo majore etiam virgines, quæ ab omni fere virorum accessu prohibebantur. Mentio fit in libro Esther *domus, in qua electæ virgines servabantur* apud Persas, appositis earum custodiæ Eunuchis. Alexandrum laudat Plutarchus hoc nomine, quod Darii uxorem ac filias ab omni petulantia ita tutas præstiterit; ac si non in hostilibus castris, sed in occulto intra sacros παρθενῶνας (*conclavia virginum*) ab hominum conspectu remotæ fuissent. Judæi quoque concludebant virgines, ut ex secundo Machabaico, & ex tertio apòcrypho cognoscitur. Est apud Josephum, Amnonem, Davidis filium, vix Thamaris sororis, quam amabat, fieri compotem potuisse, propter ipsius virginitatem, & διὰ τὴν φυλακήν, *propter accuratam custodiam*, qua servabatur. Philo περὶ τῶν ἐν ἅδου νόμων. Θηλείαις δὲ οἰκουρία, καὶ ἔνδον μονή. παρθένοις μὲν οὖν ἕως θαλάμων, τὸν μεσαίτατον ὅρον πεποιημένοις· τελείαις δὲ ἤδη γάμοις τὴν αὐλίαν. *Feminis autem convenit custodia domus, & assidua intus mansio: & virginibus quidem intra penetralia, quæ media*

Esth. 2, 11. 15.

Plut. Alex.

2. Mach. 3, 19. 3. Mach. 1, 18.

Joseph. l. 7. Antiq. c. 7.

caſa continentur; mulieribus vero jam ma-
Hel. Æth. l. 5. & 6. *turis, intra reliquam domum.* Heliodorus Charideam in Ægypto cum Nauſiclea puella, ὡς τὴν γυναικωνῖτιν χωρισθήσομαι, *in gynæceum ſeorſum ſeceſſiſſe* ait: & deinde dum hæc Cnemoni nuberet, illam χωρισθεῖσαν μόνην τῶν ἄλλων ἐπὶ τὸ συνηθὲς ἐλθοῦσαν δωμάτιον, καὶ τὰς θύρας ὡς τὸ ἀσφαλὲς ἐπικλήσασθαι. *Solam ab aliis ſegregatam in ſolitum conclave veniſſe, & fores ad ſecuritatem clauſiſſe*; vecte nempe intus objecto, quem niſi dimoveret ipſa, oſtium
Ach. Tat. Erot. l. 2. aperire nemo poſſet. Elegans eſt in Achillis Tatii amatoria hiſtoria thalami deſcriptio, Tyri in viri opulenti ædibus conſtructi, & mulieri cuidam, filiæ, ancillæ, ad habitandum, penumque aſſervandum conceſſi. Is in aliquot cellas, ſeu cubicula diſtributus erat: ad ea per anguſtam ſemitam erat aditus: ſemitæ ipſius limen porta muniebat, qua quæcunque intra thalamum erant omnia continebantur. Hanc mater cubitum diſcedens, intus ipſa quidem claudebat, foris vero claudi curabat, ſibique per foramen claves tradi. Quæ eo refero, ut appareat, quanta in his oris matrum eſſet in filiarum tuenda virginitate ſollicitudo. Intra munitas etiam turres a Græcis fuiſſe aliquando concluſas oſtendunt Danaes, Herus, & filiarum Lycomedis fabulæ. Ad quarum exemplum Rhodanthen ſuam in turriculam a Patre concluſam finxit Theodorus Prodromus, unde vix
Theod. Prodr. l. 2. p. 65. unquam pedem huic licebat efferre, ne laſcivis obtutibus virorum objiceretur. Fere autem intra materni thalami clauſtra cohibebantur. Unde Heſiodus ventorum frigoribus obnoxiam non eſſe virginem ait:

Heſiod. ἔργ'. ἠτε δόμων ἔντοσθε φίλη παρὰ μητέρι μίμνῃ,
ὔπω ἔτ' ἀδῖνα πολυχρύσου Ἀφροδίτης.
Quæ intra domum prope coram matrem
manet,
Nondum operum aureæ Veneris perita.

Hero puellam ſcribit Muſæus intra turrim, ut dixi, a parentibus incluſam, pudoris & caſtitatis ſtudio æqualium ſuarum ac juvenum cœtus & tripudia vitaſſe. In Oreſte pronuntiat Euripides, indecorum eſſe virginibus, prodire in publicum. In ejusdem Phœniſſis, regia puella Antigone, cum exercitum Argivorum de ſummo tecti faſtigio ſpectare vellet, conclavi non exit ſine matris licentia, & ſenis nutritii, viri gravis ac ſapientis, comitatu; qui priusquam virgo prodeat, vicina ipſe luſtrat loca, ne in curioſi alicujus oculos temere hæc incurrat. Unde Statius:

At parte ex alia tacitos obſtante tumultu
Antigone furata gradus (nec caſta retardat
Virginitas) volat Ogygii faſtigia muri
Exuperare furens.

Non retardante tum puellam virginitate, ut alias ſemper. Item cum in eodem Euripidis dramate ad Eteoclis & Polynicis dirimendum certamen ea mater uti vellet, ſeque ſequi juberet in medios Thebanorum & Argivorum exercitus, verecunde repugnanti Antigone mater affirmat ſalvo pudore facere id tum illam poſſe; quæ & factum deinde ad circumſpectantes milites puella modeſte excuſat. Poſtea publico abſtinere jubet Creon, & in interiora domus ſecedere, illicque virginis more vivere. Apud eumdem Euripidem in Iphigenia Aulidenſi cum Clytemneſtram domum repetere juberet Agamemnon, ne puellæ ſolæ illic & incuſtoditæ manerent, reſpondet illa intra virginea ſepta concluſas diligenter aſſervari. Phocylides in Præceptis:

παρθενικὴν δὲ φύλασσε πολυπλήτοις θαλάμοισι,
μηδέ μιν ἄχρι γάμων πρὸ δόμων ὀφθῆναι ἐάσῃς.
Virginem autem cuſtodi intra thalamos
diligenter,
Neque eam ſinas ante domum videri, quoad
nupſerit.

Sic conditionem ſuam queruntur virgines apud Agathiam in Anthologia:

ἡμῖν δ' οὐδὲ φάος λεύσσειν ἔτι μοῖραι ἔδωκαν, ἀλλὰ μελάθροις Anthol. l. 7.
κρυπτόμεναι, ζοφέρῃσι φρεσὶν τηκόμεναι.
Nobis vero ne lucem quidem licet aſpicere:
ſed intra domus
Occulimur, atris curis conſumtæ.

In Terentii Eunucho, quæ Comœdia palliata eſt, Thais, quamvis meretrix, Chæreæ habitum eunuchi ſpeciemque gerenti, commendat virginem, edicit ne vir quiſquam ad illam adeat, & ne ab ea abſcedat ipſe imperat, in interiore parte ædium maneat ſolus cum ſola. Apud Dionyſium Halicarnaſſeum Dion. Horatius e unus tergeminis fratribus, cum victor Romam rediret, & obviam haberet extra urbem ſororem Curiatio deſponſam, miratur virginem relicta matre turbæ ſe commiſiſſe. Virginem Catullus comparat flori

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Catull. Carm. nupt.

flori ſecreto in ſeptis hortis naſcenti, tutoque a pecoris aut aratri acceſſu. Sibylla eadem & virgo dicitur a Virgilio, & intra immanis antri ſecreta deliteſcere fingitur, proptereaque *Alma* non ſemel appellatur, ἐνιθέτῳ ex re concinne adjuncto. Statius ex Virgilio virginem dicit domum & penates ſervare. Virginem Manilius, *coercitam* appellat. Pudorem virginibus non obſtare, quo minus in Rufini funere præ gaudio procurrant in publicum, tanquam rem inſolitam narrat Claudianus. Euſtathius Eroticorum ſcriptor dentes virginibus comparat, quod labellis obſepti ſint & contecti. Apud eumdem viris & feminis ad Jovis templum ſacrificandi cauſa proficiſcentibus, ſola Iſmene virgo in cubiculo relicta eſt, ὅτι μόνη προεῖχον παρθένοις ἀνδρῶν ἐναντίον χαρῶν. *Quod virgines non deceat in virorum conſpectum venire.* Atque inde eſt, quod munera quædam novæ nuptæ dabantur a ſponſo & cognatis, cum primum videndi ſui poteſtatem faciebat, quæ & ἀντήρια, & διώρυγα, & ἀθρήματα, & ἀναπαλαντήρια dicebantur; quod nempe revelata tum facie videndam ſe præberet, cum antea latuiſſet in abdito, hominumque viſus ſtudioſe vitaſſet. Itaque Phurnutus, ſive potius Cornutus, novas nuptas cenſet νύμφας idcirco dici, quod tum primum prodeant in publicum, cum antea latuiſſent; ἀπὸ τῦ νῦν πρώτως φαίνεσθαι, κρυπτομένας πάλαι. *Quod tum primum prodant, cum antea latuiſſent.* Inde etiam eſt, quod apud Romanos e matris gremio rapi ad nuptias virgo ſimulabatur, quaſi ad id tempus in gremio matris abdita fuiſſet. Tertullianus ipſum non latendi deſiderium, minus pudicum eſſe, nec virginem decere ait; & plures Eccleſias apud Græcos & Barbaros, & in ſua etiam Africa virgines abſcondere. Et Ambroſius, *Diſcite virgines, non circumcurſare per alienas ædes, non demorari in plateis, non aliquos in publico miſcere ſermones.* Atque inde eſt, quod apud Thargumiſtas meretrix per circuitionem dicitur, Quæ vagatur foras. Sunt & apud Americanos, qui nubiles puellas diligenti muniunt cuſtodia, & intus latere jubeant. Patet ergo intra domorum latebras, & in ſecretis locis, & a virorum conſortio ſemotis eductas fuiſſe virgines, proptereaque dictionem hanc עלמה, quæ *Occultam* ſignificat, non cuilibet feminæ, ſed ei, quæ occultam coluerit vitam, congruere; quod vitæ genus virgines perſequi ſolebant. Præclare Hieronymus in hunc locum Iſaiæ, *Alma, non ſolum puella vel virgo, ſed cum ἐπιτάσει, virgo abſcondita dicitur & ſecreta, quæ nunquam virorum patuerit aſpectibus, ſed magna parentum diligentia cuſtodita ſit:* quod & repetit in Libris contra Jovinianum. Unde ſequitur, hoc inter עלמה & בתולה diſcriminis intereſſe, quod hoc virginem ſimpliciter, illud virginem accurata ſeptam cuſtodia ſignificet. *Virginem abditam* appellat Horatius Danaen, utpote intra turrim æneam & robuſtas fores incluſam. Imo vero, ne vox quidem בתולה, *Virginem* ſimpliciter, proprie, ac ſemper ſonat; nam apud Joelem manifeſto uſurpatur ad ſignificandam viduam: unde ſequitur ſolam dictionem עלמה habere Ebræos, qua virginem proprie deſignent. Probabilis alia afferri poteſt vocis עלמה notatio, quaſi ſic dicatur virgo, quod tegendas corporis ſui partes nulli pateſecerit unquam, ſed occultas eas ac diligenter velatas ſervaverit: ut עלמה perinde ſit ac ſi *tectam, velatam, amictam* dictas. Moſes in Levitico inceſtos affinium & conſanguineorum vetans concubitus, σωφρόνως (*ſervato decoro*) rem ſic expreſſit: *Omnis homo ad proximam ſanguinis ſui non accedet, ut revelet turpitudinem ejus:* & in Deuteronomio: *Non accipiet homo uxorem patris ſui: nec revelabit operimentum ejus:* & poſtmodum: *Maledictus qui dormit cum uxore patris ſui, & revelat operimentum lectuli ejus.* Simili ergo locutionis figura puella, cujus numquam turpitudo vel operimentum revelatum fuiſſe, hoc eſt, quæ tecta ſemper ac velata fuiſſe dicitur, ea virgo ac עלמה plane intelligenda eſt. Id etiam nomen virgini ea de cauſſa adſcriptum ſuſpicari poſſumus, quaſi *clauſam, obſeratam, obſignatam* dicas, quod inviolatum virginitatis ſuæ ſigillum, & integra clauſtra ſervaverit. Quo ſpectat iſtud Salomonis in Cantico: *Hortus concluſus ſoror mea ſponſa, hortus concluſus, fons ſignatus.* Quamobrem virginem integram Veteres *ſignatam* dixerunt, ut notat Nonius; quod & Lucilii auctoritate confirmat. Nihilominus tamen fac ambiguum eſſe vocabuli עלמה intellectum, & ad virgines integras æque ac imminutas referri, priorem certe obtinere hic ſignificationem verba ipſa

Iſaiæ

Stat. Theb. l. 1. Virg. Æn. 7. Manil. l. 4. v. 190.

Claudian. l. 2. in Ruf. v. 429. Euſtat. Er. l. 3. & 5.

Phurn. de nat. Deor. de Nept.

Tertull. de veland. Virgin.

Ambr. l. 2. in Luc.

Hor. Carm. l. 3. Od. 16.

Joel. 1, 8.

Levit. 18, 6.

Deut. 22, 30.

Deut. 27, 20.

Cant. 4, 12.

Iſaiæ indicant. Conceptum enim virginis, tanquam ſignum proponit, hoc eſt velut rem novam, inuſitatam, & prodigialem. Quod fuiſſet ſecus, ſi puella poſt delibatam virginitatem more communi feminarum concepiſſet. Hoc argumentum, ut oportunum & utile, valide urgent Juſtinus, Tertullianus, Origenes, Euſebius, Hieronymus, Baſilius, Cyrillus, & Procopius. Porro quod ab Iſaia *Signum* appellatum eſt, a Jeremia dictum eſt *Novum*, ſeu *Novitas*. *Creavit*, inquit, *Dominus novum ſuper terram: Femina circumdabit virum.* Quibus mirabilem Jeſu ortum prædici, ex iis, quæ in Propoſitione ſeptima diximus, liquidum eſt. Cum ergo ſignum hoc loco, inuſitatum videlicet quippiam & præter communem naturæ legem promitti intelligerent R. Selomoh Jarchi, & R. David Kimchi, filii ortum hic prædici ajunt, non ex virgine quidem integra, ſed ex puella, quæ viro nondum matura eſſet. Ergo his animadverſis Septuaginta Interpretes עלמה nulla circuitione uſi verterunt παρθένον *(virginem)* & Syrus Interpres Novi Teſtamenti in primo Matthæi capite, בתולא. Virginem etiam Punica lingua, quæ Ebraicæ propago eſt, *Alma* appellari teſtificatur Hieronymus in Iſaiam; qui & ſubinde addit, haudquaquam ſe meminiſſe vocabulum hoc ad mulierem nuptam ſignificandam unquam fuiſſe adhibitum, ſed ad notandam virgunculam. Idem fuſe exaggerat in Traditionibus Ebraicis. *Alma*, inquit, *quod interpretatur Abſcondita, id eſt Virgo nimia diligentia cuſtodita, majoris mihi videtur laudis eſſe quam Virgo. Virgo quippe, juxta Apoſtolum, poteſt eſſe corpore, & non ſpiritu. Abſcondita vero, quæ virgo eſt, extremo virginitatis habet, ut & virgo ſit, & abſcondita: & quæ abſcondita eſt, juxta idioma linguæ Ebraeæ, conſequenter & virgo eſt; quæ autem virgo, non ſtatim ſequitur ut abſcondita ſit.* Atque hæc demum ſic concludit: *Oſtendant igitur Judæi, in Scripturis alicubi poſitum Alma, ubi adoleſcentulam tantum, & non virginem ſonet, & concedimus eis illud, quod in Iſaia apud nos dicitur: Ecce Virgo concipiet & pariet, non abſconditam virginem, ſed adoleſcentulam ſignificare jam nuptam.* Fidem ſibi præterea exemplis conciliat Hieronymus, in quibus vox עלמה, ad notandam virginem adhibetur: velut in Geneſeos viceſimo quarto capite, Rebecca etiam tum virgo, בתולה, & עלמה, promiſcue appellatur. Et in ſecundo Exodi, Mariæ ſorori Moſis, quæ virgo erat, idipſum nomen tribuitur. Nam quod objiciunt quidam, Rebeccam, quæ appellatur עלמה, non fuiſſe tamen abſconditam, utpote quæ aquationis cauſſa, non thalamo ſolum materno, non paterna domo, ſed urbe etiam exiret; id facili negotio refellitur. Nec enim volumus ita fuiſſe abſconditas virgines, ut extra limen numquam omnino pedem efferrent; ſed prodiiſſe foras, vel ſacrorum cauſſa, vel ubi neceſſitas aliqua, aut patria conſuetudo poſtularet; cuſtodiam vero noctu maxime fuiſſe circa illas adhibitam, ut ab omni virorum acceſſu ſeclusæ penitus ac tutæ eſſent. Patet id ex illis Machabaici ſecundi: *Accinctæque mulieres cilicio pectus, per plateas confluebant: ſed & virgines, quæ concluſæ erant, procurrebant ad Oniam, aliæ autem ad muros, quædam vero per feneſtras aſpiciebant:* & ex iſtis Machabaici tertii: *Virgines etiam in thalamis cum maribus concluſæ exierunt, & pulvere ac cinere capita conſperſa fletibus & gemitibus plateas impleverunt.* Hero licet in turre concluſa a parentibus, foras tamen exit feſto Veneris die ad ſacrificium, ſeque publice videndam præbet. Achilles Tatius in ea quam commemoravimus thalami deſcriptione, quo Leucippe caute a matre aſſervabatur, narrat fores noctu diligenter fuiſſe clauſas, mane vero exoriente aurora easdem fuiſſe apertas. Quamvis igitur domeſticis miniſteriis interdiu vacaret Rebecca, juxta patrios mores, haud minus ſollicite propterea a parentibus, noctuque præcipue cuſtodiebatur: unde merito עלמה, ſive *abſcondita* dicta eſt. Adſtipulatur R. David Kimchi in libro Radicum, & huic nomini, quod Rebeccæ adſcriptum eſt, abſconſionis ſignificationem ineſſe docet. Aquila quoque, ut dixi, hoc Geneſeos loco vertit, *Abſconditam.* Quæ vero ex Salomonis Cantico teſtimonia proferunt Adverſarii, in quibus vocabulum עלמות, puellas jam virum paſſas notare putant, quippe virgines parum decuiſſe amatoriis διαμυθοῖς (*colloquiis*) intereſſe, valde eos ſua fallit opinio; innupti enim pueri Sponſum, innuptæ puellæ Sponſam comitabantur ad nuptias; & carminibus, tum κατακοιμητικοῖς (*ſoporem conciliantibus*,) tum διεγερτικοῖς.

Juſtin. in Tryph. Tertull. adv. Jud. c. 9. Origen. l. 1. contr. Celſ. Euſeb. l. 7. Dem. Hier. Cyrill. & Proc. in Iſa. 7, 14. Baſil. de hum. Chr. gen. & in Iſa. 7, 14. Jer. 31, 22.

Hieron. in Iſa. 7, 14.

Gen. 24. 16. & 43. Exod. 2, 8.

2. Mach. 3, 19.

3. Mach. 1, 18.

Achill. Tat. de amor. Clit. & Leuc. l. 1.

Cant. 1, 3. & 6, 7.

διεγερτικοῖς, (*ad excitandum compoſitis*) proſequebantur. Teſtis Theocritus in Helenæ Epithalamio, ubi Virgines ante Menelai & Helenæ thalamum tripudiis & cantionibus indulgent. Teſtis Ariſtænetus in narratione amorum Acontii & Cydippes. Teſtis & Catullus in Epithalamio Juliæ & Manlii :

Ariſtæn. Epiſt. 10.

Vos item ſimul integræ
Virgines, quibus advenit
Par dies, agite, in modum
Dicite.

Et in Carmine nuptiali :

Cernitis, innuptæ, juvenes ?

Et deinde :

Aſpicite, innuptæ ſecum ut meditata requirant.

Ex Cantico autem Salomonis Ethnicos Epithalamiorum modum formamque ſumſiſſe, docet nos Origenes. Quapropter illas עלמות, virgines fuiſſe credendum eſt. Thori quoque expertes illas fuiſſe ajo, de quibus ſic in eodem Cantico Salomon : *Sexaginta ſunt Reginæ, & octoginta concubinæ, & adoleſcentularum* (עלמות) *non eſt numerus.* Nam quis non videt virgines intelligi, quæ ſi imminutæ fuiſſent, vel in reginarum, vel in concubinarum numerum referrentur ?

Orig. Hom. 1. in Cant.

Cant. 6. 7.

Explicatur teſtimonium e Prov. 30, 18. 19.

IH. Magna quoque in explicanda hac clauſula e Proverbiorum triceſimo capite controverſia eſt : *Tria ſunt difficilia mihi, & quartum penitus ignoro, viam aquilæ in cælo, viam colubri ſuper terram, viam navis in medio mari, & viam viri in adoleſcentia.* Ebraica habent, בעלמה, *in virgine*, quibus Chriſtum ortum e virgine præſignificaſſe Salomonem, Chriſtianorum plerique conjectant ; integris quippe virginitatis ſeptis ex utero virgineo Chriſtum Jeſum prodiiſſe. Ita intellexerunt Raymundus Martini, & Nicolaus de Lyra, aliique ſubinde, qui & tria ſuperiora ad Chriſtum referunt ; viam aquilæ in cœlo, ad ejus aſcenſum in cœlum ; viam colubri ſuper terram, ad reditum ejus a morte ad vitam, cum ſaxum oſtio monumenti appoſitum penetravit, nullumque exitus ſui reliquit veſtigium ; viam denique navis in medio mari, ad mirabilem ejus inter homines & mundi tempeſtates vitam. Adeo ut ortus ejus, vita, reditus a morte ad vitam, & aſcenſus in cœlum, ordine præpoſtero hic prædicta ſint. Cujus interpretationis auctorem fuiſſe vetuſtum quemdam Ebræum ferunt. Nos ſimpliciter locum hunc poſſumus explicare, difficile eſſe virginis a viro clam imminutæ veſtigia deprehendere, ſi ea caute & ſtudioſe occulere ſtudeat ; quod non magno negotio fieri notum eſt, cum & impuras quasdam mulieres operam ad id ſuam venditare & præſtare nimis verum ſit. Viam viri in adoleſcentula, exponunt alii amatorias artes a viris ad virginum devinciendos animos adhiberi ſolitas. Quorum expoſitionum quamlibet ſecteris, dictio עלמה propoſitum a nobis retinebit intellectum, & virginem ſignificabit. Nam quod objicere pergunt Judæi, aliam loco huic explicationem poſtulare ſubjecta Salomonis verba : *Talis eſt via mulieris adulteræ, quæ comedit, & tergens os ſuum dicit, Non ſum operata malum ;* cum עלמה mulieri corruptæ comparetur, proindeque puellam vitiatam ſignificet, nulla id ratione concludunt, cum עלמה, juxta ipſos, de nuptis æque dicatur & innuptis ; atque ita idem ſecum compararet : aut quod proximum eſt, ſcortum concubitus ſui celans indicia, cum muliere adultera idem agente ; quæ quod eadem ſint, vel certe quam proxima, inepta penitus & abſurda eſſet comparatio. Dicendum potius, id ſibi voluiſſe Salomonem, tanta arte virginem oblatum ſibi vitium celare, ut vix majore mulier adultera uſu perita uti poſſit. Parum vero auctoritatis eſt in Aquilæ, Theodotionis, & Symmachi interpretatione, qui עלמה vertunt νεάνιδα (*juvenculum*) Proſelyti quippe fuerunt Aquila, Theodotion ; Ebionita vero Symmachus ; ac iis proinde adhæſerunt ſectis, quæ virginitatem Mariæ Jeſu matri derogarent. Νεάνις (*juvencula*) præterea vox anceps eſt, puellam vel integram vel vitiatam notans : quo vero eam uſurpaverint ſenſu, ambiguum eſt. His demum opponimus Senes Septuaginta, ac Interpretem Vulgatum, quorum longe potior nobis auctoritas eſt. Cadunt ergo omnia hæc Judaicæ expoſitionis fulcimenta.

Raymund. Mart. Pugiod. Part. 3. Diſt. 3. c. 7. Lyr. in Prov. 30, 19.

IV. At aliud præterea Adverſariis præcludendum effugium eſt, quo ſcilicet ſe propipiunt, poſtquam vocabuli עלמה legitima ab eis ſignificatio extorta eſt. Quamvis enim virginem notari fateantur, uti faſſus eſt auctor veteris Nitzachon, ajunt tamen non ex eo recte concludi virginem illam, de qua futurum prædixit Iſaias ut concipiat

Virgo illa, cujus conceptum & partum prædicit Iſaias 7, 14. non ſolum ad conceptum usque & partum, ſed poſt utrumque etiam virgo fore prædicitur.

filium & pariat, in hoc conceptu & partu haudquaquam imminutum iri, ſed id tantum poſſe colligi, virginem fore ad hunc usque conceptum: ac proinde Iſaiam, cum dixit, *Ecce Virgo concipiet & pariet Filium*, id ſibi voluiſſe, tum concepturam & parituram Virginem, poſtquam virgo eſſe deſierit. Verum ab his quoque quæremus, quod jam ſupra quæſivimus ab aliis, qui עלמה ſignificare volunt puellam, ſive integram, ſive corruptam. Ecquod erit ſignum illud, quod pollicetur Deus, ſi virgo amiſſa virginitate concipiat & pariat, more matrum omnium? Reſpondet Bodinus in peſtifero & exitiali libro nondum edito, & nunquam edendo, quem de abditis rerum ſublimium arcanis inſcripſit, conceptum hunc & partum ſignum quidem fuiſſe, at non prodigium. Quaſi vero vocabulum, אות, quo utitur Propheta, non prodigium quoque ſignificet, atque eo ſenſu in Libris ſacris ſæpe adhibitum reperiatur; quaſi Jeremias rem eamdem prænuntians, חדשה, *Novum* non appellaverit, quod Iſaias אות, *Signum* dixerat. Neque ſane eſt, cur verum hunc Chriſti Jeſu ortum prædicantibus nobis, religionis noſtræ perduelles detrahant fidem, quam de Homeri, Platonis, aliorumque ſimili ortu falſa jactantibus Ethnicis habuerunt. Ex Apolline enim, & Periction ab omni mortalium complexu integra, natum Platonem ferunt: Remum & Romulum ex Ilia virgine & Marte. Jove ſatos eſſe Alexandrum & Scipionem incredibile viſum non eſt; Aratum Æſculapio. Ariſtodamas ex matris congreſſu cum dracone procreatus, perinde ut Alexander, apud Syconios ferebantur. Cujusmodi concubitum & Nicoteleæ, Ariſtomenis matri, contigiſſe Meſſenii narrabant. Ponticæ cuidam mulierculæ ex Apollinis congreſſu gravidam ſe dicenti multos adhibuiſſe fidem narrat Plutarchus; tum Sileno puero ex ea nato fraudibus ſuis texendis uti decreviſſe Lyſandrum, virosque inſignes produxiſſe, qui rei confirmabant famam, rumoremque ſpargebant Delphis petitum, Sacerdotes in arcanis habere ſacra quædam oracula, quæ nemini legere fas eſſet, niſi qui patrem haberet Apollinem. Adeo incredibilis non habebatur ortus hujusmodi. Scribit Hieronymus adverſus Jovinianum, creditum Buddam, Gymnoſophiſtarum principem e latere virginis prodiiſſe. Alterum Buddam, Therebinthum prius dictum, commemorat Socrates, qui ortum quoque ſuum ad virginem referebat: prioris Buddæ uſurpato nomine & ortu commentitio. Minerva natum ſe credi volebat Domitianus, ut eſt apud Philoſtratum. Tantam eſſe ſub Æquinoctiali ſoli fertilitatem & temperiem aeris, ut ſine patre & matre homines terra gigni poſſint, Avicenna exiſtimavit, Averroe teſte: atque ſic ortum eſſe Hajum ben Yokdan finxit Ebn Tophail Avicennæ doctrinam ſecutus, in Epiſtola quam edidit Pocokius. Celebrem illum Angelorum vatem Merlinum ſine virili congreſſu procreatum fabulantur. Sunt apud Turcas pueri, quos ἀνάτροπας & virginibus tantum prognatos vulgus credit: Animæ filii, *Nephes-ogli* appellantur Turcico idiomate, & miranda facinora edere putantur. Quod parum cum iis conſentit, quæ produnt iidem in Dialogo Muhammedi cum Abdia, tria eſſe ſcilicet, quæ ſine patre nata ſint, Adamum, Abrahami arietem, & Jeſum Chriſtum. Scribit Pomponius Mela Apim Ægyptiorum Deum, qui *bos niger* erat, *certis maculis inſignis, & cauda, linguaque diſſimilis aliorum, raro naſci, nec coitu pecoris (ut ajunt) ſed divinitus & cæleſti igne conceptum.* Adamum ſine patre & matre de luto a Deo confictum, Evam ex Adami coſta procreatam Judæi fatentur. Qui mundum factum putant, quod Græcorum Philoſophorum plerisque placuit, primos homines ſine patre & matre editos fuiſſe, dicant neceſſe eſt: quod minus credibile eſt, quam ex matre tantum, ſine patre Chriſtum Jeſum prodiiſſe, ut optime adverſus Celſum diſputat Origenes. Ex ſexto Geneſeos capite arbitrati ſunt plerique, memoratos illic Gigantes haudquaquam a viris eſſe progenitos. Optime quoque Juſtinus Tryphoni objicit, ſteriles feminas & genitales annos prætergreſſas, Saram, Annam Samuelis matrem, & Elizabetham, Dei beneficio fecundas extitiſſe. Et Judæi ipſi in Midraſch Echa futurum tradunt, ut Redemtor a ſe expectatus ſine patre naſcatur. Idem habet R. Simeon ben Jochai in Geneſin, & R. Moſes Hadarſan in Bereſith Rabbah. Falſus eſt ergo Plutarchus, cum ſcripſit, feminam omnino nullam dictam eſſe ſine viri conſortio infantem peperiſſe.

Socr. l. 5. c. 21.

Phil. de vit. Apoll. l. 7. c. 12.

Aver. Phyſ. l. 8. & Metaph. l. 2.

Pompon. Mel. l. 1. c. 9.

Orig. l. 1. contr. Celſ.

Plutarch. in Lyſand.

Hier. adv. Jov. l. 1. c. 26.

Plutarch. in Præc. conj.

V. Nunc

Vaticinium illud Iſaiæ 7, 14. in Maria matre, & Jeſu filio completum eſt.

V. Nunc vero nobis incumbit probandum, prædictionem hanc Iſaiæ, qua futurum prænuntiatur, ut Virgo concipiat & pariat Filium, integra etiam in conceptu & partu virginitate, in Maria matre & Jeſu filio eſſe completam. Chriſti enim Jeſu Adverſarii, tam ſplendidum ei teſtimonium ut eriperent, ex adulterio natum prodiderunt. Impii maxime Judæi impuro ſuo & maledico ore Mariam matrem Jeſu, ornatricem fuiſſe, ſive κομμώτριαν, & ἐμπλόκιον, hoc eſt comendis mulierum crinibus operam ſuam locaſſe blaterant. Quod artificium quæ exercebant feminæ, quam parum pudicæ eſſent, ex Nape & Cypaſſi, quæ in libris Amorum Sulmonenſis Poetæ memorantur, ſatis notum eſt. Proinde Mariam appellare ſolent סטדא, hoc eſt *Adulteram*; Jeſum vero, בן סטדא, *adulteræ filium*: quod equidem ſine indignatione referre non poſſum. Sic ſæpe Thalmud utrumque. Sed & illic quoque, & in Midraſch Coheleth, eum בן פנדירא, *filium Pandiræ*, & ישו פנתריא, *Jeſum Panthermum* nuncupant. Atqui Pantheram illum Mariæ quidem maritum fuiſſe narrant Verpi in libro Thalmudico Sanhedrin; verum adulterum eam admiſiſſe Pompeditanæ Scholæ Magiſtri illic aſſeverant. At in damnoſo libro, cui titulus eſt תולדות ישו; *Generationes Jeſu*, Maria Jochanani deſponſa, ex Joſepho Pandira adultero Jeſum dicitur ſuſcepiſſe. Sic propemodum & Celſus apud Origenem. Nempe familiare progenitorum Jeſu cognomentum in ludibrium contumeliamque verſum eſt: nam Jacobum Joſephi patrem, Pantherem cognomine appellatum fuiſſe, tradit Epiphanius in hæreſi Antidicomarianitarum. At Johannes Damaſcenus genealogiam Chriſti pertexens, Mariam narrat patrem habuiſſe Joacimum, Barpantheris filium, hujus patrem fuiſſe Pantherem. Unde fit veriſimile, Pantheris cognomentum, a Mariæ, vel quod potius credimus, Joſephi parentibus geſtum, Joſepho quoque ipſi inhæſiſſe. Nos quod dant accipimus, Jeſum Joſepho non eſſe prognatum; adulterii vero crimen ſanctiſſimæ & integerrimæ Virgini impactum facile diluimus. Nam quod adulterum ejus appellant Pantheram, quem alii ipſius maritum fuiſſe volunt, id calumniam coarguit. Deinde quis credat, tanta patientia fuiſſe Joſephum, ut manifeſtam criminis ejus, quod legibus Judæorum tam ſevera animadverſione puniebatur, ſecuram vivere promiſerit? Quis credat infamem mulierem, inter conſanguineos & affines, inter infenſos Filio ſuo Legis peritos, Magiſtros, Sacerdotes, & Phariſæos tutam fuiſſe, ita ut de Maria Virgine Evangeliſtæ prodiderunt? Quis credat Jeſum ipſum, tam ſpurco & damnato genitum concubitu, cujusmodi homines Mamzeri dicebantur, in Eccleſiam Domini fuiſſe admiſſum, contra Moſis interdictum? neque id ipſi ab invidis & inimicis, quos complures ſua ei virtus pepererat, objectum publice & exprobratum? Nam quod habetur in Tholedoth Jeſu, palam id ipſi fuiſſe objectum, & auctoritate caret, & auctore. Et quod adjicit clanculum irrepſiſſe in Templum, ex Evangeliis coarguitur. Quis credat Nazarenos municipes Jeſu, quibus nemo melius noſcere potuerat ipſius parentes, ſpurcum hunc & probroſum ortum ita eſſe oblitos, ut fabrum eum, Joſephi fabri & Mariæ filium eſſe, fratresque ejus ac ſorores apud ſe manere palam prædicarent? *Nonne*, inquiunt, *hic eſt Jeſus filius Joſeph, cujus nos novimus patrem & matrem?* Quamobrem Nathanaeli dicit Philippus: *Quem ſcripſit Moyſes in Lege & Prophetæ, invenimus Jeſum, filium Joſeph a Nazareth.* Quid fuit cauſſæ duobus illis cæcis, quid Chananææ mulieri, quid populo Hieroſolymitano, cur hominem furtivis & illegitimis procreatum amplexibus, Filium Davidis alta voce nuncuparent? Quis credat denique Evangeliſtas & Apoſtolos in manifeſta re tam præfracte mentiri auſos, (abſit dictis impietas) & adverſus rei propalam editæ notitiam, ſuperſtitibus etiam pervulgati facinoris teſtibus, mirabilem quemdam Jeſu ortum fuiſſe commentos, & ad Davidem retuliſſe? Sed & Stadam illam ornatricem, & Pandiram, & Jeſum iis progenitum, totumque hoc drama, Chriſti temporibus longe recentiora eſſe deprehenſum eſt.

Sanh. c. 7.

Joh. 6, 42.

Joh. 1, 45.

Orig. l. 1. contra Celſ.

Joh. Dam. de orth. fid. l. 4. c. 15.

Tantum vero abeſt, ut adulterino ſatu conceptum Jeſum tempora ipſius mentita ſint, ut eum potius Virgine matre natum crediderint. Simon enim, Jeſu ſimius, quique Jeſus ipſe Chriſtus haberi voluit, ut ei perquam ſimilem ſe præſtaret, non aliam ob cauſſam virgine natum ſe ferebat, quam

quod id ipſum de Chriſto Jeſu accepiſſet. De Jeſu hæc ſcribit Matthæus : *Cum eſſet deſponſata mater ejus Maria Joſeph, antequam convenirent, inventa eſt in utero habens de Spiritu ſancto.* De ſe hæc jactabat Simon, ut perhibent Recognitiones Clementis : *Antequam mater mea Rachel conveniret cum eo* (Antonio) *adhuc virgo concepit me.* Domitianum quoque, niſi mea me fallit conjectura, Chriſti de Virgine nati fama adduxit, ut matrem ſibi Minervam virginem aſciſceret. Jam enim Romæ pervulgatæ erant res Chriſtianorum, nec ignorare poterat Domitianus, quid de Chriſti ortu ferretur. Meminerat idem præterea Joſephum Mathathiæ filium Veſpaliano patri ſuo accommodaſſe vaticinium a Jacobo Patriarcha Judæ filio editum : *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec veniat qui mittendus eſt, & ipſe erit expectatio gentium* : quod, ut erat rerum Judaicarum parum conſultus, hæreditario forſitan jure ad ſe quoque pertinere poſſe arbitrabatur, ſubdole præſertim id ipſi fortaſſe ſuadente Joſepho. Cum ergo ab Iſaia prædictum accepiſſet, futurum ut de Virgine Meſſias naſceretur, atque id de Jeſu Chriſtiani vulgo dicerent, id ſibi decus arrogare conatus eſt, Minerva ſe natum fingens. Meſſiæ quippe dignitatem ipſum affectaſſe vel id perſuadet, quod cum inaudiviſſet eſſe in oraculis Davide genus ducturum eſſe Meſſiam, potentiſſimum videlicet regem quemdam, Davidis extinguere reliquias ac de medio tollere tentavit: quod Veſpaſianum eamdem ob cauſam hoc ipſum jam ante aggreſſum eſſe ſciret, ſeque in id genus inferere non poſſe intelligeret. Nam quod adducti ad eum nepotes quidam Davidis, Chriſti Jeſu conſanguinei, intacti abierunt, id fortunæ ſuæ tenuitate meriti ſunt : ut apud Euſebium narrat Hegeſippus. Nec enim humiles adeo ac viles homines ad regni Chriſto deſtinati opes aſſurgere poſſe exiſtimavit, quas jam poſſidere ſe credebat. Muhammedus ipſe, qui pleraque Jeſu ornamenta ac dotes detraxit, Mariæ virginitati pepercit, eamque laudavit in Alcorano, & Jeſum Adamo comparavit, qui ſine virili congreſſu in lucem editus eſt. Non abs re erit priſcam huc afferre hiſtoriam, quam ex traditione ad ſua tempora propagatam narrant Origenes & Baſilius. Fuiſſe tradunt in Templo locum, quo ſolis virginibus pateret aditus, excluſis reliquis, quæ thorum virilem fuiſſent expertæ ; illuc ingreſſa Maria Virgo jam Jeſum enixa cum arceretur, atque ad mulieres ablegaretur, interceſſiſſe Zachariam, quo minus illa loci dignitatem amitteret ; qua re offenſos Judæos Zachariam interfeciſſe, vel quod in Templo inter virgines mulierem contra jus fasque conſiſtere pateretur, vel quod feminam jam filio auctam, virginem haberi vellet. Traditioni huic tantum tribuet fidei unusquisque, quantum volet ; eam certe a graviſſimis Auctoribus memoriæ proditam prætermittere piguit. Longe etiam minor eſt apud me traditionis alterius auctoritas, quam refert Suidas, e veteſtis, ut ipſe ait, Judæorum commentariis Tiberiade ſervatis exceptam; Jeſum nempe Dominum in Sacerdotum numerum fuiſſe cooptatum aliquando; cumque ipſius, patris item ac matris nomina in codicem de more eſſent referenda, matrem ad ea ex ore ipſius cognoſcenda aceitam, ſuum quidem ac filii dediſſe nomen, patrem vero Deum ipſum indicaſſe, quippe quæ Filium illibata virginitate, Spiritus ſancti afflatu peperiſſet ; & integritate demum ipſius teſtibus idoneis, accurataque inquiſitione comprobata, non alium patrem, quam Deum vivum codici fuiſſe adſcriptum. Hæc temere admitti nolumus, narrante præſertim Suida, leviſſimo ſcriptore : nam Jeſus Juda prognatus inter Sacerdotes, qui Levitici generis erant, admitti haudquaquam potuit. Reſpondet quidam apud Suidam, miſtum fuiſſe genus Joſephi patris Jeſu : ſed fruſtra ; ait quippe Paulus ea tribu oriundum eſſe Chriſtum Jeſum, *de qua nullus altari præſto fuit : manifeſtum eſſe enim, quod ex Juda ortus ſit Dominus noſter ; in qua tribu nihil de Sacerdotibus Moyſes locutus eſt.* Adde per Leviticas matres in tribum Juda inſertas, non eam fieri miſtionem generis, ut quis inde procreatus poſſet Levita cenſeri. Scitum eſt enim Ebraici juris, in Pandectis Thalmudicis ſæpe traditum, familiam maternam, neque appellari familiam, neque eſſe, & deficiente maſcula prole, ſuperſtitibus licet filiabus, genus interire.

Matth. 1, 18

Cl. Recog. l. 2. c. 7. & 14.

Euſ. Hiſt. l. 3. c. 12. 19. 20.

Alc. Sur. 3. & 20.

Or. Tract. 25. in Matt.

Baſil. de hum. Chr. gener.

Suidas in verb.

Ebr. 7. 13. 14.

VI. At futile eſt quod objicitur, ex his verbis Epiſtolæ ad Galatas : *Miſit Deus Filium ſuum factum ex muliere : γενόμενον ἐκ γυναικός.* *Refelluntur argumenta Adverſariorum.*

Primum argumentum. Gal. 4, 4. 1. Cor. 7, 34.

γυναικὸς· Quaſi Paulus poſtremam hanc dictionem eo ſenſu adhibuerit, quo Virgini opponitur: quemadmodum & in priore ad Corinthios palam adhibuit dicens: μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. At res aliter ſe habet; nam ſexum tantum & naturam denotat ea vox priore loco, ut & alias ſæpe, & ad integras vitiatasque feminas ex æquo congruit. *Naturale vocabulum eſt femina*, inquit Tertullianus, *naturalis vocabuli generale mulier: generalis etiam ſpeciale virgo, vel nupta, vel vidua, vel quot etiam ætatis nomina accedunt.* Quorum hæc ſententia eſt, dictionem *Femina*, hominum & brutorum eſſe communem; dictionem *Mulier*, generalem eſſe, & ad virgines, nuptas, & viduas pertinere. Quod probat ſubinde ex his ſecundi capitis Geneſeos: *Et ædificavit Dominus Deus coſtam, quam tulerat de Adam, in mulierem, & adduxit eam ad Adam.* Illic enim Eva *mulier* appellatur, Ebraice אשה Græce γυνὴ, priusquam Adamo traderetur. Probat & ex Gabrielis ſalutatione; nam cum conceptum Mariæ & partum ſalva virginitate ſponderet, ait nihilominus, *Benedicta tu in mulieribus.* Obſervatum eſt etiam Grammaticorum filiis, Græcam vocem γυνὴ, ut & Latinam *mulier*, naturam ſimpliciter nonnunquam ſignificare. Utrumque vocabuli intellectum optime diſtinxit, ut reliquos taceam, Euſtathius; cum alibi, tum præcipue in hunc verſum Odyſſeæ, e Rhapſodia χ.

Tertull. de virg. vel. c. 4.

Gen. 2, 22.

Luc. 1, 28.

ἀμφὶ δὲ γυναῖκὶ παρωνάζεσθε βιοῦσιν,
ἀντῆ τε ζώοντος ὑπεμνάσθην γυναῖκα.
Cum mulieribus autem ancillis vi concumbebatis,
Meique viventis ambiebatis mulierem.

γυναῖκας, inquit, ἐνταῦθα δμωὰς, κατὰ τὸ φύσει σημαινόμενον τῆς γυναικὸς, ἤγουν δήλεσαι ἄνθρωποι· ἐφεξῆς δὲ ἐνθὺς ἐν τῷ, ὑπεμνάσθην γυναῖκα, τὴν ὑπὸ ἀνδρὶ λέγει. *Mulieres ancillas dicit, juxta id quod natura ſignificat Mulier; nempe, homines feminas. Continuo autem ſubjungens, Ambiebatis mulierem, eam notat, quæ eſt ſub viri poteſtate.* *Mulierem* vero Plautus vocat in Curculione, quam proxime *virginem* dixerat. Et in Pœnulo ſic filias ſuas virgines Hanno compellat: *Advertite animum, mulieres.* Similia habes in Rudente pluribus locis. Cicero in oratione de prætura urbana Philodami Lampſaceni filiam, quæ cum patre habitabat, propterea, quod virum non haberet, mulierem ſæpius appellat. Ulpianus quoque Jurisconſultus libro quadrageſimo quarto ad Sabinum ait *Mulieres omnes dici, quæcumque ſexus feminini ſunt:* & libro primo ad edictum Ædilium Curulium, eam quæ propter corporis vitium mulier fieri non poſſit, *Mulierem* tamen appellat.

Plaut. Curcul. Act. 2. Sc. 3. v. 64. 69. Plaut. Pœn. Act. 5. Sc. 4. v. 8.

L. Argum. D. de ædilitio edicto.

VII. Nec incaſtigatam dimittemus Johannis Bodini calumniam, qui in quinto libro de abditis rerum ſublimium arcanis, ex Judæi perſona, duo priora Lucæ capita, in quibus ſplendidiſſimum extat virginitatis Mariæ teſtimonium, germana ac legitima eſſe negat; hoc argumento, quod tertii capitis initium operis totius exordium eſſe videatur; præfixa nimirum notatione temporis, unde ordo ſequentis hiſtoriæ proficiſcitur, quemadmodum ab Auctoribus ſacris plerisque ſcripta ſua ordientibus factum eſt. Fuit ea quidem Marcionis teterrimi Hæretici ſententia, multas ineſſe corruptelas & vitia Evangelio Lucæ, quod unum tamen repudiatis cæteris admittebat. Depravatum id quoque Helvidius credidit. Cum pleraque autem falſitatis ſuſpecta habebat Marcion: tum præcipue priora duo capita, ſic tanquam infinceras partes recidebat. Cujus opinionis cum rationes nullas, vel valde infirmas proferret, ut ex ψευδωνύμῳ *(falſum nomen præ ſe ferente)* Origenis Dialogo contra Marcioniſtas intelligitur, ſola ſua temeritate fretum id attentaſſe apparet. Quam vero dat Bodinus, petitam ex notatione temporis, quæ capiti tertio præfixa eſt, ſiculneam prorſus eſſe, vel hoc ipſum, quo utitur Auctorum ſacrorum exemplum manifeſte arguit. Solent enim illi mediis quoque ſuis ſcriptionibus temporum notationes inſerere. Unde ſi quis colligat antecedentia eſſe ſuppoſita, riſum movebit. Nec aliter ſane conſtare poſſunt rerum præteritarum hiſtoriæ, niſi deſcriptæ res temporibus commode dividantur. Quid quod Regum & Paralipomenon libri, nullis præmiſſis temporum notis, ſubinde tamen procedente narratione certis diſtinguuntur temporum cardinibus. Adde tertium caput Lucæ ab his inchoari verbis: ἐν ἔτει δὲ πεντεκαιδεκάτῳ, *(in anno autem decimo quinto)* in quibus particula δὲ, *(autem)* connexum eſſe indicat cum ſuperioribus. Nam quod regerit Bodinus,

Secundum argumentum. Defenditur γενεαλογία duorum priorum capitum Lucæ adverſus Marcionem & Johannem Bodinum.

facile ei fuiſſe, qui duo priora ſuppoſuerat capita, & hanc particulam in tertium intrudere, inane eſt; quippe quam repræſentent vetuſtiſſimi codices, & interpretationes antiquæ, ſi unam Æthiopicam excipias, quæ cum ad Græcum & Syrum exemplar ſit expreſſa, in quibus ea comparet particula, interpretationis id eſſe vitium fatendum eſt. Eodem præterea tertio capite virgine matre natum eſſe Jeſum ſatis oſtendit Lucas, cum
Luc. 3, 22. 23. ait: *Deſcendit Spiritus ſanctus corporali ſpecie, ſicut columba, in ipſum; & vox de cœlo facta eſt: Tu es Filius meus dilectus, in te complacui mihi. Et ipſe Jeſus erat incipiens quaſi annorum triginta, ut putabatur filius Joſeph:* quæ declarant Joſepho natum eum non eſſe, nec alium ipſi patrem tribuunt, quam qui clara voce de cœlo miſſa prolem ſuam ipſum eſſe faſſus eſt. Ac mihi quidem cogitanti, quasnam maxime ob cauſas priora hæc duo capita reſecanda eſſe Hæretici illi cenſuerint, quos dixi, hæc mihi præter alias veri quoque ſimilis viſa eſt, quemadmodum a Johannis miſſione & baptiſmo initium capit Marci Evangelium, nec aliunde inchoandum illud Lucæ abſurde eos collegiſſe. Verum ſi quis librorum amborum inter ſe confligat exordia, non leve diſcri-
Marc. 1, 1. men deprehendet. Marcus quippe τηλαυγὲς πρόσωπον *(ſplendidam faciem)* operi ſuo præfixit: *Initium Evangelii Jeſu Chriſti, Filii Dei;* quo totius libri ſeries præmonſtratur & præmittitur. Tum poſtquam de Johannis baptiſmo paucis diſſeruit, deque ipſius concionibus, quibus de inſtante Chriſti adventu & οἰκονομίᾳ populum commonefaciebat, ſtatim ſubjicit: *Et factum eſt in diebus illis, venit* Marc. 1, 9. *Jeſus a Nazareth Galilææ, & baptizatus eſt a Johanne in Jordane.* Quæ recte ſane & ordine procedunt. At de Lucæ Evangelio ſi duo priora capita detraxeris, nihil de Jeſu, ad quem tamen unum totum hoc Evangelium pertinet, præfatum Lucam reperies, ſed ejus mentionem velut obiter & aliud agentem injeciſſe. *Factum eſt autem,* inquit, Luc. 3, 21. *cum baptizaretur omnis populus, & Jeſu baptizato & orante apertum eſt cœlum.* Quæ cum de viro hiſtoricæ artis haudquaquam imperito, ut Evangelium hoc & Acta Apoſtolorum indicant, exiſtimare non liceat, omnino dicendum eſt, jam ante ipſum Chriſti Jeſu, in primis nempe duobus capitibus, meminiſſe. Denique vel ex Actorum Apoſtolorum exordio, quo Theophilum compellat Lucas, judicare poſſumus, eamdem in Evangelio præmittendi quoque exordii rationem tenuiſſe. Quod ſi exordio Evangelii γνησιότης ſua conſtet, conſtabit utique & ſequentibus duobus capitibus.

CAPUT X.

Jeſus natus Bethlehemi.

MIch. 4, 8. 9. *Et tu, turris gregis, nebuloſa filia Sion usque ad te veniet: & veniet poteſtas prima, regnum filiæ Jeruſalem. Nunc quare mœrore contraheris? numquid rex non eſt tibi, aut conſiliarius tuus periit, quia comprehendit te dolor ſicut parturientem?*

Mich. 5, 2. *Et tu Bethlehem Ephrata, parvulus es in millibus Juda: ex te mihi egredietur, qui ſit dominator in Iſrael, & egreſſus ejus ab initio, a diebus æternitatis.*

MAtth. 2, 1. *Cum ergo natus eſſet Jeſus in Bethlehem Juda..... congregans* (Herodes) *omnes Principes Sacerdotum, & ſcribas populi ſciſcitabatur ab eis, ubi Chriſtus naſceretur, At illi dixerunt ei, in Bethlehem Juda; ſic enim ſcriptum eſt per Prophetam: Et tu, Bethlehem terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux, qui regat populum meum Iſrael.*

Luc. 2, 4. & ſeq. *Aſcendit autem & Joſeph a Galilæa, de civitate Nazareth in Judæam, in civitatem David, quæ vocatur Bethlehem; eo quod eſſet de domo & familia David, ut profiteretur cum Maria deſponſata ſibi uxore prægnante. Factum eſt autem, cum eſſet ibi, impleti ſunt dies ut pareret. Et peperit filium ſuum primogenitum.*

Joh. 7, 40, & ſeq. *Ex illa ergo turba, cum audiſſent hos ſermones ejus, dicebant, Hic eſt vere Propheta: alii dicebant, Hic eſt Chriſtus: quidam autem dicebant, Numquid a Galilæa venit Chriſtus? nonne Scriptum dicit, quia ex ſemine David, & de Bethlehem caſtello, ubi erat David, venit Chriſtus?*

I. *Refelluntur*

I. *Refelluntur argumenta Bodini. Primum argumentum.* II. *Secundum argumentum. Diſputatur de cenſu Quirinii. Proponitur Bezæ opinio.* III. *Proponitur deinde noſtra.* IV. *Tertium argumentum.* V. *Quartum argumentum.* VI. *Quintum argumentum.*

Refelluntur argumenta Bodini.

I. QUæ duo Michææ prædicta de Jeſu Bethlehemi orituro a nobis allata ſunt, ea ſignare Meſſiam luculenter in Propoſitione ſeptima probavimus. Nunc ſupereſt ut oſtendamus, ipſa hæc in Domino Jeſu habuiſſe exitum, ut Meſſiam hunc eſſe efficiamus. Quamvis enim Bethlehemi natum eum eſſe Evangeliſtæ prodiderint, teſtes idonei, ac hujus ætatis ſcriptores, eorumque hac in parte valere debeat auctoritas ex ſecundo noſtro Axiomate; & *tam diſtincta fuerit a primordio Judæa gens per tribus, & populos, & familias, & domos*, inquit Tertullianus, *ut nemo facile ignorari de genere potuiſſet, vel de recentibus Auguſtianis cenſibus, adhuc tunc fortaſſe pendentibus*, ac per ea etiam me ſilente obteratur Bodini impietas, qui adverſus Bethlehemiticum Chriſti ortum argumenta aliquot attulit, hæc nos tamen ſigillatim retundemus.

Tertull. adv. Marc. l. 4. c. 36.

Bodin. de abd. rer. ſubl. arc. l. 5.

Primum argumentum.

Primum hoc eſt, Jeſum Nazarethi eſſe natum; patriamque, hanc, ut pote ignobilem, opprobrio ipſi fuiſſe; atque hinc Nathanaelem Philippo, Jeſum Nazarenum eum eſſe, quem Moſes & Prophetæ prædixerant ſibi nuntianti, reſpondiſſe: *A Nazareth poteſt aliquid boni eſſe?* Jeſum quoque ipſum, cum Paulum de cœlo compellaret, ſeipſum Nazarenum, non Bethlehemitam dixiſſe. Quibus teſtimoniis conſimilia affecri plura poſſunt, in quibus non populus ſolum Judaicus, ſed Jeſu etiam Diſcipuli & ſequaces, Nazarethum patriam hunc habuiſſe, atque hinc prodiiſſe fatentur, ac Nazarenum, & Nazaræum, & Galilæum dicunt; quo poſtremo nomine Julianus Apoſtata ipſum contumeliæ cauſſa appellabat. Adde & ad Herodem Galilææ Tetrarcham a Pilato eſſe remiſſum, ut hominem Galilææ ditionis. At bene eſt, quod qui Nazarenum vel appellant ipſi, vel appellatum narrant Scriptores ſacri, Bethlehemi natum eſſe iidem aſſeverant; unde manifeſtum eſt, de Nazarethi nomine ipſi feciſſe vocabulum, ad ſignificandum locum, non in quo natus erat, ſed quem ejus parentes incolebant, & in quo ipſe fuerat eductus. Sic Virgilius Trojanum Cæſarem dixit, quod Troja majores ipſius veniſſent. Auguſto cognomen Thurino fuiſſe narrat Suetonius, *in memoriam majorum originis*. Idem inter illuſtres Grammaticos Quintum Cæcilium Epirotam, Tuſculi natum refert; cognomine, non a loco ortus, ſed a loco originis indito. Florentiſſimus etiam Homeri Interpres Euſtathius, patriam eam eſſe ait, non in qua quis natus ſit, ſed in qua educatus. Ejus verba, quoniam ad hanc quæſtionem per mihi videntur eſſe opportuna, referre dignum eſt: ὁ δὲ πατρίδος ἐστὶν ὁρισμός. πατρὶς γὰρ πόλις τις περὶ ἣν ἐτράφη τις γεννηθείς· ὡς ὄγε μὴ τοιοῦτος, ἀλλ' ἅμα τῷ γεννηθῆναι τῆς πατρίδος ἀποστερηθείς, ἰδιώτης τῆς ἐν τῇ τοιαύτῃ πόλει· νῦν δ' ἔχει ἔτυχε ἐκείνην ἐυτυχῆ πατρίδα, ὡς τὴν μετὰ ταῦτα θρεψαμένην. *Hæc patriæ definitio: patria enim urbs eſt quædam, in qua quis poſt ortum eductus eſt. Adeo ut qui talis non ſit, ſed poſt ortum patria ſit privatus, is urbe hujusmodi exciderit, neque tam eam habeat patriam, ac illam quæ ipſum deinceps aluit.* Præterea Romana lex eſt, l. 1. D. Ad municipal. & de incol. *Qui ex duobus Campanis parentibus natus eſt, Campanus eſt.* Qua ratione & Jeſus Nazarenis natus parentibus, Nazarenus dici debuit. Vere igitur Vajicra Rabba, & Bemidbar Rabba Meſſiæ patriam Aquiloni aſſignant; rerum vero ab eo gerendarum locum, Auſtro.

Virg. l. 1. Æneid. Suet. Aug. c. 7. & de ill. Gram. c. 16.

Euſtath. in Hom. Od. ν.

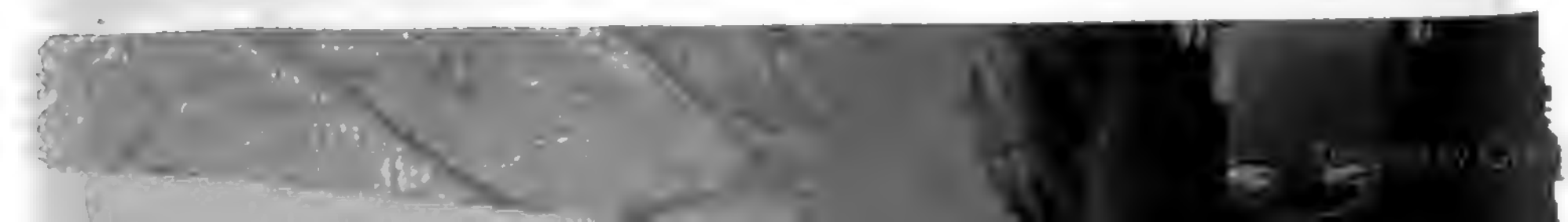
Joh. 1, 45. 46. Act. 22, 8.

Secundum argumentum. Diſputatur de cenſu Quirinii. Proponitur Bezæ opinio.

II. Alterum hoc objicit Bodinus, cenſum ab Auguſto indictum, & a Cyrenio actum, cum hiſtoria Jeſu haudquaquam congruere; quippe auctorem eſſe Dionem, eveniſſe id anno, qui mortem Auguſti proxime præceſſit; atque eo anno Jeſum jam annum decimum quartum attigiſſe. Ad id autem quod opponi poteſt, duplicem ab Auguſto factam deſcriptionem; poſtremam eam, quam commemorat Dio; priorem vero per Cyrenium a Luca memoriæ proditam, quæ cum ageretur natus eſt Chriſtus: ad id, inquam, ſubjicit Bodinus, rem aliter ſe habere, quippe hoc tempore Quintilium Varum Syriæ Præſidem fuiſſe, non Cyrenium, qui multo poſt Herodis obitum Judææ cenſum egit; quorum omnium teſtem citat Joſephum. A Bodino hic exagitari Bezam manifeſtum eſt, cujus hæc eſt opinio; Auguſtum, ut breviarium illud Imperii conficeret, cujus Suetonius & Dio meminerunt, neceſſe habuiſſe

Suet. Aug. c. ult. Dio l. 56.

orbis



orbis totius, qua Romanum patebat imperium, descriptionem instituere, citra ullam tributorum exactionem; id autem in Syria factum per Cyrinum, sive Quirinum, illuc ea tantum de caussa cum potestate missum; cum Præses esset, sive Saturninus, sive Varus: post Archelai vero exilium, rursus eodem missum Quirinium ut Archelai confiscaret pecunias, Syrorumque omnium, ac jam Syriæ contributorum Judæorum facultates censeret: posteriorem hunc censum literis a Josepho proditum, priorem a Luca. Joſ. Antiq. l. 18. c. 1. At ea si admittimus, inane est, quod adversus ea objicit Bodinus, Quintilium Varum Præsidem fuisse, cum prior census actus est, non Quirinum; cum præmonuerit eum Beza, Varo muneris participem ac socium adjunctum fuisse Quirinium, quemadmodum Saturnino collegam datum Volumnium scribit idem Josephus. Joſ. Antiq. l. 16. c. 14. Quæ verane sint, jam non inquiro: sine examine certe, & confutatione a Bodino haudquaquam debuerunt prætermitti. Verum sic agitur: quod boni est, excerpit; dicit quod mali est, vel quod mali esse putat; cum nihil sit, quin male narrando depravari possit. Profecto in Bezæ sententiam concesserunt viri eruditionis fama nobilissimi, Scaliger, Casaubonus, Drusius, Petavius, Grotius; plurimumque juvari videtur caussa hæc ipsis Lucæ verbis: *Hæc descriptio prima facta est a Præside Syriæ Cyrino:* quasi innuens post primam illam descriptionem a Cyrenio factam, aliam deinde fuisse institutam ab eodem, nempe postquam Archelai pecuniæ in fiscum sunt redactæ, quæ & ab eodem Luca in Actis commemoratur. Act. 5, 37. Nos quoque tantorum virorum sententiæ poteramus adhærere, & Bodini cavillationum securi ad alia pergere: verum quoniam dignus vindice nodus hic est, in eo industriam quoque nostram experiemur.

Proponitur deinde nostra. III. Aliorum igitur acute excogitatis super illo Quirinii censu a Luca memorato interpretationibus compendii caussa prætermissis, nostram præferemus. Censum Romani Imperii ab Augusto ter actum fuisse, testificatur Suetonius. Suet. Aug. c. 27. Docent idem nos Ancyranæ tabulæ, quas in Pandectis suis Turcicis Leunclavius, & in Inscriptionibus suis Gruterus repræsentant; atque id insuper; primum censum habitum fuisse Augusto IV. Agrippa II. Coss. qui annus congruit cum Juliano XVIII: secundum, Marcio Censorino & Asinio Gallo Coss. anno nimirum Juliano XXXVIII: tertium, Sexto Pompejo, & Sexto Apulejo Coss. Juliano anno LIX. Ajo secundum hunc censum eum esse, qui cum ageretur, natum Christum Lucas refert. Sciendum enim est, rem fuisse censum diuturnioris operæ, quæque in plurium annorum spatium excurreret. Cum Davidis jussu Ebræos percensuit Joab, decem prope menses in eam rem insumsit; quamvis in censum non venerint Levitæ & Benjamitæ, ut habet Josephus. Hinc existimari potest, Joſ. Antiq. l. 7. c. 10. quantæ fuerit molis ac temporis Romanum totum Imperium lustrare & censere. Facile ergo crediderim, ab anno XXXVIII. Juliano cœptum hunc censum, ad Christi usque ortum perseveravisse. Atqui Q. Sentius Saturninus, vir consularis, Præses in Syriam missus est circa hunc ipsum annum Julianum XXXVIII. Syriamque per quinquennium circiter rexit. Extremis itaque præfecturæ suæ temporibus, eum puto mandatum accepisse de censu habendo per Syriam. Nam prius per Italiam, finitimasque provincias institui censum oportuit, quam in extremis Imperii finibus. Etsi enim res eodem tempore per universas Provincias administrari potuit, quoniam tamen Tabulæ censuales ad Augustum, postquam perfectæ erant, mittebantur, ut Imperii facultates haberet perspectas, vix credibile est, tot rebus simul cognoscendis, & ad examen revocandis animum adhibere potuisse: quod perfacile erat, si res ordine gesta esset. Ex his autem censualibus Tabulis videtur breviarium Imperii Suetonio & Dione memoratum Augustus confeciſſe. Igitur si meditullio Imperii percensendo tribuamus quadriennium, censum agi cœptum in Syria dicemus eo anno, qui postremus fuit Saturnini. Cum autem res abiret in diem, videtur excessisse magistratu ante absolutum censum, ejusque peragendi curam successori suo P. Quintilio Varo reliquisse. Qui cum instaret operi, tum natus est Jesus Dominus. Præside Quintilio Varo natum esse Jesum, colligi potest ex Josephi Antiquitatum libro decimo septimo, capite septimo; ubi legimus ab aliquo jam tempore Varum præfuisse Syriæ, cum ad patrem Herodem Antipater rediit.

rediit. Aliquantum etiam interceſſit temporis inter Antipatri reditum, & Herodis obitum. Atqui anno ipſo, quo natus eſt Chriſtus Jeſus, vel proximo certe obiiſſe Herodem, optimorum Chronologorum ſententia eſt. Ergo mihi veri videtur quam proximum, Syriam regente Quintilio Varo Jeſum Chriſtum natum eſſe, atque in cenſum veniſſe a Saturnino inchoatum, cum eum Quintilius Varus abſolveret. Omnes igitur omnino extricaverimus difficultates, ſi apud Lucam pro κυρηνίου legamus κοϊντιλίου, quod facile patitur ſimilitudo nominum & characterum affinitas. Ut ſic recudatur totus ille verſiculus Lucæ: αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς συρίας κοϊντιλίου. Prima dicitur illa deſcriptio, quod non antea vocata fuiſſet ad cenſum Judæa. Patet ex Juſtino adverſus Tryphonem: ἀπογραφῆς οὔσης ἐν Ἰουδαίᾳ τότε πρώτης ἐπὶ κυρηνίου, ἀνελήλυθα ἀπὸ ναζαρὲτ. ἔνθα ὤκει, εἰς βηθλεὲμ, ὅθεν ἦν, ἀπογράψασθαι. *Cum primus ille cenſus ſub Cyrenio tunc ageretur,* (Joſeph) *Nazaretho, ubi domicilium habebat, Bethlehemum, unde erat oriundus, ut in cenſum referretur.* Jam vero promtus eſt & liquidus Tertulliani intellectus, qui libro quarto adverſus Marcionum ſic diſſerit: *Sed & cenſus conſtat actos ſub Auguſto nunc in Judæam per Sentium Saturninum, apud quos genus ejus inquirere potuiſſent.* Cenſus ait actos per Saturninum, qui eos inchoavit & provexit, ſed magiſtratu abire juſſus opus abſolvendum Quintilio reliquit. Si quis noſtram hanc opinionem cum aliis omnibus hactenus propoſitis contendat, longe ſimpliciorem eſſe, anguſtiisque longe ſeſe expedire facilius, & minus ſibi permittere reperiet. Nam Beza, cujus expoſitionem Scaliger, aliique quos dixi, tanto conſenſu, illaudato ipſius auctore, exceperunt, fingit duos a Quirinio cenſus actos, quod nullius defendi poteſt Auctoris ſuffragio, & a Joſepho fuiſſe prætermiſſum vix credibile eſt. Multo minus etiam probabile eſt, συρίας ἡγεμόνα, *Syriæ Præſidem* appellari, qui cenſitor & τιμητὴς tantum fuit. Atenim temeritatis fortaſſe aliquis nos arceſſet & audaciæ, qui receptam in Evangelio Lucæ lectionem ſollicitemus; quaſi ſacros illos apices refingamus ad libitum, & divina oracula ad arbitrium noſtrum revocemus. A quo tantum certe abſumus, ut ſummam illis reverentiam a nobis & ab aliis exhiberi velimus. Neque vero quicquam hac in parte putamus eſſe peccatum, cum viros orthodoxos habeamus itidem & heterodoxos, quorum exemplum ſequamur. Præterea in Lucæ Evangelium maximas Marcioniſtarum, priſcorumque Hæreticorum corruptelas incubuiſſe memoriæ ab Epiphanio proditum eſt. Legi velim, quæ in eam rem ſcripta ſunt a Sixto Senenſi & a Mariana. Neque hunc duntaxat, ſed reliquos etiam Teſtamenti utriusque libros mendis fuiſſe obnoxios, cum variantes lectiones, quæ a multis ſunt collectæ, & veterum interpretationes quas obſervare licet, tum & crebræ ſanctorum Patrum, Origenis præſertim, Chryſoſtomi, & Hieronymi teſtificationes nos edocent. Objici id etiam poteſt, probabile non eſſe, cenſum illum ſecundum ab Auguſto inſtitutum, a magiſtratu Romano habitum fuiſſe in Judæa, cujus rex erat Herodes ſummo & optimo jure, & ad cujus pertinebat officium tributa exigere a ſubditis. Reſpondeo beneficiario jure regnum hoc Herodem tenuiſſe, propterea que certa tributa Romanis pependiſſe, quemadmodum tradit, Appianus. Cenſus autem agebantur, non ad exigenda ſolum tributa, ſed ad cognoſcendas etiam ſingulorum facultates, ætates, familias, artes & officia. Intererat autem Romanorum, perſpectas habere vires Judææ terræ, cujus ſupremum dominium ad ſe pertinebat; & ex qua ſtipendia Pompejus, aliique Romanorum Magiſtratus jam ante perceperant. Venerunt ergo in cenſum Judæi, ſed pro ſua conditione: alius enim fuit eorum cenſus, qui jure Quiritium, alius eorum, qui jure Latii, vel qui jure Italico, vel qui jure Provinciarum, vel qui jure beneficiario cenſebantur. Nec regnorum ſolum & Provinciarum, ſed & urbium etiam diverſa erant jura. Patet id ex Digeſtorum titulo de cenſibus. Suo ergo jure ad cenſum venit Judæa, cum ab Auguſto cenſus eſt inſtitutus; nempe citra indictionem tributi.

Luc. 2, 1.

Tert. adv. Marc. l. 4. c. 19.

Epiphan. Hær. 42. c. 11. Sixt. Sen. Bibl. l. 7. Hær. 4. Marian. de edit. vulg. c. 16, 17.

Appian. Bell. civil. l. 5.

IV. Tertio hoc argumento Evangelii Lucæ veritatem oppugnat Bodinus, quod ad hunc cenſum neutiquam vocati ſint peregrini, aut ſocii, aut vectigales, ſed cives tantum Romani; teſtemque citat Euſebium, qui & civium hoc cenſu deſcriptorum numerum deſignat: Jeſus autem cum non fuerit, Romanus

Tertium argumentum.

Euſeb. Chr. l. 2.

Romanus civis, cenſeri non debuerit. Verum etſi Romanorum civium numerum expreſſit Euſebius, non inde recte colligitur cives tantum profeſſionem edidiſſe: nec civium omnium, ſed eorum tantummodo, qui arma ferre poſſent, nomina in publicum edi ſolebant. Liv. l. 1. c. 44. Livius de primo cenſu, quem fecit Servius Tullius: *Millia octoginta civium cenſa dicuntur. Adjicit ſcriptor antiquiſſimus Fabius, eorum qui ferre arma poſſent, cum fuiſſe numerum.* Nihilominus tamen in Tabulas cenſuales reliquorum quoque omnium relata fuere nomina. Unde Juſtinus, Tertullianus, & Chryſoſtomus ἀπογραφὰς (*cenſus*) conſuli jubent, in quibus Jeſu nomen a Quirinio deſcriptum erat. Porro Provinciarum, itidem ut civium, habebantur cenſus luſtrales aliquando, hoc eſt quibus completis luſtrum conderetur, aliquando ſine luſtro. Extra luſtrum miſſus eſt ab Auguſto in Syriam Quirinius, δικαιοδότης τῷ ἔθνει, καὶ τιμητὴς τῶν ἰδίων γενησόμενος *Qui jus genti redderet, & facultates cenſeret.* Verba ſunt Joſephi. Joſ. Antiq. l. 18. c. 1. Extra luſtrum quoque cenſum a tribus Galliis egit Auguſtus, cum Narbone conventum ageret; & deinde Germanicus, & Claudius; & Voluſius, Africanus, ac Trebellius ſub Nerone; & Hadrianus, & Julianus. At cenſus ille in Syria per Saturninum & Varum actus, cum ſecundi cenſus Auguſti pars fuerit, ut dixi, per luſtrum actus fuit: tres enim Auguſti cenſus, de quibus ſupra diximus, luſtrales fuiſſe, docet nos Monumentum Ancyranum. Præterea per ordinarios magiſtratus aliquando cenſus habebantur; velut iſte naſcente Chriſto actus fuit per Saturninum & Varum, Syriæ Præſides: item alter ille poſt Archelai exilium in Syria per Quirinium Præſidem actus. Aliquando vero agebantur per extraordinarios magiſtratus, cenſus tantum habendi cauſſa miſſos. Velut ille, quem commemorat Dio, ab Auguſto inſtitutus penultimo vitæ anno, aliis alio ob hanc cauſſam miſſis. Viginti viros ſpectatæ probitatis ad id ab Auguſto delectos fuiſſe ſcribit Suidas. Hanc curam qui ſuſcipiebant, Cenſitores, & Peræquatores, & Inſpectatores appellantur in Codice. Græci ἐξετασταὶ dicunt: cujusmodi fuerunt Hellenius & Julianus in Cappadociam ad id munus miſſi, quos ſcriptis ſuis celebravit Gregorius Nazianzenus.

Dio. l. 56. Suidas in Ἀπογρ. Tit. 57. de cenſ. & cenſit. & Peræq. & Inſp. Cod. l. 11. Greg. Naz. Orat. 9. ad Jul. ἐξετασταὶ.

Igitur manifeſta eſt Bodini Semijudæi inſcitia, qui Chriſtum Jeſum cenſum fuiſſe negat hoc argumento, quod vectigales, ſocii, & peregrini minime cenſi fuerint.

Quartum argumentum.

V. Summæ etiam imperitiæ ac ſupinitatis illud eſt, quod objicere pergit Bodinus; nullum unquam fuiſſe tam acerbum cenſorem, qui homines cenſendi cauſa loca mutare coegerit; moleſtiæ futurum id fuiſſe intolerabilis, & ſumtus infiniti; ſed illic cenſum fuiſſe unumquemque, moribus Romanorum, ubi domicilium habuit: Cæſarem ipſum Dictatorem, cum cenſum populi haberet, ad ſingulas domos civium Romæ tunc habitantium adiiſſe. Reſpondeo primo cenſum hunc Julii Cæſaris fuiſſe extraordinarium, nec more, nec loco ſolito habitum, ut obſervat Tranquillus, nec eum cenſum fuiſſe luſtralem, nec a Cæſare tanquam Cenſore, ſed tanquam Præfecto morum actum; cujusmodi cenſum & ab Auguſto fuiſſe deinde initum, præter tres eos cenſus ſupra memoratos; itaque non *cenſum* a Suetonio, ſed *recenſum* appellari, quemadmodum & in Epitome Livii. Ajo præterea falſum eſſe, neminem coactum fuiſſe cenſendi cauſſa loca mutare. Notat Livius, Coſſ. Valerio Meſſala, & Livio Salinatore, Campanos ex Senatusconſulto Romæ cenſeri fuiſſe coactos, cum incertum fuiſſet antea ubi cenſerentur. Notat idem, C. Popilio Lænate, & P. Ælio Ligure Coſſ. cum luſtrum conderent Cenſores Q. Fulvius Flaccus, A. Poſtumius Albinus, minorem aliquanto fuiſſe numerum, *Quia Poſtumius Conſul pro concione edixerat, qui ſocium Latini nominis, ex edicto C. Claudii Conſulis redire in civitates ſuas debuiſſent, ne quis eorum Romæ, ſed omnes in ſuis civitatibus cenſerentur.* Ulpiani libro tertio de cenſibus verba hæc ſunt: *Is vero qui agrum in alia civitate habet, in ea civitate profiteri debet, in qua ager eſt; agri enim tributum eam civitatem debet levare, in cujus territorio poſſidetur.* Extat id l. Forma, §. 2. D. De cenſibus. Habetur quoque lex Impp. Theodoſii & Valentiniani, Cod. de naturalibus liberis, quam hic referre operæ pretium eſt: *Si quis, ſeu liber ipſe, ſeu curia ſit nexibus obligatus, & tradendi filios naturales, vel omnes, vel quos, quemve maluerit: ejus civitatis curiæ, unde ipſe oritur, & in ſolidum hæredes ſcribendi ei concedimus facultatem. Quod ſi cui,*

Trang. c. 42. in Jul.

Epit. Liv. l. 15. Liv. l. 38. c. 37. & l. 42. c. 9.

non

non ex urbe, ſed ex vico, vel poſſeſſione qualibet oriundo naturales liberi contigerint, eosque velit ſub definitione prædicta curiæ ſplendore honeſtare, & hæreditatis opibus adjuvare, civitatis adſcribendi ſunt ordini, ſub qua vicus ille ac poſſeſſio cenſetur. His adſonat novella 89. cap. 2. §. 2. *Si quis igitur ex qualibet oriatur civitate, ſive curialis, ſive etiam liber, hujusmodi ſit fortuna, licebit ei ſuum naturalem offerre filium curiæ illius, unde oritur, civitatis. Si vero nec civis ipſe conſiſtat, ſed ex villa quadam aut vico ſit oriundus, ille a patre offeratur civitati, aut ſemetipſum offerat, ſub qua civitate villa aut vicus tributa perſolvit.* Ex his ſequitur profeſſionem, legibus Romanis, ſequi debuiſſe locum, unde origo ducebatur. Peculiare etiam id Judæis fuit, qui in tribus, familias, & domos diſtributi erant. Cum cenſeri populum juſſit David, cenſum tribus Juda ſeorſum adnotavit ſacer Hiſtoricus; quod non feciſſet utique, niſi ſeorſum cenſa fuiſſet. Moribus ergo Romanorum & Judæorum conferre ſe Joſephus debuit in tribum ſuam, quæ Judæ fuit, & in patriam Davidis, patrumque ipſius, unde genus ducebat, quæ Bethlehem fuit.

Quintum argumentum.

VI. Nec minoris tarditatis plenum eſt ac ſtuporis poſtremum Bodini argumentum, quo feminas in cenſum veniſſe negat; nedum gravidas, & partui proximas, (cujusmodi fuit Maria Chriſti Jeſu mater, cum cenſendi cauſa Bethlehemum venit,) ad tantum iter ſuſcipiendum fuiſſe coactas. Cui probando Livium citat, quem ait, quotiescunque civium numerum ex cenſibus deſcribit, hæc fere verba ſubjicere, *Præter mulieres*: neque vero Moſem aut Davidem, habitis a ſe cenſibus, feminas aut pueros annis viginti minores cenſuiſſe. Ego vero exiſtimo verba, quæ poſt deſcriptionem cenſuum aliquibus locis adjecit Livius, *Præter orbos, orbasque*, vel *Præter pupillos & viduas*, longe aliter explicanda eſſe, ac a Bodino explicantur; non enim cenſu excluſos ſignificant *orbos & orbas*, ſed potius in cenſum eos quoque veniſſe; etſi numerum non exprimit Livius. Locupletem damus fidejuſſorem Dionyſium Halicarnaſſeum. Is de cenſus inſtitutione diſſerens, cujus auctor fuit Servius Tullius, ſingulorum ait relata fuiſſe in cenſum nomina, parentum item, liberorum & conjugum. Idem alibi cenſum a Servio Tullio rege inſtitutum, docet a T. Largio primo Dictatore fuiſſe inſtauratum, deſcriptis ſingulorum nominibus, uxorumque & liberorum. Liquet id etiam ex Ciceronis libro tertio de legibus: *Cenſores populi, ævitos, ſoboles, familias, pecuniasque cenſeto.* Factum id docet Bodinus Romæ, non in Provinciis, proindeque nec in Syria. At os illi occludet Ulpianus, homo Syrus, Tyro oriundus, cujus verba hæc ſunt e libro ſecundo de cenſibus: *In Syriis a quatuordecim anni maſculi, uſque ad ſexageſimum annum, tributo capitis obligantur.* Id legas l. 3. D. de cenſibus. De nihilo eſt, quod ſubjicit Bodinus, cenſibus a Moſe & Davide actis excluſos fuiſſe pueros & feminas: nam etiamſi eorum expreſſa ſint duntaxat nomina, qui arma ferre poſſent, non ex eo colligitur, reliquam multitudinem ſenum, feminarum, & puerorum in cenſum non veniſſe: ſæpe enim & Livius, ut monui, eorum tantum deſcribit numerum, qui armis erant idonei, quamvis & alii quoque, cujuscunque tandem ætatis eſſent vel ſexus, cenſerentur. Præterea Mariam matrem Chriſti fuiſſe ἐπίκληρον (*cohæredibus carentem, & hæredem ex aſſe*) proptereaque Joſepho proximo agnato ex lege Moſis nupſiſſe, a viris eruditis demonſtratum eſt. Quo poſito, eam certe ad cenſum veniſſe oportuit, alioqui ſublatum fuiſſet nomen patris illius de familia ſua, quia non habuit filium; atque ita violata eſſet lex a Deo ſancita, cum Salphaadi filiabus ἐπικλήροις (*hæredibus ex aſſe, & cohæredibus carentes*) paterna hæreditas adjudicata eſt. Recte ergo Tertullianus: *Apud Romanos in cenſu deſcripta eſt Maria, ex qua naſcitur Chriſtus.*

Dion. Hal. l. 4. & 5. & 9

CAPUT XI.

De nomine Jeſu, quod Servatorem ſonat.

ISa. 12, 3. *Haurietis aquas in gaudio de fontibus Salvatoris.*

MAtth. 1, 20. & ſeq. *Angelus Domini apparuit in ſomnis ei* (Joſepho) *dicens:*

Iſa. 51, 5. *Prope eſt Juſtus meus; egreſſus eſt Salvator meus.*

Iſa. 62, 1. 11. *Propter Sion non tacebo, & propter Jeruſalem non quieſcam, donec egrediatur ut ſplendor Juſtus ejus, & Salvator ejus ut lampas accendatur..... Ecce Dominus auditum fecit in extremis terræ, Dicite filiæ Sion, Ecce Salvator tuus venit, ecce merces ejus cum eo, & opus ejus coram illo.*

Iſa. 63, 8. 9. *Et dixit,* (Dominus) *Verumtamen populus meus eſt, filii non negantes; & factus eſt eis Salvator. In omni tribulatione eorum non eſt tribulatus, & Angelus faciei ejus ſalvavit eos.*

Habac. 3, 13. juxta Sextam Editionem: ἐξῆλθες τῦ σῶσαι τὸν λαόν σου διὰ Ιησοῦ Χριστόν σου. *Exiiſti ad ſervandum populum tuum per Jeſum Chriſtum tuum.*

Habac. 3, 18. *Ego autem in Domino gaudebo, & exultabo in Deo Jeſu meo.*

Zach. 9, 9. *Exulta ſatis, filia Sion; jubila, filia Jeruſalem: Ecce rex tuus veniet tibi juſtus & Salvator.*

Jeſu nomen in Veteri Teſtamento præſignificatum eſſe, & vi mirifica pollere Judæi fatentur.

Elias Lev. Thisb. in ישו.

EBraicum Chriſti nomen eſt ישוע, unde priſci Judæi & recentiores poſtremam literam detriverunt, ut ſupereſſet ישו, ſive quod literam illam pronuntiare difficile ſit, ſive quod ſalutare hoc nomen Chriſto Jeſu tribuere verpi illi recuſarent. Rem enim dubiam relinquit Elias in Thisbi. Utut eſt, vulgatum inter illos Chriſti Jeſu nomen eſt ישו, quod in aliquibus Veteris Teſtamenti locis ad Chriſtum pertinentibus reperitur; collectis ראשי תיבות, *capitibus dictionum*, per eam Cabalæ artem, quam Rabbini appellant כתב מתרימין, hoc eſt, *ſcripturam quæ fit per notas.* Velut in quadrageſimo nono capite Geneſeos, commate decimo, quod Meſſiam prædicere ſatis conſtat ex iis, quæ ſuperius diſſeruimus, hæc voces extant: יבא שילה ולו, quarum acroſtichis eſt ישו. Item in Pſalmo ſeptuageſimo primo, qui venturi Meſſiæ vaticinium eſt, hæc legas commate decimo ſeptimo: יתן שמו ויתברכו quarum dictionum ſi ſumma elementa conjunxeris, exurget dictio ישו. Meſſiam quoque prænuntiat Pſalmus nonageſimus quintus, cujus duodecimus verſiculus ab his vocibus capit initium: ישלח שדי וכל, quarum ſigla dant vocabulum ישו. Quæ quanquam ſunt Judaicæ vanitatis pleniſſima, ſuis tamen artibus impuri homines revincendi ſunt, & ſuo ſibi gladio jugulandi. Quin & ſerpentium morſus & hauſtus veneni, nomine Jeſu ſanatos fuiſſe Thalmudiſtæ referunt in libro de ſabbatho, capite decimo quarto, & in Avoda Zara, ſecundo capite.

CAPUT XII.

De nomine Emmanuel, quod ſignificat, Nobiſcum Deus.

ISa. 7, 14. *Ecce Virgo concipiet, & pariet Filium, & vocabitur nomen ejus Emmanuel.*

MAtth. 1, 20. & ſeq. *Angelus Domini apparuit in ſomnis ei* (Joſepho) *dicens: Joſeph, fili David, noli timere accipere Mariam conjugem tuam: quod enim in ea natum eſt, de Spiritu ſancto eſt: pariet autem Filium, & vocabis nomen ejus Jeſum; ipſe enim ſalvum faciet populum ſuum a peccatis eorum. Hoc autem totum factum eſt, ut adimpleretur quod dictum eſt a Domino per Prophetam dicentem, Ecce Virgo in utero habebit, & pariet Filium, & vocabunt nomen ejus Emmanuel, quod eſt interpretatum, Nobiſcum Deus.*

Joh. 1, 14. *Et verbum caro factum eſt, & habitavit in nobis.*

Etſi

Emmanuelem esse Jesum ex Masoretharum doctrina probatur.

ETsi Judaicarum artium summa inanitas est, quoniam tamen ad oppugnandam Christianorum causſam iis numquam non abutuntur Judæi, retorquenda in auctores ipsorum stoliditas est. Legitur in Sepher Aemana, juxta disciplinarum gentis hujus principia assevicasse Masorethas distinctionem hanc *Emmanuel* עמנואל, respondere huic, ישוע. Unde ab Isaia unum eumdemque esse Emmanuelem illum prænuntiatum, ac Jesum Dominum, si sibi constare & doctrinæ suæ præceptis consentanea loqui velint, fateri omnino necesse habent Masorethæ.

Seph. Aem. c. 2.

CAPUT XIII.

Magi Jesum adorant, eique munera offerunt.

PSalm. 71, 9. & seq. *Coram illo procident Æthiopes, & inimici ejus terram lingent. Reges Tharsis & insulæ munera offerent; Reges Arabum & Saba dona adducent..... Et vivet, & dabitur ei de auro Arabiæ.*

Isa. 8, 3. 4. *Et dixit Dominus ad me, Voca nomen ejus, Accelera spolia detrahere, Festina prædari; quia antequam sciat puer vocare patrem suum & matrem suam, auferetur fortitudo Damasci, & spolia Samariæ coram rege Assyriorum.*

Isa. 60, 6. *Omnes de Saba venient, aurum & thus deferentes, & laudem Domino annuntiantes.*

MAtth. 2, 1. & seq. *Cum ergo natus esset Jesus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam, dicentes, Ubi est, qui natus est Rex Judæorum? ..... Intrantes domum invenerunt puerum cum Maria matre ejus, & procidentes adoraverunt eum, & apertis thesauris suis obtulerunt ei munera, aurum, thus & myrrham.*

CAPUT XIV.

Jesus fugit in Ægyptum, & post diuturnam moram redit in patriam.

OSe. 11, 1. *Ex Ægypto vocavi filium meum.*

MAtth. 2, 14. & seq. *Qui* (Joseph) *consurgens accepit puerum, & matrem ejus nocte, & secessit in Ægyptum, & erat ibi usque ad obitum Herodis: ut adimpleretur, quod dictum est a Domino per Prophetam dicentem, Ex Ægypto vocavi filium meum..... Defuncto autem Herode, ecce Angelus Domini apparuit in somnis Joseph in Ægypto, dicens, Surge, & accipe puerum & matrem ejus, & vade in terram Israel; defuncti sunt enim, qui quærebant animam pueri. Qui consurgens accepit puerum, matrem ejus, & venit in terram Israel.*

CAPUT XV.

Infantium cædes ab Herode perpetrata.

JErem. 31, 15. *Hæc dicit Dominus: Vox in excelso audita est lamentationis, luctus, & fletus Rachel plorantis filios suos, & nolentis consolari super eis, quia non sunt.*

MAtth. 2, 16. & seq. *Tunc Herodes videns quoniam illusus esset a Magis, iratus est valde, & mittens occidit omnes pueros, qui erant in Bethlehem, & in omnibus finibus ejus, a bimatu & infra, secundum tempus, quod exquisierat a Magis. Tunc adimpletum est, quod dictum est per Ieremiam Prophetam dicentem, Vox in Rama audita est, ploratus & ululatus multus; Rachel plorans filios suos, & noluit consolari, quia non sunt.*

Expenditur locus Macrobii de dicto Augusti, cum Herodis filium inter Bethlehemiticos infantes occisum accepisse.

MEmorabile est, & ad fidem Evangelicæ Historiæ conciliandam peropportunum Augusti dictum de Herodis sævitia in Judæorum infantes, ipsumque adeo ejus filium, quod refertur a Macrobio. *Cum audisset*, inquit, *inter pueros, quos in Syria Herodes rex Judæorum intra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius esse Herodis porcum esse quam filium.* Filius ille Herodis inter pueros Judæos Bethlehemitas a patre

Macr. Sat. l. 2. c. 4.

patre interfectus, ecquis tandem fuerit, varie eſt ab eruditis diſceptatum. Baronius aliique cenſent, fuiſſe eum infantem recens natum, juſſu patris cum aliis interfectum, ne is foret, ad quem, ex Magorum vaticinio, regnum Judæorum eſſet perventurum; ejus mentionem fuiſſe prætermiſſam a Joſepho, quem alias res complures memoria dignas ſilentio quoque preſſiſſe conſtat; velut Jobi hiſtoriam & Piſcinæ ad Probaticam portam, cujus præter Johannem Benjamin quoque meminit in Itinerario. Addere potuit & ipſam hanc infantium cædem a ſolo Matthæo fuiſſe relatam, a reliquis Evangeliſtis tacitam, etſi eam non ignorarent. Hanc opinionem merito refellit Caſaubonus. Opinatur Grotius duas hiſtorias in unam confudiſſe Macrobium, alteram de Bethlehemitarum infantium cæde, quam ex libris Chriſtianorum, Chriſtianus fortaſſe & ipſe acceperat; alteram de cæde Antipatri a patre Herode interfecti: cujus opinionis argumenta profert nonnulla. Equidem Antipatrum a Macrobio notari exiſtimo; ſic tamen ut non duas in unum confuderit hiſtorias, ſed unicam hiſtoriam, eamque diſtinctam ac veram narraverit. Nam quod ſcribit occiſum eum fuiſſe inter pueros Bethlehemitas, non ſic intelligendum eſt, quaſi unus fuerit ex his pueris; ſed quo tempore trucidati illi ſunt, eodem & hunc morte fuiſſe affectum. Inane ergo eſt, quod objicit Grotius, Antipatrum jam provectum ætate, quique Bethlehemi non erat, cum interficerentur Bethlehemitici infantes, non ſatis recte dici inter eos fuiſſe occiſum. Cædes modo Antipatri & infantium eodem circiter tempore, ejusdemque hominis juſſu patrata ſit, etiamſi magnum inter hos, illumque fuerat diſcrimen ætatis, nec eodem loco cæſi ſint; jure dicetur inter illos fuiſſe necatus: cum præſertim non intra Bethlehemi oppidi muros laniena hæc graſſata ſit, ſed omnes ejus fines fuerit pervagata, ut habet Evangeliſta. Addit Grotius Antipatrum quinto ante Herodis mortem die fuiſſe occiſum, *παιδοκτονίαν (cædem infantium)* autem aliquanto ante contigiſſe, idque intelligi ex eo, quod defuncto Herode in patriam ex Ægypto ſtatim Joſeph cum Jeſu & Maria redierit. Si tempora recte diſtinxeris, plana omnia fient. Nam poſt diſceſſum Magorum, de capeſſenda in Ægyptum fuga admonitus Joſeph ab Angelo, illuc ſtatim profectus eſt. Secuta eſt deinde aliquanto poſt *παιδοκτονία (cædes infantium.)* Hanc excepit Antipatri interitus. Extinctus eſt quinto poſt die Herodes ipſe. Rumor poſtmodum confuſus ut ſit, & indiſtinctus de cæde infantium & Antipatri diffipatur, venitque ad Auguſtum; qui re nondum accurate explorata, neque diſcrimine locorum, aut facinoris modo, cauſſisve intellectis, memor jam duos ab Herode filios prius interfectos, Alexandrum & Ariſtobulum, Melius eſſe dixit Herodis porcum eſſe, quam filium. Inſtat Grotius, atque dictum ad Antipatri cædem, non ad *παιδοκτονίαν (cædem infantium)* pertinere, atque inde apparere, prius illud ſolum ad Auguſtum eſſe perlatum, Macrobium vero illuc *παιδοκτονίας (cædis infantium)* mentionem perperam attexuiſſe. Quid ita ſe habere non concedimus: nam ut atrocius Auguſto viſum eſt, Herodem in provectæ jam ætatis filium, regnique ſui ſucceſſorem teſtamento deſignatum, ac ſuæ jam dignitatis participem ſæviſſe, quam in ignobile puerorum vulgus, ita illud potius dicto falſo, quam iſtud proſecutus eſt. Fortaſſe & de *παιδοκτονία (cæde infantium)* quid ſentiret adjecit, ſed a Macrobio, vel ab eo unde accepit Macrobius, prætermiſſum hoc eſt, cui jocos tantum Auguſti referre fuerat propoſitum. Conſtet ergo hac in parte ſua fides Macrobio, qui illuſtri teſtimonio Evangelicam hanc hiſtoriam aſſeruit.

Baron. ad A. 1. c. 50.

Caſaub. adv. Baron. Exercit. 2. c. 16. Grot. in Matth. 2. 16.

Matth. 2, 16.

CAPUT XVI.

Jeſus habitat Nazarethum, & Nazaræus appellatur.

JUdic. 13, 5. 7. *Concipies & paries filium, non tanget caput novacula; erit enim Nazaræus Dei ab infantia ſua & ex matris utero; & ipſe incipiet liberare Iſrael de manu Philiſtinorum..... Ecce concipies & paries filium, cave ne vinum bibat, nec ſiceram, nec*

MAtth. 2, 22. 23. *Admonitus* (Joſeph) *in ſomnis, ſeceſſit in partes Galilææ, & veniens habitavit in civitate, quæ vocatur Nazareth, ut adimpleretur quod dictum eſt per Prophetas, Quoniam Nazaræus vocabitur.*

aliquo

aliquo vestaris immundo, erit enim puer Nazaraus Dei ab infantia sua, ex utero matris sua, usque ad diem mortis sua.

Isa. 11, 1. juxta Ebraicum exemplar: *Et egredietur virga de radice Jesse, & Nazaraus de radice ejus ascendet.*

Isa. 53, 2. *Et ascendit sicut virgultum, & sicut radix de terra sitienti.*

Luc. 2, 39. & seq. *Et ut perfecerunt* (Joseph & Maria) *omnia secundum legem Domini, reversi sunt in Galilæam, in civitatem suam Nazareth. Puer autem crescebat ..... Et descendit* (Jesus) *cum eis, & venit Nazareth, & erat subditus illis.*

CAPUT XVII.

Johannes Christi præcursor.

Isa. 40, 3. & seq. *Vox clamantis in deserto, Parate viam Domini, refacite in solitudine semitas Dei nostri. Omnis vallis exaltabitur, & omnis mons & collis humiliabitur, & erunt prava in directa, & aspera in vias planas. Et revelabitur gloria Domini, & videbit omnis caro pariter, quod os Domini locutum est.*

Mal. 3, 1. *Ecce ego mitto Angelum meum, & præparabit viam ante faciem meam: & statim veniet ad Templum suum Dominator quem vos quæritis, & Angelus Testamenti quem vos vultis.*

Matth. 3, 1. & seq. *In diebus autem illis venit Johannes Baptista prædicans in deserto Judææ, & dicens, Pœnitentiam agite, appropinquavit enim regnum cœlorum. Hic est enim, qui dictus est per Isaiam Prophetam dicentem, Vox clamantis in deserto, Parate viam Domini, rectas facite semitas ejus.*

Matth. 11, 7. 10. *Cœpit Jesus dicere ad turbas de Johanne ..... Hic est de quo scriptum est, Ecce ego mitto Angelum meum ante faciem tuam, qui præparabit viam tuam ante te.* Et Luc. 7, 27.

Marc. 1, 1. & seq. *Initium Evangelii Jesu Christi, filii Dei: Sicut scriptum est in Isaia Propheta, Ecce ego mitto Angelum meum ante faciem tuam, qui præparabit viam tuam ante te. Vox clamantis in deserto, Parate viam Domini, rectas facite semitas ejus.*

Luc. 1, 76. *Et tu, puer, Propheta Altissimi vocaberis: præibis enim ante faciem Domini, parare vias ejus.*

CAPUT XVIII.

Spiritus sanctus descendit super Jesum recens baptizatum; cui & testimonium perhibetur a Deo Patre, tunc & cum transfiguratus est.

Isa. 11, 1. & seq. *Et egredietur virga de radice Jesse, & flos de radice ejus ascendet, & requiescet super eum Spiritus Domini.*

Isa. 42, 1. & seq. *Ecce servus meus, suscipiam eum; electus meus, complacuit sibi in illo anima mea: dedi spiritum meum super eum, judicium gentibus proferet. Non clamabit, neque accipiet personam, nec audietur vox ejus foris: calamum quassatum non conteret, & linum fumigans non extinguet: in veritate educet judicium. Non erit tristis, neque turbulentus, donec ponat in terra judicium, & legem ejus insulæ expectabunt.*

Isa. 61, 1. & seq. *Spiritus Domini super me, eo quod unxerit Dominus me: ad annuntiandum mansuetis misit me, ut mederer contritis*

Matth. 3, 16. 17. *Baptizatus autem Jesus confestim ascendit de aqua, & ecce aperti sunt ei cœli; & vidit spiritum Dei descendentem sicut columbam, & venientem super se. Et ecce vox de cœlis dicens, Hic est Filius meus dilectus, in quo mihi complacui.* Et Marc. 1, 9. & seq. Et Luc. 3, 21. 22.

Matth. 12, 15. & seq. *Jesus autem sciens recessit inde, & secuti sunt eum multi, & curavit eos omnes: & præcepit eis ne manifestum eum facerent. Ut adimpleretur, quod dictum est per Isaiam Prophetam dicentem, Ecce puer meus quem elegi, dilectus meus, in quo bene complacuit animæ meæ. Ponam Spiritum meum super eum, judicium gentibus nuntiabit. Non contendet, neque clamabit, neque*

tritis corde, & prædicarem captivis indulgentiam, & clausis apertionem, ut prædicarem annum placabilem Domino, & diem ultionis Deo nostro.

audiet aliquis in plateis vocem ejus: arundinem quassatam non confringet, & linum fumigans non extinguet: donec ejiciat ad victoriam judicium: & in nomine ejus gentes sperabunt.

Matth. 17, 5. *Adhuc eo loquente, ecce nubes obumbravit eos. Et ecce vox de nube dicens, Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite.* Et Marc. 9, 6. & Luc. 9, 34. 35.

Joh. 1, 32. & seq. *Et testimonium perhibuit Johannes dicens, quia vidi Spiritum descendentem quasi columbam de cœlo, & mansit super eum. Et ego nesciebam eum: sed qui misit me baptizare in aqua, ille mihi dixit, super quem videris Spiritum descendentem & manentem super eum, hic est qui baptizat in Spiritu sancto. Et ego vidi, & testimonium perhibui, quia hic est Filius Dei.*

2. Pet. 1, 17. *Accipiens enim a Deo Patre honorem & gloriam, voce delapsa ad eum hujuscemodi a magnifica gloria, Hic est Filius meus dilectus, in quo mihi complacui; ipsum audite.*

CAPUT XIX.

Jesus unctus a Deo.

PSalm. 2, 2. *Adstiterunt reges terræ, & principes convenerunt in unum, adversus Dominum, & adversus Christum ejus.*

Psalm. 44, 8. *Dilexisti justitiam, & odisti iniquitatem: propterea unxit te, Deus, Deus tuus, oleo lætitiæ præ consortibus tuis.*

Isa. 61, 1. *Spiritus Domini super me, eo quod unxerit Dominus me.*

Thren. 4, 20. *Spiritus oris nostri Christus Dominus captus est in peccatis nostris: cui diximus, In umbra tua vivemus in gentibus.*

LUc. 4, 17. & seq. *Et traditus est illi liber Isaiæ Prophetæ. Et ut revolvit librum, invenit locum, ubi scriptum erat, Spiritus Domini super me, propter quod unxit me ..... Cœpit autem dicere ad illos, Quia hodie impleta est hæc Scriptura in auribus vestris.*

Act. 2, 36. *Certissime sciat ergo omnis domus Israel, quia & Dominum eum & Christum fecit Deus hunc Jesum, quem vos crucifixistis.*

Act. 4, 26. 27. *Adstiterunt reges terræ, & Principes convenerunt in unum, adversus Dominum, & adversus Christum ejus: convenerunt enim vere in civitate ista adversus sanctum puerum tuum Jesum, quem unxisti, Herodes & Pontius Pilatus.*

Act. 10, 37. 38. *Vos scitis quod factum est verbum per universam Judæam: incipiens enim a Galilæa, post baptismum quod prædicavit Johannes, Jesum a Nazareth, quomodo unxit eum Deus Spiritu sancto & virtute.*

Ebr. 1, 8. 9. *Ad Filium autem, Thronus tuus Deus in seculum seculi, virga æquitatis, virga regni tui: dilexisti justitiam, & odisti iniquitatem; propterea unxit te, Deus, Deus tuus, oleo exultationis præ participibus tuis.*

CAPUT XX.

Jesus jejunat & esurit.

PSalm. 34, 13. *Humiliabam in jejunio animam meam.*

Psalm. 68, 11. *Et operui in jejunio animam meam.*

Psalm. 108, 24. *Genua mea infirmata sunt a jejunio.*

MAtth. 4, 2. *Et cum jejunasset* (Jesus) *quadraginta diebus & quadraginta noctibus, postea esuriit.* Et Luc. 4, 2.

Matth. 21, 18. *Mane autem revertens* (Jesus) *in civitatem esuriit.* Et Marc. 11, 12.

CAPUT XXI.

Jesus Verbum Dei.

PSalm. 106, 10. *Misit Verbum suum, & sanavit eos, & eripuit eos de interitionibus eorum.*

JOh. 1, 14. *Et Verbum caro factum est, & habitavit in nobis.*

Isa. 55,

Iſa. 55, 10, 11. *Quomodo deſcendit imber & nix de cœlo, & illuc ultra non revertitur, ſed inebriat terram, & infundit eam, & germinare eam facit, & dat ſemen ſerenti, & panem comedenti: ſic erit Verbum meum, quod egredietur de ore meo, non revertetur ad me vacuum, ſed faciet quæcunque volui, & proſperabitur in his, ad quæ miſi illud.*

Apoc. 19, 11. 13. *Et vidi cœlum apertum: & ecce equus albus, & qui ſedebat ſuper eum vocabatur Fidelis & Verax ..... & veſtitus erat veſte aſperſa ſanguine, & vocatur nomen ejus, Verbum Dei.*

Jeſum Muhammedani Verbum Dei nominant.

CHriſtum Jeſum eſſe Verbum Dei agnoſcunt Muhammedani, adeo ut Verbum Dei, proprium ipſi nomen Alcoranus aſſignet, quod & a Rabbinis obſervatum eſt. Sed & R. Iſaac Aramah librum Numerorum explanans hanc clauſulam, quam hic e Pſalmo centeſimo ſexto proponimus: *Miſit Verbum ſuum & ſanavit eos, & eripuit eos de interitionibus eorum*, non in Meſſia ſolum, ſed & in Jeſu eventum habere ſatis clare indicat: veniſſe enim ait ad ſanandos omnes, ſed non ab omnibus fuiſſe receptum, verum ab aliquibus tantum, iisque rudioribus & obtuſi ingenii viris, piſcaturam in mari exercentibus. Quod & probat ſequenti Pſalmi ejusdem commate: *Qui deſcendunt mare in navibus, facientes operationem in aquis multis, ipſi viderunt opera Domini, & mirabilia ejus in profundo.* Quæ Chriſti Jeſu Apoſtolos haudquaquam obſcure notant. Plurima afferuntur Thargumiſtarum loca, quibus יהוה redditur, מימר יהוה, *Verbum Dei.* Scio quid contra afferat Theodoricus Hakſpanus, ut oſtendat מימר idem ſignificare ac λογος, quemadmodum & נפש, *Anima*; adeo ut *Verbum meum* & *Anima mea* nil aliud ſonent quam, *Ego:* ut in Levitico: *Hæc ſunt judicia, atque præcepta & leges, quas dedit Dominus inter ſe & inter filios Iſrael.* Pro, *inter ſe*, Onkelos habet: בין מימריה, *Inter Verbum ſuum.* Sexcenta hujusmodi proferuntur. Sed alia ſunt, in quibus locum habere non poteſt hæc interpretatio; cujusmodi eſt iſtud e Pſalmi centeſimi noni primo commate: *Dixit Dominus Domino meo*, quod Chriſtum haud dubie reſpicit, vel ipſis priſcis Judæis teſtibus, ut ſupra oſtendi. Id ita exponit Jonathan: *Dixit Dominus Verbo ſuo*, למימריה. Ex quo conjicere poſſumus, in aliis quoque Thargumiſtarum ſententiis vocem מימר, licet ambiguæ ſit ſignificationis, & ad Deum ſimpliciter, vel ad Verbum Dei referri poſſit, non ſemper tamen priorem obtinere ſenſum, quod vult Hakſpanus, ſed & aliquando ſecundum.

Alcor. Sur. 4. Pſal. 106, 20. 23. 24.

Hackſp. de uſu libror. Rabbinic. c. 2.

Levit. 26. 46.

Pſalm. 109.

CAPUT XXII.

Jeſus Filius Dei.

2. REg. 7, 13. 14. *Ipſe ædificabit domum nomini meo, & ſtabiliam thronum regni ejus usque in ſempiternum. Ego ero ei in Patrem, & ipſe erit mihi in Filium.*

Pſalm. 2, 7. *Dominus dixit ad me, Filius meus es tu, ego hodie genui te.*

Pſalm. 88, 27. 28. *Ipſe invocabit me, Pater meus es tu, Deus meus, & ſuſceptor ſalutis meæ. Et ego primogenitum ponam illum, excelſum præ regibus terræ.*

Pſalm. 109, 1. & ſeq. *Dixit Dominus Domino meo, Sede a dextris meis..... Ex utero ante luciferum genui te.*

Prov. 8, 22. & ſeq. *Dominus poſſedit me in initio viarum ſuarum, antequam quidquam faceret a principio ..... Nondum erant abyſſi, & ego jam concepta eram ..... ante colles ego parturiebar.*

MAtth. 3, 17. & 17, 5. *Et ecce vox de cœlis dicens: Hic eſt Filius meus dilectus, in quo mihi complacui.* Et Marc. 1, 11. & Luc. 3, 22. & Joh. 1, 34.

Matth. 4, 3. 6. *Et accedens Tentator dixit ei: Si Filius Dei es, dic ut lapides iſti panes fiant ..... Si Filius Dei es, mitte te deorſum.* Et Luc. 4, 3. 9.

Matth. 8, 29. *Et ecce clamarunt dicentes: Quid nobis & tibi, Jeſu, Fili Dei?* Et Marc. 5, 7. & Luc. 8, 28.

Matth. 10, 32. *Omnis qui confitebitur me coram hominibus, confitebor & ego eum coram Patre meo, qui in cœlis eſt: qui autem negaverit me coram hominibus, negabo & ego eum coram Patre meo, qui in cœlis eſt.* Et Luc. 9, 26. & Apoc. 3, 5.

Prov. 30, 4. *Quis aſcendit in cœlum atque deſcendit? quis continuit ſpiritum in manibus ſuis? quis colligavit aquas quaſi in veſtimento? quis ſuſcitavit omnes terminos terræ? quod nomen eſt ejus, & quod nomen filii ejus, ſi noſti?*

Sap. 2, 1. 12. & ſeq. *Dixerunt cogitantes apud ſe non recte ..... Circumveniamus Juſtum, quoniam inutilis eſt nobis ..... Promittit ſe ſcientiam Dei habere, & Filium Dei ſe nominat ..... gloriatur Patrem ſe habere Deum .... Si eſt verus Filius Dei, ſuſcipiet eum.*

Iſa. 45, 8. *Rorate cœli deſuper, & nubes pluant Juſtum; aperiatur terra, & germinet Salvatorem, & juſtitia oriatur ſimul: ego Dominus creavi eum.*

Oſe. 11, 1. *Ex Ægypto vocavi Filium meum.*

Mich. 5, 2. *Et tu Bethlehem Ephrata, parvulus es in millibus Juda: ex te mihi egredietur, qui ſit dominator in Iſrael: & egreſſus ejus ab initio, a diebus æternitatis.*

Matth. 11, 25. & ſeq. *In illo tempore reſpondens Jeſus dixit: Confiteor tibi, Pater, Domine cœli & terræ, quia abſcondiſti hæc a ſapientibus & prudentibus, & revelaſti ea parvulis. Ita, Pater, quoniam ſic fuit placitum ante te. Omnia mihi tradita ſunt a Patre meo: & nemo novit Filium, niſi Pater; neque Patrem quis novit, niſi Filius, & cui voluerit Filius revelare.* Et Luc. 10, 21. & ſeq. & Joh. 3, 34. & 13, 3. & 17, 1. 2.

Matth. 12, 50. *Quicunque fecerit voluntatem Patris mei, qui in cœlis eſt, ipſe meus frater, & ſoror, & mater eſt.*

Matth. 14, 33. *Qui autem in navicula erant, venerunt, & adoraverunt eum dicentes, Vere Filius Dei es.*

Matth. 16, 13. & ſeq. *Dicit illis Jeſus, Vos autem, quem me eſſe dicitis? Reſpondens Simon Petrus dixit, Tu es Chriſtus, Filius Dei vivi. Reſpondens autem Jeſus dixit ei, Beatus es, Simon Bar-Jona; quia caro & ſanguis non revelavit tibi, ſed Pater meus, qui in cœlis eſt.* Et Joh. 6, 69.

Matth. 26, 63. 64. *Jeſus autem tacebat, & Princeps Sacerdotum ait ei, Adjuro te per Deum vivum, ut dicas nobis, ſi tu es Chriſtus, Filius Dei, Dicit illi Jeſus: Tu dixiſti.*

Matth. 27, 39. & ſeq. *Prætereuntes autem blaſphemabant eum .... dicentes .... Si Filius Dei es, deſcende de cruce ..... Dixit enim quia Filius Dei ſum.*

Matth. 27, 54. *Centurio autem, & qui cum eo erant, cuſtodientes Jeſum, viſo terræmotu, & his quæ fiebant, timuerunt valde, dicentes, Vere Filius Dei erat iſte.*

Similia apud reliquos Novi Teſtamenti Scriptores per ſe quisque paſſim reperire poteſt, quæ brevitatis ſtudio prætermittimus.

Refelluntur Judæi Meſſiam Filium Dei eſſe, aut in Veteri Teſtamento Filium Dei dictum fuiſſe negantes.

TErtullianus adverſus Praxean ſic diſſerit: *Nobis omnes Scriptura, & veteres Chriſtum Dei, & novæ Filium Dei præſtruunt.* Hæc Judæorum fermentum ſapiunt, qui in Veteri Teſtamento prædictum quidem fatebantur eſſe Chriſtum, Filium vero Dei futurum præſignificaſſe ullo modo Vetus Teſtamentum negabant. Tertull. adverſus Prax. c. 14.

Ἰουδαῖος δὲ inquit Origenes, οὐκ ἂν ὁμολογήσειεν ὅτι προφήτης τις ἦλθεν ἐξ ὑιοῦ θεοῦ εἶναι. ὃ γὰρ λέγουσιν, ἐστὶν ὅτι ἔξεισι ὁ χριστὸς τοῦ θεοῦ, νῦν πολλάκις γε ζητοῦσι πρὸς ἡμᾶς ἰουδαῖοι περὶ τοῦ θεοῦ, ὡς μηδενὸς ὄντος τοιούτου, μὴ προφητευθέντος. *Judæus vero haudquaquam ſane fateatur Prophetam aliquem dixiſſe venturum Filium Dei. Quod enim dicunt, hoc eſt, venturum nempe Chriſtum Dei. Et ſæpe in diſputationibus quærunt ſtatim a nobis de Dei Filio, quaſi nullus ſit hujusmodi vel a Prophetis prædictus.* Orig. contr. Celſ. l. 1.

Aliter tamen Philoni viſum eſt, qui non ſemel Verbum Dei, primogenitum ipſius Filium appellat. Atqui proxime oſtendimus, Verbum Dei Ebræos Meſſiam interpretari. Unde ſequitur, juxta Ebræos Meſſiam eſſe Filium Dei. Adde illuſtrem hunc locum e Pſalmo ſecundo: *Dominus dixit ad me, Filius meus es tu, ego hodie genui te:* & alterum illum e Pſalmo centeſimo nono: *Dixit Dominus Domino meo, Sede a dextris meis:* quibus & Filium Dei eſſe Meſſiam, & divinæ naturæ conſortem ſignificatur. Sic Apollinem (ſi ſacra licet profanis miſcere) ad dextram Jovis ſedere canit Callimachus, quod Jovis eſſet Filius. Itaque cum iſtis ad dignitatem ſuam aſſerendam uteretur Chriſtus, *Nemo poterat ei reſpondere verbum: neque auſus fuit quisquam ex illa die eum amplius interrogare.* Subdit Pſaltes: *Ex utero ante Luciferum genui te:* quod itidem ut ſuperiora

Pſal. 2, 7.

Pſ. 109, 1.

Callim. Hymn. in Apoll.

Matth. 22, 46.

ſuperiora ad Meſſiam Ebræorum doctiſſimi retierunt, ut in Propoſitione ſeptima declaravimus. Notabilis quoque eſt & ad rem noſtram accommodata priſcorum Judæorum obſervatio, qui ex his ſeptuageſimi primi Pſalmi verbis: *Ante Solem permanet nomen ejus*: ubi Ebraica habent, לפני שמש ינון שמו, finxerunt ינון unum eſſe ex Meſſiæ nominibus. Sic Thalmud in libro Sanhedrin, capite ultimo: ſic Bereſith Rabbah R. Moſis Haddarſan: ſic Echa Rabbathi: ſic Midraſch Thehillim: ſic R. Selemoh in Michæam. Atqui ינון fit a radice נין, quæ dictio *filium* ſonat: ut ינון idem ſit ac υἱοθεσία, *in filium aſcitus*. Quamobrem ex ipſorum ſententia Meſſias ante orbem conditum vocabatur ינון, hoc eſt υἱοθέτης. Cujus autem filius eſſe vel dici potuit? non alterius certe quam Dei? Nam quod ſic dictum volunt, quia υἱώσει, *(filios ſuos faciet)* mortuos, ſive ortum dabit mortuis, ut habet Bereſith Rabbah, fruſtra ſunt, cum ינון ſit in Niphal, & habeat ſignificationem paſſivam, quemadmodum optime docet R. David Kimchi in Michlol. Hæc obſervatio Rabbinica eſt, hoc eſt frigida & inſulſa, verum prætermitti non debuit, ut intelligat Lector; credidiſſe illos Meſſiam fore Filium Dei. Quid quod de Meſſia dictum hoc fatentur Ebræi, quod extat in Pſalmo octogeſimo octavo: *Ipſe invocabit me: Pater meus es tu, Deus meus, & ſuſceptor ſalutis meæ: & ego primogenitum ponam illum excelſum præ regibus terræ:* ut aperte docetur in Veelle Schemoth Rabbah. Cavillantur hic Judæi pro more ſuo, & Meſſiam Dei filium dici cenſent, quod eum ſic amaturus ſit Deus, ut pater filium ſuum amare ſoleat; hoc eſt Deum Meſſiæ patrem fore amore, non natura; quemadmodum Iſrael filius Dei primogenitus appellatur; propterea quod dixiſſe בני אתה, *Filius meus es tu*, non בן לי אתה, *Filius mihi es tu*; quod dixiſſet utique, ſi natura pater fuiſſet. Hæc legas in Midraſch Thehillim. Ergo affectu & amore, non natura, Jacobi filius erat Judas, quem ſic compellabat pater moriens: *Ad prædam, fili mi, בני, aſcendiſti:* non, בן לי: amore item filius Davidis Abſalom, quem mortuum deſiderii impatiens pater ſic affabatur: *Abſalom fili mi, fili mi Abſalom:* בני, non, בן לי.

Pſal. 71, 17.

Pſal. 88, 27. 28.

Gen. 49, 9.

2. Sam. 18, 33.

CAPUT XXIII.

Jeſu Diſcipuli, Filii Dei.

SAp. 5, 3. & ſeq. *Hi ſunt, quos habuimus aliquando in deriſum, & in ſimilitudinem improperii. Nos inſenſati vitam illorum eſtimabamus inſaniam, & finem illorum ſine honore: ecce quomodo computati ſunt inter filios Dei, & inter ſanctos ſors illorum eſt.*

Eccl. 4, 10. & ſeq. *In judicando eſto pupillis miſericos ut pater, & pro viro matri illorum: & eris tu velut filius Altiſſimi obediens, & miſerebitur tui magis quam mater.*

Iſa. 1, 2. 4. *Audite cœli; & auribus percipe, terra, quoniam Dominus locutus eſt: Filios enutrivi, & exaltavi, ipſi autem ſpreverunt me..... Væ genti peccatrici, populo gravi iniquitate, ſemini nequam, filiis ſceleratis.*

Iſa. 63, 16. *Tu enim pater noſter, & Abraham neſcivit nos, & Iſrael ignoravit nos; tu Domine, pater noſter, redemtor noſter, a ſeculo nomen tuum.*

Iſa. 64, 8. *Et nunc, Domine, noſter es tu; nos vero lutum.*

Jer. 3, 19. *Ego autem dixi, Quomodo ponam te in filios, & tribuam tibi terram deſiderabilem,*

MAtth. 5, 16. 44. & ſeq. *Sic luceat lux veſtra coram hominibus, ut videant opera veſtra bona, & glorificent patrem veſtrum, qui in cœlis eſt.... Orate pro perſequentibus & calumniantibus vos, ut ſitis filii Patris veſtri, qui in cœlis eſt..... Eſtote ergo vos perfecti, ſicut & Pater veſter cœleſtis perfectus eſt.* Et Matth. 6, 1. 4. 6. 14. 15. 18. 26. 32. & 7, 11. & 10, 20. 29. Luc. 11. 13. & 12, 30. 32. Joh. 8, 38.

Matth. 6, 9. *Sic ergo vos orabitis, Pater noſter, qui es in cœlis, ſanctificetur nomen tuum.* Et Marc. 11, 25. 26. Luc. 11, 2. & ſeq.

Matth. 23, 9. *Et patrem nolite vocare vobis ſuper terram; unus eſt enim Pater veſter, qui in cœlis eſt.*

Joh. 1, 12. *Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, his qui credunt in nomine ejus; qui non ex ſanguinibus, neque ex voluntate carnis, neque ex voluntate viri, ſed ex Deo nati ſunt.*

Joh. 20, 17. *Dicit ei Jeſus... Aſcendo ad Patrem meum & Patrem veſtrum.*

bilem, hereditatem præclaram exercituum gentium? Et dixi, Patrem vocabis me, & poſt me ingredi non ceſſabis.

Oſe. 1, 10. *Et erit numerus filiorum Iſrael, quaſi arena maris, quæ ſine menſura eſt, & non numerabitur: & erit in loco ubi dicetur eis, Non populus meus vos, dicetur eis, Filii Dei viventis.*

Rom. 1, 7. *Gratia vobis & pax a Deo Patre noſtro & Domino Jeſu Chriſto.* Et 1. Cor. 1, 3. & 2. Cor. 1, 2. & Epheſ. 1, 2. & Phil. 1, 2. & 4, 20. & Col. 1, 3. & 1. Theſſ. 1, 3. & 3, 11. 13. & 2. Theſſ. 1, 1. 2. & 2, 15. & Phil. 3.

Rom. 8, 14. & ſeq. *Quicunque enim ſpiritu Dei aguntur, ii ſunt filii Dei. Non enim accepiſtis ſpiritum ſervitutis iterum in timore, ſed accepiſtis ſpiritum adoptionis filiorum, in quo clamamus, Abba, Pater. Ipſe enim ſpiritus teſtimonium reddit ſpiritui noſtro, quod ſumus filii Dei: ſi autem filii, & hæredes; hæredes quidem Dei, cohæredes autem Chriſti ..... Nam expectatio creaturæ, revelationem filiorum Dei expectat: vanitati enim creatura ſubjecta eſt non volens, ſed propter eum, qui ſubjecit eum in ſpe: quia & ipſa creatura liberabitur a ſervitute in libertatem filiorum Dei .... ipſi intra nos gemimus adoptionem filiorum Dei expectantes, redemtionem corporis noſtri ..... Nam quos præſcivit, & prædeſtinavit conformes fieri imaginis Filii ſui, ut ſit ipſe primogenitus in multis fratribus.*

Rom. 9, 6. 7. 8. 25. 26. *Non enim omnes, qui ex Iſrael ſunt, ii ſunt Iſraelitæ; neque qui ſemen ſunt Abrahæ, omnes filii: ſed in Iſaac vocabitur tibi ſemen; id eſt, non qui filii carnis, hi filii Dei, ſed qui ſunt filii promiſſionis, æſtimantur in ſemine ..... Sicut in Oſee dicit, Vocabo non plebem meam, plebem meam; & non dilectam, dilectam; & non miſericordiam conſecutam, miſericordiam conſecutam; & erit in loco, ubi dictum eſt eis, Non plebs mea vos, ibi vocabuntur filii Dei vivi.*

Gal. 3, 26. *Omnes enim filii Dei eſtis per fidem, quæ eſt in Chriſto Jeſu.*

Gal. 4, 4. & ſeq. *At ubi venit plenitudo temporis, miſit Deus filium ſuum factum ex muliere, factum ſub Lege, ut eos qui ſub Lege erant redimeret, ut adoptionem filiorum reciperemus. Quoniam autem eſtis filii, miſit Deus ſpiritum Filii ſui in corda veſtra, clamantem, Abba, Pater. Itaque jam non eſt ſervus, ſed filius. Quod ſi filius, & hæres per Deum..... Nos autem, fratres, ſecundum Iſaac promiſſionis filii ſumus.*

Epheſ. 1, 5. *Qui prædeſtinavit nos in adoptionem filiorum per Jeſum Chriſtum in ipſum.*

Phil. 2, 15. *Ut ſitis ſine querela, ſimplices filii Dei.*

1. Joh. 3, 1. & ſeq. *Videte qualem charitatem dedit nobis Pater, ut filii Dei nominemur & ſimus ..... Chariſſimi, nunc filii Dei ſumus ..... omnis qui natus eſt ex Deo, peccatum non facit; quoniam ſemen ipſius in eo manet, & non poteſt peccare, quoniam ex Deo natus eſt. In hoc manifeſti ſunt filii Dei, & filii Diaboli.*

1. Joh. 4, 4. 7. *Vos ex Deo eſtis, filioli ..... Et omnis qui diligit, ex Deo natus eſt, & cognoſcit Deum.*

1. Joh. 5, 1. 4. 18. *Omnis qui credit quoniam Jeſus eſt Chriſtus, ex Deo natus eſt..... Quoniam omne quod natum eſt ex Deo, vincit mundum.... Scimus quoniam omnis, qui natus eſt ex Deo, non peccat, ſed generatio Dei conſervat eum.*

CAPUT XXIV.

Jeſus primogenitus.

PSalm. 88, 28. *Et ego primogenitum ponam illum, excelſum præ regibus terræ.*

Eccl. 24, 5. *Ego* (Sapientia) *ex ore altiſſimi prodivi, primogenita ante omnem creaturam.*

Zach. 11, 10. *Et effundam ſuper domum David, & ſuper habitatores Jeruſalem, ſpiritum gratiæ & precum: & aſpicient ad me quem*

ROm. 8, 29. *Nam quos præſcivit, & prædeſtinavit, conformes fieri imaginis Filii ſui, ut ſit ipſe primogenitus in multis fratribus.*

Col. 1, 15. & ſeq. *Qui* (Jeſus) *eſt imago Dei inviſibilis, primogenitus omnis creaturæ: quoniam in ipſo condita ſunt univerſa in cœlis, & in terra, viſibilia & inviſibilia, ſive Throni, confixe-*

confixerunt; & plangent eum planctu, quasi super unigenitum; & dolebunt super eum, ut doleri solet in morte primogeniti.

Ebr. 1, 6. *Et cum iterum introducit* (Deus) *primogenitum in orbem terræ, dicit, Et adorent eum omnes Angeli ejus.*

Apoc. 1, 4. 5. *Gratia vobis & pax a Jesu Christo, qui est testis fidelis, primogenitus mortuorum.*

CAPUT XXV.

Jesus Deus.

GEn. 19, 24. *Igitur Dominus pluit super Sodomam & Gomorrham sulphur & ignem a Domino de cælo.*

Psalm. 44, 7. 8. *Sedes tua, Deus, in seculum seculi: virga directionis, virga regni tui. Dilexisti justitiam, & odisti iniquitatem: propterea unxit te, Deus, Deus tuus oleo lætitiæ præ consortibus tuis.*

Psalm. 109, 1. & seq. *Dixit Dominus Domino meo, Sede a dextris meis ..... Ex utero ante luciferum genui te.*

Isa. 7, 14. *Propter hoc dabit Dominus ipse vobis signum: ecce Virgo concipiet, & pariet Filium; & vocabitur nomen ejus Emmanuel.*

Isa. 9, 6. *Parvulus natus est nobis, & filius datus est nobis, & factus est principatus super humerum ejus: & vocabitur nomen ejus Admirabilis, consiliarius, Deus fortis, pater futuri seculi, princeps pacis.*

Isa. 25, 6. & seq. *Præcipitabit mortem in sempiternum, & auferet Dominus Deus lacrymam ab omni facie, & opprobrium populi sui auferet de universa terra, quia Dominus locutus est. Et dicet in die illa, Ecce Deus noster iste, expectavimus eum, & salvavit nos; iste Dominus, sustinuimus eum, exultabimus & lætabimur in salutari ejus.*

Isa. 35, 4. & seq. *Deus ipse venict, & salvabit vos. Tunc aperientur oculi cæcorum, & aures surdorum patebunt: tunc saliet sicut cervus claudus, & aperta erit lingua mutorum.*

Isa. 40, 3. & seq. *Vox clamantis in deserto, Parate viam Domini, rectas facite in solitudine semitas Dei nostri. ..... Die civitatibus Juda, Ecce Deus vester, ecce Dominus Deus in fortitudine veniet, & brachium ejus dominabitur: ecce merces ejus cum eo, & opus illius coram illo. Sicut pastor gregem suum pascet, in brachio suo congregabit agnos, & in sinu suo levabit, fœtas ipse portabit. Quis mensus est pugillo aquas, & cælos palmo ponderavit? quis sive Dominationes, sive Principatus, sive Potestates: omnia per ipsum & in ipso creata sunt, & ipse est ante omnes, & omnia in ipso constant.*

MAtth. 3, 3. *Hic est enim* (Johannes) *qui dictus est per Isaiam Prophetam dicentem, Vox clamantis in deserto, parate viam Domini, rectas facite semitas ejus.* Et Marc. 1, 1. & seq. & Luc. 1, 76.

Joh. 1, 1. *In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum.*

Joh. 5, 18. *Propterea ergo magis quærebant eum Judæi interficere: quia non solum solvebat sabbathum, sed & Patrem suum dicebat Deum, æqualem se faciens Deo.*

Joh. 10, 30. & seq. *Ego & Pater unum sumus ..... Responderunt ei Judæi ..... Tu homo cum sis, facis teipsum Deum. Respondit eis Jesus ..... Quem Pater sanctificavit, & misit in mundum, vos dicitis, Quia blasphemas, quia dixi, Filius Dei sum.*

Joh. 14, 1. & seq. *Creditis in Deum, & in me credite ..... Si cognovissetis me, & Patrem meum utique cognovissetis, & a modo cognoscetis eum, & vidistis eum. Dicit ei Philippus, Domine, ostende nobis Patrem, & sufficit nobis. Dicit ei Jesus, Tanto tempore vobiscum sum, & non cognovistis me? Philippe, qui videt me: videt & Patrem.*

Joh. 16, 15. *Omnia quæcunque habet Pater, mea sunt.* Et Joh. 17, 10.

Joh. 20, 27. 28. *Dein dicit Thomæ, Infer digitum tuum huc, & vide manus meas, & affer manum tuam, & mitte in latus meum, & noli esse incredulus, sed fidelis. Respondit Thomas, & dixit ei, Dominus meus, & Deus meus.*

Act. 20, 28. *Attendite vobis, & universo gregi, in quo vos Spiritus sanctus posuit Episcopos, regere Ecclesiam Dei, quam acquisivit sanguine suo.*

Rom. 9, 5. *Ex quibus est Christus secundum carnem, qui est super omnia Deus benedictus in sæcula.*

appendit tribus digitis molem terræ, & libravit in pondere montes, & colles in ſtatera? quis adjuvit ſpiritum Domini? aut quis conſiliarius ejus fuit, & oſtendit illi?

Iſa. 45, 14. 15. *Hæc dicit Dominus, Labor Ægypti, & negotiatio Æthiopiæ, & Sabaim viri ſublimes ad te tranſibunt, & tui erunt: poſt te ambulabunt, vincti manibus pergent, & te adorabunt, teque deprecabuntur. Tantum in te eſt Deus, & non eſt absque te Deus. Vere tu es Deus abſconditus, Deus Iſrael Salvator.*

Iſa. 48, 12. & ſeq. *Audi me Jacob & Iſrael quem ego voco: ego ipſe, ego primus, & ego noviſſimus. Manus mea menſa eſt cælos, ego vocabo eos, & ſtabunt ſimul . . . . . Accedite ad me, & audite hoc: non a principio in abſcondito locutus ſum: ex tempore antequam fieret, ibi eram: & nunc Dominus Deus miſit me, & Spiritus ejus.*

Iſa. 51, 16. *Poſui verba mea in ore tuo, & in umbra manus meæ protexi te, ut plantes cælos, & fundes terram, & dicas ad Sion, Populus meus es tu.*

Jerem. 23, 5. 6. *Ecce dies veniunt, dicit Dominus, & ſuſcitabo David germen juſtum, & regnabit rex, & ſapiens erit, & faciet judicium & juſtitiam in terra. In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter: & hoc eſt nomen quod vocabunt eum Dominus juſtus noſter.* Et Jerem. 33, 1. 16.

Baruch. 3, 36. & ſeq. *Hic eſt Deus noſter, & non æſtimabitur alius adverſus eum. Hic adinvenit omnem viam diſciplinæ, & tradidit illam Jacob puero ſuo, & Iſrael dilecto ſuo. Poſt hæc in terris viſus eſt, & cum hominibus converſatus.*

Habac. 3, 38. *Ego autem in Domino gaudebo, & exultabo in Deo Jeſu meo.*

Zach. 2, 8. & ſeq. *Hæc dicit Dominus exercituum, Poſt gloriam miſit me ad gentes, quæ ſpoliaverunt vos: qui enim tetigerit vos, tangit pupillam oculi mei: quia ecce ego levo manum meam ſuper eos, & erunt præda his, qui ſervierunt ſibi; & cognoſcetis quia Dominus exercituum miſit me. Lauda & lætare filia Sion; quia ecce ego venio, & habitabo in medio tui, ait Dominus. Et applicabuntur gentes multæ ad Dominum in die illa, & erunt mihi in populum, & habitabo in medio tui: & ſcies quia Dominus exercituum miſit me ad te.*

Zach. 12, 10. *Et effundam ſuper domum David & ſuper habitatores Jeruſalem ſpiri-*

Rom. 14, 10. 11. *Omnes enim ſtabimus ante tribunal Chriſti, ſcriptum eſt enim, Vivo ego, dicit Dominus, quoniam mihi flectetur omne genu, & omnis lingua confitebitur Deo.*

1. Cor. 10, 9. *Neque tentemus Chriſtum, ſicut quidam eorum* (Patrum noſtrorum, Num. 21, 5.) *tentaverunt, & a ſerpentibus perierunt.*

Gal. 1, 11. 12. *Paulus Apoſtolus; non ab hominibus, neque per hominem, ſed per Jeſum Chriſtum, & Deum Patrem . . . . . Notum enim vobis facio, Fratres, Evangelium quod evangelizatum eſt a me, quia non eſt ſecundum hominem: neque enim ab homine accepi illud, neque didici, ſed per revelationem Jeſu Chriſti.*

Philipp. 2, 5. 6. *Hoc enim ſentite in nobis, quod & in Chriſto Jeſu, qui cum in forma Dei eſſet, non rapinam arbitratus eſt: eſſe ſe æqualem Deo.*

Col. 1, 15. & ſeq. *Qui eſt imago Dei inviſibilis, primogenitus omnis creaturæ: quoniam in ipſo condita ſunt univerſa in cælis & in terra, viſibilia & inviſibilia, ſive Throni, ſive Dominationes, ſive Principatus, ſive Poteſtates; omnia per ipſum & in ipſo creata ſunt, & ipſe eſt ante omnes, & omnia in ipſo conſtant.*

Ebr. 1, 2. & ſeq. *Noviſſime diebus iſtis locutus eſt nobis in Filio, quem conſtituit hæredem univerſorum, per quem fecit & ſecula . . . . . Ad Filium autem, Thronus tuus, Deus, in ſeculum ſeculi, virga æquitatis, virga regni tui Dilexiſti juſtitiam, & odiſti iniquitatem; propterea unxit te, Deus, Deus tuus oleo exultationis præ participibus tuis. Et tu in principio, Domine, terram fundaſti: & opera manuum tuarum ſunt cæli, ipſi peribunt, tu autem permanes, & omnes ut veſtimentum veteraſcent, & velut amictum mutabis eos, & mutabuntur. Tu autem idem ipſe es, & anni tui non deficient.*

1. Joh. 5, 7. *Tres ſunt, qui teſtimonium dant in cælo, Pater, Verbum, & Spiritus ſanctus: & hi tres unum ſunt.*

1. Joh. 5, 20. *Scimus quoniam Filius Dei venit, & dedit nobis ſenſum, ut cognoſcamus verum Deum, & ſimus in vero Filio ejus. Hic eſt verus Deus, & vita æterna.*

Apoc. 1, 7. 8. *Ecce venit* (Jeſus Chriſtus) *cum nubibus, & videbit eum omnis oculus, & qui eum pupugerunt, & plangent ſe ſuper eum omnes tribus terræ: etiam, amen. Ego ſum*

Alpha

lium gratia & precum : & aſpicient ad me quem confixerunt, & plangent eum planctu quaſi ſuper unigenitum, & dolebunt ſuper eum, ut doleri ſolet in morte primogeniti.

Malach. 3, 1. *Ecce ego mitto Angelum meum, & præparabit viam ante faciem meam : & ſtatim veniet ad Templum ſuum Dominator quem vos quæritis, & Angelus teſtamenti quem vos vultis.*

Alpha & Omega ; principium & finis, dicit Dominus Deus, qui eſt, & qui erat, & qui venturus eſt, omnipotens.

Apoc. 4, 8. *Sanctus, ſanctus, ſanctus, Dominus Deus omnipotens, qui erat, & qui eſt, & qui venturus eſt.*

I. *Diſputatur de ſignificatione vocabuli* אל, *Iſa. 7, 14. & 9, 6.* II. *Diſputatur de ſignificatione vocis* יקרא, *Iſa. 9, 6.* III. *Diſputatur de ſignificatione vocis* ירעץ, *Iſa. 9, 6.* IV. *A Judæorum fraudibus vindicatur Zach. 12, 10.* V. *Judæi Meſſiæ θεότητα confeſſi ſunt.*

Diſputatur de ſignificatione vocabuli אל, *Iſa. 7, 14. & 9, 6.*

I. NOn hic referre inſtituo quæcumque adverſus horum temporum Samoſatenos a recentioribus Theologis feliciter diſputata ſunt. Nihilo magis ea mihi repetere conſilium eſt, quæ Propoſitione ſeptima diſſeruimus, cum ea fere vaticinia, quibus contextum eſt hoc caput, Chriſti prænuntia eſſe probaremus: nec ea repetere, quæ a Kimchio & Lipmanno ſunt oppoſita, ut præcipuas quasdam ex allatis hoc capite prædictionibus Chriſto Jeſu detraherent : cum ſolidis reſponſionibus jam ab aliis excepta ſint. Proponam duntaxat paucula quædam, quæ ad hanc Paralleliſmi noſtri partem illuſtrandam pertinent, in qua Chriſti Jeſu divinitatem ex utriusque Teſtamenti conſenſu aſſeruimus. Ac primum adverſus ſplendidum illud ex nono Iſaiæ capite vaticinium, in quo futurum prænuntiatur, ut Parvulus ille, quem Meſſiam eſſe declaravimus in Propoſitione ſeptima, appelletur *Deus*, אל; & adverſus alterum ex Prophetæ ejusdem ſeptimo capite, in quo prædicitur futurum ut Filius ille ex Virgine proditurus, quem & Meſſiam eſſe evicimus, vocetur *Emmanuel*, hoc eſt, *Nobiſcum Deus* ; opponunt Judæi, eorumque gregalis Bodinus, vocem אל, nihil aliud ſonare, quam *fortem*, *robuſtum*, & *potentem*, propterea que principibus interdum & optimatibus aptari. Cujus exceptionis levitatem vel ipſa Iſaiæ verba manifeſto aperiunt : *Et vocabitur nomen ejus Admirabilis, conſiliarius, Deus fortis*, אל גבור. Si אל, *fortem* hic ſignificat, quid attinebat vocem גבור ſubjicere, cui idem ineſt intellectus ? Scio Aquilam & Symmachum vertiſſe ἰσχυρὸς, δυνατὸς, Theodotionem vero, ἰσχυρὸς, δυνάστης. Verum quid a Proſelytis Judæis Aquila & Theodotione, quid ab Ebionita Symmacho fidei expectemus ? His opponimus Septuaginta Interpretes, qui ſic reddiderunt verba iſta, θεὸς, ἰσχυρὸς, ἐξουσιαστὴς *Deus, robuſtus, potens*. Ita quidem habet Aldina editio, ita Complutenſis ; ita vetuſtiſſimi Patres Irenæus & Ignatius, ita Euſebius, teſtimonium hoc conceptum referunt. Procopius quoque vocabulum θεὸς extare apud Senes Septuaginta diſerte teſtificatur. Quamobrem Aquilam falſi merito accuſat Theodoretus, quod Ebraica אל גבור, reddiderit ἰσχυρὸς, δυνατὸς, cum reddere debuiſſet θεὸς ἰσχυρὸς. Rem vero plane conficit, quod obſervat Procopius, ipſa hæc verba אל גבור, in ſequenti capite ad Deum manifeſte referri. Hic enim locus, quod controverſus non eſſet, adulteras Interpretum manus non ſenſit. Certe dictio אל in ſacris Codicibus ſæpe Deo tribuitur, vel idolis, quæ pro Diis ab Ethnicis habentur. Nec alii præterea quam Deo adſcribi, optime a Pagnino obſervatum eſt. Unicum excipit locum, qui eſt in triceſimo primo capite Ezechielis, ubi Chaldæorum rex, גוים אל appellatur. Quanquam & illic Munſterus & Vatablus legunt, גוים איל, hoc eſt, *Fortis gentium, in gentes poteſtatem habens*. At אל, quod ab איל arceſſunt plerique, alii ab אֱלָהּ per contractionem fieri volunt, ut יה a יהוה.

Iren. l. 4. c. 66. Ignat Ep. ad Antioch. Euſ. Dem. l. 7. & 9. Procop. in Iſa. 9, 6. Theod. in Iſa. 9, 6. Iſa. 10, 21.

Pagnin. Theſ. in אל Ez. 31, 11.

Bodin. de ab. rerum ſubl. arcan. l. 5.

II. Ad infringendum loci hujus robur, aliam quoque Judæi fallaciam excogitaverunt : nam ויקרא, quod vertendum eſt, *Et vocabitur*, ipſi reddiderunt, *Et vocabit*, totamque ſententiam ſic interpretati ſunt, *Et Admirabilis, Conſiliarius, Deus fortis, Pater futuri ſeculi, vocabit eum Principem pacis.* Ergo iſti אל ſignificare ſentiunt *Deum*, & in congerrones ſuos proxime caſtigatos incurrunt. Verum eſt dictionem יקרא, pro diverſitate punctorum, vel activam vel paſſivam

Diſputatur de ſignificatione vocis יקרא *Iſa. 9, 6.*

sivam. Cur autem hic activam inesse velint, nullam probabilem causam afferre possunt. Nam quo nobis approbabunt argumento, hoc potius modo intelligendum esse, locum hunc: *Et admirabilis, consiliarius, Deus fortis, Pater futuri seculi, vocabit eum Principem pacis*, quam isto: *Et admirabilis, consiliarius, Deus fortis, vocabit eum Patrem futuri seculi, Principem pacis*; vel illo: *Et admirabilis, consiliarius, vocabit eum Deum fortem, Patrem futuri seculi, Principem pacis*; aut hoc denique: *Et admirabilis vocabit eum consiliarium, Deum fortem, Patrem futuri seculi, Principem pacis.* Quam igitur gratis nobis dant interpretationem, gratis possumus repudiare. Verumtamen sine fidejussoribus tantum nobis non arrogamus. Ergo Septuaginta Senes verterunt, καλῶται, *vocatur*; Aquila, ἐκλήθη, *vocatus est*, juxta Eusebium; nam juxta Procopium vertit, ἐκάλεσεν, *vocavit*; juxta alios, καλῶται; Symmachus, κληθήσεται, *vocabitur.*

Euf. Dem. l. 7. Procop. in Isa. 9, 6.

Disputatur de significatione vocis יועץ *Isa. 9, 6.*

III. Legitimum præterea prophetiæ hujus sensum obtundit Grotius, cum verba hæc: יועץ אל גבר, sic vertenda autumat, *Consultator Dei fortis*, ab Interpretum omnium auctoritate desciscens, qui reddunt, *Consiliarius, Deus fortis.* Septuaginta, σύμβουλος, θεὸς ἰσχυρὸς, ἐξουσιαστής, *Consiliarius, Deus fortis, potens.* Aquila, σύμβουλος, ἰσχυρὸς, δυνατὸς. *Consiliarius, fortis, potens.* Theodotion, βουλεύων, ἰσχυρὸς, δυνατὸς *Consilium dans, fortis, potens.* Symmachus, βουλευτικὸς, ἰσχυρὸς, δυνατὸς. *Consiliarius, fortis, potens.* Deinde vocem hanc יעץ usurpare consueverunt Scriptores sacri, in eum qui consilium dat, non qui petit: nec unum puto facile reperiri posse locum, in quo eum obtineat sensum, quem hic ipsi Grotius affingit. Promtius itaque nobis est interpretationem hanc respuere, quam Grotio nobis eam approbare.

A Judæorum fraudibus vindicatur Zach. 12, 10.

IV. Postremum Zachariæ testimonium e duodecimo capite fallaciis Judæorum adulteratum est: nam pro eo quod Ebraici Codices habent, והביטו אלי; *Et aspicient ad me*, legunt, אליו, *ad eum*: nimirum ne idem sit qui effundit spiritum gratiæ, & qui confixus est: sive ne Deus sit, qui in crucem actus est, Jesus nempe Dominus noster. Dei quippe solius est spiritum gratiæ largiri. Verum falsitatem evincunt Septuaginta Senes, qui vertunt, καὶ ἐπιβλέψονται πρός με, *Et aspicient me*; quos sequuntur Syrus & Arabs. Jonathan ben Uziel, וחבשן מן קדמי, ad verbum, *Et rogabunt de ante me.* Nec corruptum Uzieliden caussari possunt, cum sic scripsisse eum fateatur R. Selomoh Jarchi. Eamdem sequuntur lectionem Thalmudistæ in libro Sucah; eamdem R. Moses Hadarsan in Beresith Rabba, & Aben-Ezra. Cum ergo fraudem hanc non aliam ob caussam commentos esse Judæos liquidum sit, quam ne divinitatem ejus cogerentur agnoscere, qui fuerat confixus, quemque Messiam esse confitebantur, ut inferius suo loco probabitur, patefacta hac fraude & revicta, consequens est, vel Judæorum judicio, Deum esse Messiam qui confixus est, & magno planctu comploratus. Præterea etsi legendum concedamus אליו, eodem redibit sententia, cum prima persona, si relativum sequatur, per tertiam sæpe in his libris exprimatur, ut vere a Grotio observatum est. Sequentia id ostendunt: *Et plangent* עליו, *super eum*, hoc est, *super me.* Groc. in Zachar. 12.

V. Prisci porro Ebræi recentioribus candidiores, Messiæ divinitatem in Veteri Testamento clarissimis consignatam monumentis perspexerunt. Alii jam ante nos Rabbinorum collegerunt testimonia, quibus Messiam futurum Deum & hominem prædicarunt, atque ea etiam quibus tetragrammaton Dei nomen in sacris Voluminibus scriptum ad Messiam congruere docuerunt. Item in ea, quam mox excussimus, Isaiæ clausula e nono capite, filium illum proditurum, quem אל Propheta appellat, Deum & Messiam fore Jonathanis Paraphrasis aperte significat. Ajunt præterea Rabbini, verba hæc e centesimo septimo Psalmo sibi Jesum accommodasse: *Exaltare super cœlos, Deus.* Sæpe etiam Chaldæi Paraphrastæ nomen sanctum Dei, יהוה, vertunt, מימר יהוה; quod in Messiam, atque adeo in Jesum convenire demonstravimus. Idem & a Philone traditum reperias in libro de somniis. Nec illud præterire decet, quod habetur apud R. Abrahamum Seba, in צרור המור, videlicet vocem כוכב, quæ *stellam* sonat, & a Balaamo ad Messiam præsignificandum usurpata est cabalistice nomen יהוה exprimere, cum priores duæ literæ כוכב, eumdem numerum dent ac quatuor literæ in יהוה, nempe XXVI: reliquæ duæ efficiant numerum XXII,

Judæi Messiæ Deitatem confessi sunt.

Psal. 107, 6.

XXII, qui numerus eſt litterarum quibus deſcripta eſt Lex Dei, quæ tum complebitur, cum Meſſias advenerit. Unde ex Magiſtri hujus ſententia efficitur, Dei ſimul & Meſſiæ myſterium in una eademque voce contineri, proindeque Meſſiam Deum futurum. Eſt præterea apud Ludovicum Carretum in Libro viſorum divinorum, priſcos Judæos comma hoc Iſaiæ, quod Meſſiæ προλεπτικὸν (*prænuntium*) eſt: *Ecce intelliget ſervus meus, exaltabitur, & elevabitur, & ſublimis erit valde*, ſic eſſe interpretatos: *Exaltabitur* ſupra Abrahamum, *elevabitur* plus quam Moſes, & *ſublimis erit* plus quam Angeli miniſterii. Unde colligit Carretus, Deum ex horum ſententia fore Meſſiam, cum Deum inter & Angelos medium nihil ſit. Ergo Jeſus Dominus, Meſſiam ſe, ut erat, apud Judæos ferens, θεότητα quoque ſuam prædicabat: *Ego & Pater unum ſumus.* Quod indignantes Judæi reſpondebant: *Tu homo cum ſis, facis teipſum Deum.* Validiſſimum hoc eſt adverſus dogmatis noſtri adverſarios argumentum: nam vel Jeſum fatebuntur fuiſſe Meſſiam, proindeque cum ſeipſum Deum fecerit, Deum fuiſſe fateri cogentur; nam ſi non fuiſſet, quis credat Meſſiam, virum quippe ſanctum & pium, tam nefariæ & atrocis impietatis ſeſe alligaſſe, ut non divinos ſolum honores ambiret, ſed Dei quoque interverteret titulos, ſibique aſciſceret? vel Jeſum Meſſiam fuiſſe negabunt, & neceſſe ſaltem habebunt agnoſcere, cum ſe Meſſiam ſimul & Deum eſſe jactaret, haudquaquam id fuiſſe facturum, niſi Judæis perſuaſum fuiſſe ſciſſet, eum quem expectabant Meſſiam Deum fore. Ex his quoque Jeſu, Judæorumque apud Johannem verbis, manifeſtus eſt Lactantii error, qui Jeſum nunquam ſeipſum Deum dixiſſe auſus eſt aſſeverare. Juliani vero τῷ παραβάτῃ impudentia, qui dixit neque Paulum, neque Matthæum, neque Marcum, neque Lucam Chriſto Jeſu θεότητα tribuiſſe, cum ex Paralleliſmo noſtro, tum & ex Cyrilli diſputationibus facile retunditur. Plerique ſane e recentioribus Judæis dicere ſolent, & ab ipſo Maimonide ſcriptum eſt, non aliam ob cauſam gentem ſuam diuturnis calamitatibus & miſerabili exilio eſſe damnatam, quam quod unus ex ea, Jeſus nempe, ſe Deum facere auſus ſit. Deſino in teſtimonio ex epiſtola Plinii ad Trajanum, in quo priſcos Chriſtianos ſolitos fuiſſe affirmat *carmen Chriſto, quaſi Deo, dicere ſecum invicem.* Tertullianus Epiſtolæ hujus auctoritate in Chriſtianorum defenſionem utens, ſic iſta Plinii reddit: *Nihil aliud ſe de ſacris eorum comperiiſſe, quam cœtus antelucanos, ad canendum Chriſto ut Deo.* Sic enim legendum eſſe indicant Plinii verba; non ut vulgo, *Chriſto & Deo.* Quod jam ante obſervavit Scaliger in Animadverſionibus ad Euſebium, a quo ſic exponitur Tertulliani locus, χριστὸν ὡς θεὸν ὑμνοῦσι· *Chriſtum, ut Deum, hymnis concelebrant.* Hieronymus interpres ipſius utitur Tertulliani verbis: *Ad canendum Chriſto ut Deo.* Hoc ipſum aliis dictionibus, at non alio ſenſu tranſtulit Euſebius in quibusdam Chronici & Hiſtoriæ locis: τὸν χριστὸν θεῦ δίκην ὑμνεῖν. *Chriſtum ſic tanquam Deum, hymnis concelebrare.* Adeo conſtans erat vel primævis illis Chriſtianæ religionis initiis opinio, Chriſtum a Chriſtianis Deum haberi. Alibi etiam Euſebius ex vetuſtis quibusdam commentariis docet Juſtinum, Miltiadem, Tatianum, Clementem, Irenæum, Melitonem, aliosque complures Chriſto divinitatem tribuiſſe; tum ſubjicit, jam inde a primis Eccleſiæ temporibus Chriſtianos Chriſto ut Deo carmina cecinisſe: ψαλμοὶ δὲ ὅσοι καὶ ᾠδαὶ ἀδελφῶν, ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφῆσαι, τὸν λόγον τῷ θεῷ τὸν χριστὸν ὑμνοῦσι θεολογοῦντες· *Quot autem pſalmi & odæ fratrum ab initio a fidelibus ſcriptæ, Verbum Dei Chriſtum ut Deum prædicant.*

Iſa. 52, 13.

Joh. 10, 30. & ſeq.

Lact. l. 4. Inſt. c. 14.

Cyr. contra Julian. l. 10.

Plin. l. 10. Epiſt. 97.

Tertullian. Apol. c. 2. Euſeb. Chr. l. 2. & Hiſt. l. 3. c. 33.

Euſ. Hiſt. l. 5. c. 28.

CAPUT XXVI.

Jeſus Homo.

GEn. 3, 15. *Inimicitias ponam inter te & mulierem, ſemen tuum & ſemen illius.*

2. Reg. 7, 4. 5. 12. *Ecce ſermo Domini ad Nathan dicens, Vade, & loquere ad ſervum meum David ..... Cum completi fuerint*

MAtth. 1, 25. *Peperit Filium ſuum primogenitum, & vocavit nomen ejus Jeſum.*

Matth. 4, 2. *Et cum jejunaſſet quadraginta diebus, & quadraginta noctibus, poſtea eſuriit.* Et Luc. 4, 2.

dies tui, & dormieris cum patribus tuis, ſuſcitabo ſemen tuum poſt te, quod egredietur de utero tuo, & firmabo regnum ejus.

Iſa. 7, 14. *Ecce Virgo concipiet, & pariet Filium, & vocabitur nomen ejus Emmanuel.*

Iſa. 9, 6. *Parvulus natus eſt nobis, & filius datus eſt nobis.*

Iſa. 45, 8. *Rorate cœli deſuper, & nubes pluant juſtum; aperiatur terra, & germinet Salvatorem.*

Iſa. 52, 14. & 53, 2. 3. *Sicut obſtupuerunt ſuper te multi, ſic inglorius erit inter viros aſpectus ejus, & forma ejus inter filios hominum. ..... Vidimus eum, & non erat aſpectus, & deſideravimus eum, deſpectum & noviſſimum virorum, virum dolorum & ſcientem infirmitatem.*

Jerem. 31, 22. *Creavit Dominus novum ſuper terram, Femina circumdabit virum.*

Dan. 7, 13. *Aſpiciebam ergo in viſione noctis, & ecce cum nubibus cœli quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit.*

Dan. 9, 26. *Poſt hebdomades ſexaginta duas occidetur Chriſtus.*

Matth. 8, 20. *Filius hominis non habet, ubi reclinet caput.* Et Matth. 9, 6. Et ſic paſſim appellatur in Novo Teſtamento.

Matth. 12, 46. *Adhuc eo loquente ad turbas, ecce mater ejus, & fratres ſtabant foris, quærentes loqui ei. Dixit autem ei quidam, Ecce mater tua, & fratres tui foris ſtant quærentes te.* Et Marc. 3, 31. & ſeq. Et Luc. 8, 19. & ſeq.

Matth. 21, 18. *Mane autem revertens* (Jeſus) *in civitatem eſuriit.* Et Marc. 11, 12.

Matth. 26, 71. & ſeq. *Exeunte autem illo* (Petro) *januam, vidit eum alia ancilla, & ait his qui erant ibi, Et hic erat cum Jeſu Nazareno. Et iterum negavit cum juramento, Quia non novi hominem ..... Tunc cœpit deteſtari, & jurare quia non noviſſet hominem.*

Luc. 1, 31. *Ecce concipies in utero, & paries Filium, & vocabis nomen ejus Jeſum.*

Luc. 2, 52. *Et Jeſus proficiebat ſapientia, & ætate, & gratia apud Deum & homines.*

Luc. 23, 4. & ſeq. *Ait autem Pilatus ad Principes Sacerdotum & turbas, Nihil invenio cauſſæ in hoc homine ..... Pilatus autem audiens Galilæam, interrogavit ſi homo Galilæus eſſet, ... Pilatus ..... dixit ad illos, ... Nullam cauſſam invenio in homine iſto.*

Luc. 23, 46. 47. *Hæc dicens* (Jeſus) *expiravit. Videns autem Centurio quod factum fuerat, glorificavit Deum, dicens, Vere hic homo juſtus erat.*

Joh. 1, 14. *Et verbum caro factum eſt, & habitavit in nobis.*

Joh. 7, 3. & ſeq. *Dixerunt autem ad eum fratres ejus, Tranſi hinc ..... Neque enim fratres ejus credebant in eum ..... Ut autem aſcenderunt fratres ejus, tunc & ipſe aſcendit ad diem feſtum.*

Joh. 18, 17. *Dixit ergo Petro ancilla oſtiaria, Numquid & tu ex diſcipulis es hominis iſtius?*

Joh. 19, 28. *Poſtea ſciens Jeſus, quia omnia conſummata ſunt, ut conſummaretur Scriptura, dixit, Sitio.*

Act. 2, 14. 22. *Stans autem Petrus cum Undecim levavit vocem ſuam, & locutus eſt eis .... Viri Iſraelitæ, audite verba hæc, Jeſum Nazarenum, virum approbatum a Deo in vobis ..... interemiſtis.*

Act. 5, 27. 28. *Interrogavit eos Princeps Sacerdotum, dicens ..... Vultis inducere ſuper nos ſanguinem hominis iſtius.*

Rom. 5, 15. *Gratia Dei, & donum in gratia unius hominis Jeſu Chriſti in plures abundavit.*

1. Cor. 15. 47. *Primus homo de terra, terrenus: ſecundus homo de cœlo, cœleſtis.*

Gal. 1, 19. *Alium autem Apoſtolorum vidi neminem, niſi Jacobum fratrem Domini.*

Phil. 2, 7. *Semetipſum exinanivit formam ſervi accipiens, in ſimilitudinem hominum factus, & habitu inventus ut homo.*

1. Tim. 2, 5. *Unus enim Deus, unus & mediator Dei & hominum, homo Chriſtus Jeſus.*

Ebr. 2, 1. *Unde debuit per omnia fratribus ſimilari, ut miſericors fieret, & fidelis Pontifex ad Deum, ut repropitiaret delicta populi.*

Ebr.

Ebr. 4, 15. 16. & 5, 1. *Non enim habemus Pontificem, qui non poſſit compati infirmitatibus noſtris; tentatum autem per omnia pro ſimilitudine abſque peccato. Adeamus ergo cum fiducia ad thronum gratiæ, ut miſericordiam conſequamur, & gratiam inveniamus in auxilio opportuno. Omnis namque Pontifex, ex hominibus aſſumtus, pro hominibus conſtituitur in iis, quæ ſunt ad Deum.*

CAPUT XXVII.

Jeſus frater hominum.

PSalm. 21, 23. *Narrabo nomen tuum fratribus meis: in medio Eccleſiæ laudabo te.*

Pſalm. 68, 9. *Extraneus factus ſum fratribus meis, & peregrinus filiis matris meæ.*

MAtth. 12, 48. & ſeq. *At ipſe reſpondens dicenti ſibi ait, Quæ eſt mater mea, & qui ſunt fratres mei? Et extendens manum in diſcipulos ſuos dixit, Ecce mater mea, & fratres mei; quicunque enim fecerit voluntatem Patris mei, qui in cœlis eſt, ipſe meus frater, & ſoror, & mater eſt.* Et Marc. 3, 31. & ſeq. & Luc. 8, 19. & ſeq.

Matth. 25, 40. *Et reſpondens rex dicet illis, Amen dico vobis, quamdiu feciſtis uni ex his fratribus meis minimis, mihi feciſtis.*

Matth. 28. 10. *Tunc ait illis Jeſus, Nolite timere; ite, nuntiate fratribus meis, ut eant in Galilæam: ibi me videbunt.*

Joh. 20, 17. *Dicit ei Jeſus, Noli me tangere, nondum enim aſcendi ad Patrem meum: vade ad fratres meos.*

Rom. 8, 16. 17. *Ipſe enim ſpiritus teſtimonium reddit ſpiritui noſtro, quod ſumus filii Dei; ſi autem filii, & hæredes: hæredes quidem Dei, cohæredes autem Chriſti.*

Ebr. 2, 11. & ſeq. *Qui enim ſanctificat, & qui ſanctificatur, ex uno omnes. Propter quam cauſſam non confunditur fratres eos vocare dicens, Nuntiabo nomen tuum fratribus meis, in medio Eccleſiæ laudabo te ..... Unde debuit per omnia fratribus ſimilari, ut miſericors fieret, & fidelis Pontifex ad Deum, ut repropitiaret delicta populi.*

CAPUT XXVIII.

Jeſus Sacerdos.

PSalm. 44, 8. *Dilexiſti juſtitiam, & odiſti iniquitatem, propterea unxit te, Deus, Deus tuus oleo lætitiæ præ conſortibus tuis.*

Pſalm. 109, 4. *Juravit Dominus, & non pœnitebit eum, tu es Sacerdos in æternum ſecundum ordinem Melchiſedech.*

EBr. 2, 17. *Unde debuit per omnia fratribus ſimilari, ut miſericors fieret, & fidelis Pontifex ad Deum, ut re propitiaret delicta populi.*

Ebr. 3, 1. *Conſiderate Apoſtolum & Pontificem confeſſionis noſtræ Jeſum.*

Ebr. 4, 14. 15. *Habentes ergo Pontificem magnum, qui penetravit cœlos, Jeſum Filium Dei, teneamus confeſſionem. Non enim habemus Pontificem, qui non poſſit compati infirmitatibus noſtris.*

Ebr. 5, 5. & ſeq. *Sic & Chriſtus non ſemetipſum clarificavit, ut Pontifex fieret, ſed qui locutus eſt ad eum, Filius meus es tu, ego hodie genui te: quemadmodum & in alio loco dicit, Tu es ſacerdos in æternum ſecundum ordinem Melchiſedec ..... appellatus a Deo Pontifex juxta ordinem Melchiſedec.*

Ebr. 6, 19. 20. *Uſque ad interiora velaminis, ubi præcurſor pro nobis introivit Jeſus, ſecundum ordinem Melchiſedec Pontifex factus in æternum.*

Ebr. 7, 3. 11. 20. & ſeq. *Aſſimilatus Filio Dei* (Melchiſedec) *manet ſacerdos in perpetuum ..... Si ergo conſummatio per ſacerdotium Leviticum erat ..... quid adhuc neceſſarium fuit ſecundum ordinem Melchiſedec alium ſurgere ſacerdotem, & non ſecundum ordinem Aaron dici? ..... Alii quidem ſine jurejurando ſacerdotes facti ſunt; hic autem cum jurejurando per eum, qui dixit ad illum, Juravit Dominus, & non pœnitebit eum, tu es ſacerdos in æternum ..... Et alii quidem plures facti ſunt ſacerdotes, idcirco quod morte perhibentur permanere; hic autem eo quod maneat in æternum, ſempiternum habet ſacerdotium ..... Talis enim decebat ut nobis eſſet Pontifex,*

ſanctus, innocens, impollutus, ſegregatus a peccatoribus, & excelſior cœlis factus, qui non habet neceſſitatem quotidie, quemadmodum ſacerdotes, prius pro ſuis delictis hoſtias offerre, deinde pro populi: hoc enim fecit ſemel ſeipſum offerendo. Lex enim homines conſtituit ſacerdotes infirmitatem habentes, ſermo autem juris jurandi, qui poſt Legem eſt, Filium in æternum perfectum.

Ebr. 8, 1. 2. *Capitulum autem ſuper ea quæ dicuntur, Talem habemus Pontificem, qui conſedit in dextera ſedis magnitudinis in cœlis, ſanctorum miniſter, & tabernaculi veri, quod fixit Dominus, & non homo.*

Ebr. 9, 10. 11. *Chriſtus autem aſſiſtens Pontifex futurorum bonorum, per amplius & perfectius Tabernaculum, non manu factum, id eſt, non hujus creationis; neque per ſanguinem hircorum aut vitulorum, ſed per proprium ſanguinem introivit ſemel in Sancta, æterna redemtione inventa.*

Ebr. 10, 11. 12. *Omnis quidem ſacerdos præſto eſt quotidie miniſtrans, & easdem ſæpe offerens hoſtias, quæ nunquam poſſunt auferre peccata: hic autem unam pro peccatis offerens hoſtiam, in ſempiternum ſedet in dextera Dei.*

Ex eo, quod Jeſus ſit ſacerdos, ſequitur eſſe Chriſtum.

SPlendidum eſt, & ad reprimendam Judæorum contumaciam accommodatum prædictum illud, quod extat in Pſalmo centeſimo nono, ubi Chriſtus futurus eſſe prædicitur ſacerdos ſecundum ordinem Melchiſedec. Ac Pſalmum quidem hunc humano generi Chriſtum promittere, ſatis probavimus in Propoſitione ſeptima. Jeſu vero imaginem in Melchiſedeco poſitam fuiſſe oſtendemus ad calcem Paralleliſmi, ubi varios Jeſu typos colligemus e Veteri Teſtamento. Quo uno argumento Meſſiam ſive Chriſtum, hoc eſt Unctum, merito dici, ac revera eſſe Jeſum Dominum facile vincimus. Triplex enim hominum genus inter Ebræos unctionis cerimoniis conſecrabatur; Sacerdotes, Reges & Prophetæ (nam unctiones quasdam ſingulares & extraordinarias prætereo, cujusmodi fuit illa Judæ Machabæi, ſi Gorionidæ fides eſt, qua eum a Patre Mathatia unctum ad bellum & Meſſiam dictum fuiſſe narrat) At utramque ſaltem dignitatem Sacerdotis ac Regis geſſit Melchiſedec, rex Salem, & Dei altiſſimi ſacerdos: geſſit utramque & Jeſus, rex juſtitiæ & pacis æternus Pontifex, *ſemper vivens ad interpellandum pro nobis*; geſſit & propheticam præterea, ut ſuo docebimus loco; proindeque vere Chriſtus eſt ſive Meſſias, Unctus videlicet, non oleo illo de arboribus expreſſo, ſed oleo lætitiæ; cum nimirum gratia & virtute Spiritus ſancti natura ejus humana perfunderetur; quod & ipſe de ſe prædicat apud Iſaiam: *Spiritus Domini ſuper me, eo quod unxerit Dominus me.* Egregie hoc argumentum proſequitur Euſebius non uno loco. Cautum erat, inquit, Judæorum legibus, ne quis ſine unctione ſacerdotium gereret; quamobrem & ſacerdotes dicebantur Chriſti. Quem ergo ſacerdotem eſſe Pſalmus declarat, Unctum fuiſſe neceſſe eſt. Tum ſubjicit, juxta doctrinam capite octavo Epiſtolæ ad Ebræos traditam, unctionem illam Aaronis a Moſe adminiſtratam, ſecundum exemplar ipſi in monte monſtratum, figuram fuiſſe unctionis Chriſti, ipſumque Aaronem σκιὰν καὶ ἐκτυπὸν (*adumbratum & figuratum*) ſacerdotem fuiſſe, typum videlicet ac ſimulacrum veri ſacerdotis Chriſti Filii Dei, qui in cœlo Patri aſſidet. Cum ait autem Philo in libro de ſomniis, & in libro de exulibus, Primogenitum Verbum Dei eſſe Pontificem, conſentit popularium ſuorum doctrinæ, qui Filium Dei & Verbum Dei fore Meſſiam credunt, Meſſiam autem ſacerdotem; atque id in Pſalmo centeſimo nono ſignificatum eſſe arbitrantur. Cæterum notabile eſt, quod in Midraſch Thehillim legitur, ſacerdotii dignitatem ab Iſraelitis propter peccata ablatam, ad gentes fuiſſe translatam. Qua re & gentem ſuam reprobatam, & vocatos eſſe a Deo Ethnicos, proindeque & Chriſtum jam veniſſe fatentur. Meſſiam quippe vocationis gentium auctorem ſuis hic ſæpe probatur locis.

Iſa. 61, 1. Euſ. Dem. l. 4. & 5.

Joſ. ben Gor. l. 3. c. 9.

Ebr. 7, 25.

CAPUT XXIX.

Jeſus Propheta.

DEut. 18, 15. & ſeq. *Prophetam de gente tua, & de fratribus tuis ſicut me, ſuſcitabit*

MAtth. 10, 16. & ſeq. *Ecce ego mitto vos, ſicut oves in medio luporum. Eſtote ergo prudentes*

tibi Dominus Deus tuus: ipſum audies..... Et ait Dominus mihi, Bene omnia ſunt locuti: Prophetam ſuſcitabo eis de medio fratrum tuorum, ſimilem tui: & ponam verba mea in ore ejus, loquetur que ad eos omnia, quæ præcepero illi: qui autem verba ejus, quæ loquetur in nomine meo, audire noluerit, ego ultor exiſtam.

1. Mach. 14, 41. *Judæi & Sacerdotes eorum conſenſerunt eum eſſe ducem ſuum, & ſummum Sacerdotem in æternum, donec ſurgat Propheta fidelis.*

prudentes ſicut ſerpentes, & ſimplices ſicut columbæ. Cavete autem ab hominibus: tradent enim vos in conſiliis, & in Synagogis ſuis flagellabunt vos: & ad Præſides & ad Reges ducemini propter me, in teſtimonium illis & gentibus..... Tradet autem frater fratrem in mortem, & pater filium; & inſurgent filii in parentes, & morte eos afficient: & eritis odio omnibus propter nomen meum. Et Marc. 13, 9. Luc. 12, 11. & 21, 16.

Matth. 12, 39. 40. *Qui reſpondens ait illis, Generatio mala & adultera ſignum quærit, & ſignum non dabitur ei, niſi ſignum Jonæ prophetæ. Sicut enim fuit Jonas in ventre ceti tribus diebus & tribus noctibus, ſic erit filius hominis in corde terræ tribus diebus & tribus noctibus.*

Matth. 13, 57. *Et ſcandalizabantur in eo. Jeſus autem dixit eis, Non eſt propheta ſine honore, niſi in patria ſua, & in domo ſua.* Et Marc. 6. 4. Luc. 4, 24. Joh. 4, 44.

Matth. 16, 21. & ſeq. *Exinde cœpit Jeſus oſtendere Diſcipulis ſuis, quia oporteret eum ire Jeroſolymam, & multa pati a Senioribus & Scribis & Principibus Sacerdotum, & occidi, & tertia die reſurgere.* Et Matth. 17, 21. 22. & 20, 17. & ſeq. & 21, 33. & ſeq. Marc. 8, 31. & 9, 30. & 10, 32. & ſeq. & 12, 1. & ſeq. Luc. 9, 22. & 17, 25. & 18, 31. 32. & 20, 9. & ſeq. & 24, 7. Johan. 2, 19. & ſeq. & 3, 14. & 8, 28. & 12, 32. 33.

Matth. 21, 11. *Populi autem dicebant, Hic eſt Jeſus propheta a Nazareth Galilææ.*

Matth. 21, 43. & ſeq. *Ideo dico vobis, quia auferetur a vobis regnum Dei, & dabitur genti facienti fructus ejus..... Et quærentes eum tenere, timuerunt turbas, quoniam ſicut prophetam eum habebant.*

Matth. 24, 1. & ſeqq. *Et egreſſus Jeſus de Templo ibat. Et acceſſerunt Diſcipuli ejus, ut oſtenderent ei ædificationes Templi. Ipſe autem reſpondens dixit illis: Videtis hæc omnia? Amen dico vobis, non relinquetur hic lapis ſuper lapidem, qui non deſtruatur. Sedente autem eo ſuper montem Oliveti, acceſſerunt ad eum Diſcipuli ſecreto dicentes, Dic nobis quando hæc erunt, & quod ſignum adventus tui, & conſummationis ſeculi. Et reſpondens Jeſus dixit eis, Videte ne quis vos ſeducat: multi enim venient in nomine meo dicentes, Ego ſum Chriſtus, & multos ſeducent. Audituri enim eſtis prælia, & opiniones præliorum..... conſurget enim gens in gentem, & regnum in regnum, & erunt peſtilentiæ, & fames, & terræ motus per loca. Hæc autem omnia initia ſunt dolorum. Tunc tradent vos in tribulationem, & occident vos, & eritis odio omnibus gentibus propter nomen meum. Et tunc ſcandalizabuntur multi, & invicem tradent, & odio habebunt invicem, & multi Pſeudoprophetæ ſurgent & ſeducent multos..... Et prædicabitur hoc Evangelium regni in univerſo orbe, in teſtimonium omnibus gentibus, & tunc veniet conſummatio..... Erit tunc tribulatio magna, qualis non fuit ab initio mundi usque modo, neque fiet..... Surgent Pſeudochriſti, & Pſeudoprophetæ, & dabunt ſigna magna & prodigia, ita ut in errorem inducantur (ſi fieri poteſt) etiam electi. Ecce prædixi vobis. Statim autem poſt tribulationem dierum illorum Sol obſcurabitur, & Luna non dabit lumen ſuum, & ſtellæ cadent de cœlo, & virtutes cœlorum commovebuntur. Et tunc parebit ſignum Filii hominis in cœlo, & tunc plangent omnes tribus terræ, & videbunt Filium hominis venientem in nubibus cœli cum virtute multa & majeſtate. Et mittet Angelos ſuos cum tuba & voce magna: & congregabunt electos ejus a quatuor ventis, a ſummis cœlorum usque ad terminos eorum.* Et Marc. 13, 1. & ſeq. Luc. 17, 20. & ſeq. & 21, 5. & ſeq.

Matth. 26, 13. *Amen dico vobis, ubicunque prædicatum fuerit hoc Evangelium in toto mundo, dicetur & quod hæc fecit in memoriam ejus.* Et Matth. 24, 14. Marc. 13, 10.

Matth. 26, 31. & ſeq. *Tunc dicit illis Jeſus, Omnes vos ſcandalum patiemini in me in iſta nocte... Poſtquam autem reſurrexero, præcedam vos in Galilæam. Reſpondens autem Petrus ait illi, Etſi omnes ſcandalizati fuerint in te, ego nunquam ſcandalizabor. Ait illi Jeſus,*

Amen dico tibi, quia in hac nocte, antequam Gallus cantet, ter me negabis. Et Marc. 14, 27. & ſeq. Luc. 22, 34. Joh. 13, 38.

Marc. 16, 17. & ſeq. *Signa autem eos qui crediderint hæc ſequentur: in nomine meo Dæmonia ejicient, linguis loquentur novis, ſerpentes tollent, & ſi mortiferum quid biberint, non eis nocebit; ſuper ægros manus imponent, & bene habebunt.* Et Joh. 14, 12. & 16, 23.

Luc. 7, 16. *Accepit autem omnes timor & magnificabant Deum dicentes, quia Propheta magnus ſurrexit in nobis.*

Luc. 7, 39. *Videns autem Phariſæus, qui vocaverat eum, ait intra ſe dicens, Hic ſi eſſet propheta, ſciret utique quæ & qualis eſt mulier, quæ tangit eum.*

Luc. 13, 33. *Verumtamen oportet me hodie, & cras, & ſequenti die ambulare, quia non capit prophetam perire extra Jeruſalem.*

Luc. 19, 41. & ſeq. *Et ut appropinquavit, videns Civitatem flevit ſuper illam dicens, Quia ſi cognoviſſes & tu, & quidem in hac die tua, quæ ad pacem tibi: nunc autem abſcondita ſunt ab oculis tuis. Quia venient dies in te, & circumdabunt te inimici tui vallo, & circumdabunt te, & coanguſtabunt te undique: & ad terram proſternent te, & filios tuos, qui in te ſunt, & non relinquent in te lapidem ſuper lapidem: eo quod non cognoveris tempus viſitationis tuæ.* Et Luc. 21, 20. Matth. 24, 15. Marc. 13, 14.

Luc. 24, 19. *De Jeſu Nazareno, qui fuit vir propheta.*

Joh. 4, 19. *Dicit ei mulier, Domine, video quia propheta es tu.*

Joh. 6, 14. *Illi ergo homines cum vidiſſent quod Jeſus fecerat ſignum, dicebant, Quia hic eſt vere Propheta, qui venturus eſt in mundum.*

Joh. 6, 71. 72. *Reſpondit eis Jeſus, Nonne ego vos Duodecim elegi, & ex vobis unus Diabolus eſt? Dicebat autem Judam Simonis Iſcarioten: hic enim erat traditurus eum, cum eſſet unus ex Duodecim.*

Joh. 7, 40. *Ex illa ergo turba, cum audiſſent hos ſermones ejus, dicebant, Hic eſt vere propheta.*

Joh. 9, 17. *Dicunt ergo cæco iterum, Tu quid dicis de illo, qui aperuit oculos tuos? Ille autem dixit, Quia propheta eſt.*

Joh. 10, 16. *Et alias oves habeo, quæ non ſunt ex hoc ovili, & illas oportet me adducere; & vocem meam audient, & fiet unum ovile, & unus paſtor.*

Joh. 13, 19. *A modo dico vobis priusquam fiat, ut cum factum fuerit, credatis quia ego ſum.*

Joh. 16, 16. *Modicum, & jam non videbitis me: & iterum modicum, & videbitis me, quia vado ad Patrem.*

Joh. 16, 20. & ſeq. *Amen, amen dico vobis, quia plorabitis & flebitis vos, mundus autem gaudebit; vos autem contriſtabimini: ſed triſtitia veſtra vertetur in gaudium..... In mundo preſſuram habebitis: ſed confidite, ego vici mundum.*

Joh. 18, 32. *Ut ſermo Jeſu impleretur quem dixit, ſignificans qua morte eſſet moriturus.*

Joh. 21, 17. 18. *Dixit ei, Paſce oves meas. Amen, amen dico tibi, cum eſſes junior, cingebas te, & ambulabas ubi volebas: cum autem ſenueris, extendes manus tuas, & alius te cinget, & ducet quo tu non vis. Hoc autem dixit, ſignificans qua morte clarificaturus eſſet Deum.*

Act. 1, 8. *Sed accipietis virtutem ſupervenientis Spiritus ſancti in vos, & eritis mihi teſtes in Jeruſalem, & in omni Judæa, & Samaria, & usque ad ultimum terræ.*

Act. 3, 21. & ſeq. *Quem oportet quidem cælum ſuſcipere usque in tempora reſtitutionis omnium, quæ locutus eſt Deus per os ſanctorum ſuorum a ſeculo Prophetarum. Moyſes quidem dixit, quoniam Prophetam ſuſcitabit vobis Dominus Deus veſter de fratribus veſtris; tanquam me ipſum audietis, juxta omnia, quæcunque locutus fuerit vobis; erit autem: omnis anima, quæ non audierit Prophetam illum, exterminabitur de plebe.* Et Act. 7, 37.

Judæi. Meſſia, Ethnici Chriſto Jeſu

INter Meſſiæ virtutes propheticam facultatem non poſtremam recenſent Thalmudiſtæ. Quin & futurum perhibent, ut Meſſias de odore virum nequam a probo ſecernere poſſit & internoſcere. Arqui facultate hac prophetica floruiſſe Jeſum & fatentur Mu- *propheticam facultatem adſcribunt.*

hamme-

hammedani, & ne Ethnici quidem inficiati ſunt. Faſſus eſt id quidem Phlegon Trallianus in Chronicis, teſte Origene. Sed quid teſtimoniis pugnare attinet, cum nos plerasque Jeſu prophetias, ab Evangeliſtis memoriæ proditas, & hoc capite a me expoſitas, in exoticis hiſtoriis, Evangelio recentioribus, eventu comprobatas fuiſſe legamus? Cum autem initio operis hujus propheticam facultatem a Deo ſolo eſſe, tanquam axioma vulgo receptum ac confeſſum ſumſerimus, ſequitur Chriſtum Jeſum a Deo afflatum ac veracem fuiſſe. Atqui ſe ipſe Meſſiam dixit: unde ſequitur vere Meſſiam fuiſſe.

Orig. l. 2. contr. Cels.

CAPUT XXX.

Prophetiæ poſt Jeſum deſitæ.

DAn. 9, 24. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio, & prophetia, & ungatur Sanctus ſanctorum.*

MAtth. 11, 13. *Omnes enim Prophetæ & Lex usque ad Johannem prophetaverunt.* Et Luc. 16, 16.

Quo ſenſu dicantur Prophetiæ poſt Chriſtum deſitæ.

DE Prophetis hic agimus, adventus Chriſti prænuntiis. Vaticiniis protuliſſe Agabum, & quatuor virgines Philippi filias, Apoſtolorum Acta referunt. Quid aliud eſſe dicas Apocalypſin Johannis, quam futurorum prædictiones? *Quando ergo dicitur,* inquit Hieronymus, *Omnes Prophetæ & Lex usque ad Johannem prophetaverunt, Chriſti tempus oſtenditur, ut quem illi dixerunt eſſe venturum, Johannes veniſſe oſtenderet.*

Hieron. in Matth. 11.

CAPUT XXXI.

Jeſus paſtor.

PSalm. 94, 7. *Ipſe eſt Dominus Deus noſter, & nos populus paſcuæ ejus, & oves manus ejus.*

Iſa. 40, 10. 11. *Ecce Dominus Deus in fortitudine veniet, & brachium ejus dominabitur: ecce merces ejus cum eo, & opus illius coram illo. Sicut paſtor gregem ſuum paſcet: in brachio ſuo congregabit agnos, & in ſinu ſuo levabit, fœtas ipſe portabit.*

Iſa. 53, 6. *Omnes nos quaſi oves erravimus, unusquisque in viam ſuam declinavit, & poſuit Dominus in eo iniquitatem omnium noſtrum.*

Jerem. 31, 10. *Qui diſperſit Iſrael congregabit eum; & cuſtodiet eum, ſicut paſtor gregem ſuum.*

Ezech. 34, 11. & ſeq. *Hæc dicit Dominus Deus, Ecce ego ipſe requiram oves meas, & viſitabo eas: ſicut viſitat paſtor gregem ſuum, in die quando fuerit in medio ovium ſuarum diſſipatarum, ſic viſitabo oves meas, & liberabo eas de omnibus locis, in quibus diſperſæ fuerint in die nubis & caliginis, & educam eas de populis, & congregabo eas de terris, & inducam eas in terram ſuam, & paſcam eas in montibus Iſrael, in rivis, & in cunctis ſedibus terræ. In*

MAtth. 25, 32. 33. *Congregabuntur ante eum omnes gentes, & ſeparabit eos ab invicem, ſicut paſtor ſegregat oves ab hœdis: & ſtatuet oves quidem a dextris ſuis, hœdos autem a ſiniſtris.*

Matth. 26, 31. *Tunc dicit illis Jeſus, Omnes vos ſcandalum patiemini in me iſta nocte. Scriptum eſt enim, Percutiam paſtorem, & diſpergentur oves gregis.* Et Marc. 14, 27.

Joh. 10, 11. & ſeq. *Ego ſum paſtor bonus. Bonus paſtor animam ſuam dat pro ovibus ſuis: mercenarius autem & qui non eſt paſtor, cujus non ſunt oves propriæ, videt lupum venientem, & dimittit oves, & fugit: & lupus rapit & diſpergit oves: mercenarius autem fugit, quia mercenarius eſt, & non pertinet ad eum de ovibus. Ego ſum paſtor bonus, & cognoſco meas, & cognoſcunt me meæ. Sicut novit me Pater, & ego agnoſco Patrem, & animam meam pono pro ovibus meis. Et alias oves habeo, quæ non ſunt ex hoc ovili: & illas oportet me adducere, & vocem meam audient, & fiet unum ovile & unus paſtor.*

Ebr. 13, 20. *Deus autem pacis, qui eduxit de mortuis paſtorem magnum ovium in ſanguipaſcuis*

pascuis uberrimis pascam eas, & in montibus excelsis Israel erunt pascua earum: ibi requiescent in herbis virentibus, & pascuis pinguibus pascentur super montes Israel. Ego pascam oves meas, & ego eas accubare faciam, dicit Dominus Deus. Salvabo gregem meum, & non erit ultra in rapinam, & judicabo inter pecus & pecus. Et suscitabo super eas pastorem unum, qui pascat eas servum meum David: ipse pascet eas, & ipse erit eis in pastorem.

Ezech. 37, 24. *Et servus meus David rex super eos, & pastor unus erit omnium eorum.*

Mich. 2, 12. *In unum conducam reliquias Israel, pariter ponam illum quasi gregem in ovili, quasi pecus in medio caularum tumultuabuntur a multitudine hominum.*

Zach. 13, 7. *Framea suscitare super pastorem meum, & super virum cohærentem mihi, dicit Dominus exercituum: percute pastorem, & dispergentur oves.*

CAPUT XXXII.

Angeli ministrant Jesu.

PSalm. 96, 8. *Adorate eum omnes Angeli ejus.*

Psalm. 103, 4. *Qui facis Angelos tuos spiritus, & ministros tuos ignem urentem.*

MAtth. 4, 11. *Et ecce Angeli accesserunt, & ministrabant ei.* Et Marc. 1, 13.

Luc. 2, 10. & seq. *Et dixit illis Angelus, Nolite timere, ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus in civitate David ..... Et subito facta est cum Angelo multitudo militiæ cœlestis, laudantium Deum, & dicentium, Gloria in altissimis Deo, & in terra pax hominibus bonæ voluntatis.*

Joh. 1, 51. *Et dicit ei, Amen, amen dico vobis, videbitis cœlum apertum, & Angelos Dei ascendentes & descendentes supra Filium hominis.*

Ebr. 1, 6. 7. *Et cum iterum introducit primogenitum in orbem terræ, dicit, Et adorent eum omnes Angeli Dei: & ad Angelos quidem dicit, Qui facit Angelos suos spiritus, & ministros suos flammam ignis.*

1. Petr. 3, 22. *Profectus in cœlum, subjectis sibi Angelis, & Potestatibus & Virtutibus.*

Apoc. 5, 11. 12. *Et vidi, & audivi vocem Angelorum multorum in circuitu Throni, & animalium, & Seniorum, & erat numerus eorum millia millium, dicentium voce magna, Dignus est Agnus, qui occisus est, accipere virtutem, & divinitatem, & sapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem.*

CAPUT XXXIII.

Jesus venit in Galilæam & Capharnaum.

ISa. 9, 1. 2. *Primo tempore alleviata est terra Zabulon, & terra Nephthali: & novissimo aggravata est via maris trans Jordanem Galilæa gentium: populus, qui habitabat in tenebris vidit lucem magnam, habitantibus in regione umbræ mortis lux orta est eis.*

MAtth. 4, 12. & seq. *Cum autem audisset Jesus, quod Johannes traditus esset, secessit in Galilæam; & relicta civitate Nazareth, venit & habitavit in Capharnaum maritima, in finibus Zabulon & Nephthalim: ut adimpleretur, quod dictum est per Isaiam Prophetam, Terra Zabulon, & terra Nephthalim, via maris Jordanem, Galilæa gentium, populus, qui sedebat in tenebris, vidit trans lucem magnam, & sedentibus in regione umbræ mortis lux orta est eis.*

CAPUT

CAPUT XXXIV.

Jesus inter homines frequenter versatur.

PRov. 8, 31. *Deliciæ meæ esse cum filiis hominum.*

Isa. 7, 24. *Ecce Virgo concipiet, & pariet Filium, & vocabitur nomen ejus Emmanuel.*

Isa. 12, 6. *Exulta & lauda, habitatio Sion, quia magnus in medio tui sanctus Israel.*

Bar. 3, 38. *Post hæc in terris visus est, & cum hominibus conversatus est.*

Soph. 3, 15. *Rex Israel Dominus in medio tui, non timebis malum ultra.*

Agg. 2, 5. 6. *Ego vobiscum sum, dicit Dominus exercituum; verbum quod pepigi vobiscum, cum egrederemini de terra Ægypti: & spiritus meus erit in medio vestrum; nolite timere.*

MAtth. 1, 22. 23. *Hoc autem totum factum est, ut adimpleretur quod dictum est a Domino per Prophetam dicentem, Ecce Virgo in utero habebit, & pariet Filium, & vocabunt nomen ejus Emmanuel, quod est interpretatum, Nobiscum Deus.*

Matth. 28, 20. *Ecce ego vobiscum sum omnibus diebus, usque ad consummationem seculi.*

Joh. 1, 14. *Et Verbum caro factum est, & habitavit in nobis; & vidimus gloriam ejus, gloriam quasi unigeniti a Patre, plenum gratiæ & veritatis.*

CAPUT XXXV.

Jesus concionator, doctor, & magister.

PSalm. 2, 6. *Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus, prædicans præceptum ejus.*

Psalm. 21, 23. *Narrabo nomen tuum fratribus meis: in medio Ecclesiæ laudabo te.*

Psalm. 39, 10. & seq. *Annuntiavi justitiam tuam in ecclesia magna; ecce labia mea non prohibebo; Domine, tu scisti: justitiam tuam non abscondi in corde meo, veritatem tuam & salutare tuum dixi, non abscondi misericordiam tuam & veritatem tuam a concilio multo.*

Isa. 2, 3. *Ibunt populi multi, & dicent, Venite & ascendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias suas, & ambulabimus in semitis ejus: quia de Sion exibit lex, & verbum Domini de Jerusalem.*

Isa. 30, 19. 20. *Miserans miserebitur tui ad vocem clamoris tui, statim ut audierit respondebit tibi: & dabit vobis Dominus panem arctum, & aquam brevem, & non faciet avolare a te ultra doctorem tuum, & erunt oculi tui videntes præceptorem tuum.*

Isa. 50, 4. 10. *Dominus dedit mihi linguam eruditam, ut sciam sustentare eum, qui lassus est, verbo..... Quis ex vobis timens Dominum, & audiens vocem servi sui?*

Isa. 52, 6. 7. *Propter hoc sciet populus meus nomen meum in die illa: quia ego ipse qui loquebar, ecce adsum. Quam pulchri super montes pedes annuntiantis & prædicantis pacem; annuntiantis bonum, prædicantis salutem, dicentis in Sion, Regnabit Deus tuus.*

MAtth. 4, 17. 23. *Exinde cæpit Jesus prædicare & dicere, Pœnitentiam agite, appropinquavit enim regnum cœlorum..... Et circuibat Jesus totam Galilæam docens in Synagogis eorum, & prædicans Evangelium regni.* Et 5, 1. & seq. & 7, 29. & 9, 35. & 11, 1. & 13, 54. Marc. 1, 14. & seq. & 1, 21. 22. & 1, 38. 39. 45. & 2, 13. & 4, 1. & 5, 20. & 6, 2. 34. & alibi sæpe. Et Luc. 4, 15. & 5, 3. 17. & 6, 6. & alibi sæpe. Et Joh. 6, 60. & 7, 14. 28. & 8, 2. 20.

Matth. 8, 19. *Et accedens unus Scriba ait illi, Magister, sequar te quocumque ieris.* Et 12, 38. & 19, 16. & alibi sæpe. Et Marc. 9, 16, 37. & alibi sæpe. Et Luc. 3, 11. & 7, 40. & alibi sæpe. Et Joh. 11, 28.

Matth. 23, 10. *Magister vester unus est Christus.*

Matth. 26, 55. *Quotidie apud vos sedebam docens in Templo.* Et Marc. 14, 49. Luc. 19, 47. & 21, 37. Joh. 18, 20.

Luc. 2, 46. 47. *Et factum est post triduum invenerunt illum in Templo, sedentem in medio Doctorum, & audientem illos, & interrogantem eos. Stupebant autem omnes, qui eum audiebant super prudentia & responsis ejus.*

Luc. 4, 16. & seq. *Et venit Nazareth, ubi erat nutritus, & intravit secundum consuetudinem suam die Sabbathi in Synagogam, & surrexit legere. Et traditus est illi liber Isaiæ prophetæ. Et ut revolvit librum, invenit locum ubi scriptum erat, Spiritus Domini super me,*

Iſa. 55, 4. *Ecce teſtem populis dedi eum, ducem ac præceptorem gentibus.*

Iſa. 61, 1. & ſeq. *Spiritus Domini ſuper me, eo quod unxerit Dominus me: ad annuntiandum manſuetis miſit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clauſis apertionem: ut prædicarem annum placabilem Domino, & diem ultionis Deo noſtro, ut conſolarer omnes lugentes.*

Joel. 2, 23. *Filii Sion exultate, & lætamini in Domino Deo veſtro: quia dedit vobis doctorem juſtitiæ.*

Mich. 4, 2. *Et properabunt gentes multæ, & dicent, Venite aſcendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos de viis ſuis, & ibimus in ſemitis ejus: quia de Sion egredietur lex, & verbum Domini Jeruſalem.*

Nahum. 1, 15. *Ecce ſuper montes pedes evangelizantis & annuntiantis pacem: celebra, Juda, feſtivitates tuas, & redde vota tua; quia non adjiciet ultra, ut pertranſeat in te Belial: univerſus interiit.*

propter quod unxit me, evangelizare pauperibus miſit me, ſanare contritos corde, prædicare captivis remiſſionem, & cæcis viſum, dimittere confractos in remiſſionem, prædicare annum Domini acceptum, & diem retributionis. Et cum plicuiſſet librum, reddidit miniſtro, & ſedit. Et omnium in ſynagoga oculi erant intendentes in eum. Cæpit autem dicere ad illos, Quia hodie impleta eſt hæc Scriptura in auribus veſtris. Et omnes teſtimonium illi dabant, & mirabantur in verbis gratiæ, quæ procedebant de ore ipſius.

Luc. 5, 5. *Et reſpondens Simon dixit illi, Præceptor, per totam noctem laborantes nihil cepimus.* Et Luc. 8, 24. 45. & 9, 33. 49. & 17, 13. & 21, 7.

Luc. 23, 5. *At illi invaleſcebant dicentes, Commovet populum, docens per univerſam Judæam, a Galilæa usque huc.*

Joh. 1, 38. *Qui dixerunt ei, Rabbi, quod dicitur interpretatum, Magiſter, ubi habitas?* Et 20. 16.

Joh. 3, 1. 2. *Erat autem homo ex Phariſæis, Nicodemus nomine, princeps Judæorum. Hic venit ad Jeſum nocte, & dixit ei, Rabbi, quia a Deo veniſti; nemo enim poteſt hæc ſigna facere, quæ tu facis, niſi fuerit Deus cum eo.*

Joh. 13, 13. 14. *Vos vocatis me, Magiſter, & Domine: & bene dicitis, ſum etenim. Si ergo lavi pedes veſtros dominus & magiſter, & vos debitis alter alteri lavare pedes.*

Act. 10, 36. *Verbum miſit Deus filiis Iſrael, annuntians pacem per Jeſum Chriſtum, hic eſt omnium Dominus.*

Ebr. 2, 11. 12. *Propter quam cauſſam non confunditur fratres eos vocare, dicens, Nuntiabo nomen tuum fratribus meis, in medio Eccleſiæ laudabo te.*

CAPUT XXXVI.

Jeſus in Galilæa de Deo prædicat.

Iſa. 9, 1. 2. *Primo tempore alleviata eſt terra Zabulon, & terra Nephthali; & noviſſimo aggravata eſt via maris trans Jordanem Galilæa gentium. Populus qui ambulabat in tenebris vidit lucem magnam: habitantibus in regione umbræ mortis, lux orta eſt eis.*

Matth. 4, 12. & ſeq. *Cum autem audiſſet Jeſus, quod Johannes traditus eſſet ſeceſſit in Galilæam, & relicta civitate Nazareth, venit & habitavit in Capharnaum maritima, in finibus Zabulon & Nephthalim: ut adimpleretur, quod dictum eſt per Iſaiam prophetam, Terra Zabulon, & terra Nephthalim, via maris trans Jordanem, Galilæa gentium, populus qui ſedebat in tenebris, vidit lucem magnam, & ſedentibus in regione umbræ mortis, lux orta eſt eis. Exinde cæpit Jeſus prædicare, & dicere, Pœnitentiam agite: appropinquavit enim regnum cœlorum.*

Marc. 1, 14. *Poſtquam autem traditus eſt Johannes, venit Jeſus in Galilæam: prædicans Evangelium Dei.*

Luc. 4, 14. 15. 31. *Et regreſſus eſt Jeſus in virtute ſpiritus in Galilæam, & fama exiit per univerſam regionem de illo: & ipſe docebat in ſynagogis eorum, & magnificabatur ab omnibus..... Et deſcendit in Capharnaum civitatem Galilææ, ibique docebat illos Sabbathis.*

Joh. 4, 43. *Poſt duos autem dies exiit inde, & abiit in Galilæam. Ipſe enim Jeſus teſtimonium*

monium perhibuit, quia Propheta in ſua patria honorem non habet. Cum ergo veniſſet in Galilæam, exceperunt eum Galilæi, cum omnia vidiſſent, quæ fecerat Hieroſolymis in die feſto; & ipſi enim venerant ad diem feſtum. Venit ergo iterum in Cana Galilææ, ubi fecit aquam vinum. Et alibi paſſim.

CAPUT XXXVII.

Jeſus parabolis inter concionandum & docendum ſæpiſſime utitur.

PSalm. 77, 2. *Aperiam in parabolis os meum, loquar propoſitiones ab initio.*

MAtth. 13, 3. & ſeq. *Locutus eſt eis multa in parabolis..... Et accedentes Diſcipuli dixerunt ei, Quare in parabolis loqueris eis? Qui reſpondens ait illis..... Ideo in parabolis loquor eis, quia videntes non vident, & audientes non audiunt, neque intelligunt ..... Hæc omnia locutus eſt Jeſus in parabolis ad turbas, & ſine parabolis non loquebatur eis, ut impleretur, quod dictum erat per Prophetam dicentem, Aperiam in parabolis os meum, eructabo abſcondita a conſtitutione mundi.* Et Marc. 4, 2. & ſeq. & 12, 1. Luc. 8, 9. 10. & alias ſæpe.

Joh. 16, 25. 29. *Hæc in proverbiis locutus ſum vobis: venit hora, cum jam non in proverbiis loquar vobis, ſed palam de Patre annuntiabo vobis ..... Dicunt ei Diſcipuli ejus, Ecce nunc palam loqueris, & proverbium nullum dicis.*

Septuageſimus ſeptimus Pſalmus ad Meſſiam jure refertur, ex doctrina Ebræorum.

SEptuageſimum ſeptimum Pſalmum ab antecedente haudquaquam disjungendum eſſe, Judæi quidam tradiderunt. Atqui præcedens ille Pſalmus, juxta Midraſch Pſalmorum, querimonia eſt Iſraeliticæ gentis Sponſæ ad Deum Sponſum; quorum uterque in Cantico Cantorum exhibetur. Sponſum vero hunc Meſſiam eſſe, fatentur iidem Ebræi; proindeque conſequens eſt, eam clauſulam, quam ex ſeptuageſimo ſeptimo Pſalmo hic affert Matthæus, totumque adeo Pſalmum, juxta Ebræorum doctrinam ad Meſſiam referri.

CAPUT XXXVIII.

Sermonum Jeſu vis & efficacia.

ISa. 11, 4. *Percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium.*

Iſa. 49, 2. *Poſuit os meum quaſi gladium acutum.*

APoc. 1, 16. *De ore ejus gladius utraque parte acutus exibat.* Et 2, 12. 16.

Apoc. 19, 15. 21. *Et de ore ejus procedit gladius ex utraque parte acutus, ut ipſe percutiat gentes: & ipſe reget eas in virga ferrea: ..... Et cæteri occiſi ſunt in gladio ſedentis ſuper equum, qui procedit de ore ipſius.*

CAPUT XXXIX.

Jeſus miranda facinora edit, & omnis generis languores ſanat.

PSalm. 4, 4. *Et ſcitote quoniam mirificavit Dominus Sanctum ſuum.*

Pſalm. 102, 3. *Qui propitiatur omnibus iniquitatibus tuis; qui ſanat omnes infirmitates tuas.*

Iſa. 42, 6. 7. *Ego Dominus dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum, & educeres de concluſione vinctum, de domo carceris ſedentes in tenebris.*

Iſa. 53, 4. *Verè languores noſtros ipſe tulit, & dolores noſtros ipſe portavit.*

Iſa. 61, 1. & ſeq. *Spiritus Domini ſuper me,*

MAtth. 4, 23. 24. *Et circuibat Jeſus totam Galilæam, docens in Synagogis eorum, & prædicans Evangelium regni, & ſanans omnem languorem, & omnem infirmitatem in populo. Et abiit opinio ejus in totam Syriam, & obtulerunt ei omnes male habentes variis languoribus & tormentis comprehenſos, & qui Dæmonia habebant, & lunaticos, & paralyticos, & curavit eos.* Et Matth. 9, 20. & ſeq. & 9, 35. & 11, 20. & 15, 22. & ſeq. & 21, 15. Marc. 1, 32. & ſeq. & 5, 2. & ſeq. & 6, 5. & 7, 25. & ſeq. & 7, 32. & ſeq. Luc.

eo quod unxerit Dominus me: ad annuntiandum mansuetis misit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clausis apertionem; ut prædicarem annum placabilem Domino, & diem ultionis Deo nostro: ut consolarer omnes lugentes: ut ponerem lugentibus Sion, & darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro spiritu mœroris.

Ezech. 14, 15. 16. *Ego pascam oves meas, & ego eas accubare faciam, dicit Dominus Deus. Quod perierat, requiram; & quod abjectum erat, reducam; & quod confractum fuerat, alligabo; & quod infirmum fuerat, consolidabo; & quod pingue & forte, custodiam.*

4, 33. & seq. & 4, 40. 41. & 5, 18. & seq. & 8, 2. 27. & seq. & 9, 38. & seq. & 11, 14. & seq. & 13, 11. & seq. & 14, 2. & seq. Joh. 2, 1. & seq. & 4, 46. & seq. & 5, 5. & seq. & 6, 2. & sæpissime in Evangeliis.

Matth. 8, 16. 17. *Vespere autem facto obtulerunt ei multos Dæmonia habentes, & ejiciebat spiritus verbo, & omnes malehabentes curavit: ut adimpleretur, quod dictum est per Isaiam prophetam dicentem, Ipse infirmitates nostras accepit, & ægrotationes nostras portavit.*

Luc. 4, 17. & seq. *Et traditus est illi liber Isaiæ prophetæ. Et ubi revolvit librum, invenit locum, ubi scriptum erat, Spiritus Domini super me: propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde, prædicare captivis remissionem, & cæcis visum, dimittere confractos in remissionem, prædicare annum Domini acceptum, & diem retributionis. Et cum plicuisset librum, reddidit ministro, & sedit. Et omnium in Synagoga oculi erant intendentes in eum. Cœpit autem dicere ad illos, Quia hodie impleta est hæc Scriptura in auribus vestris.*

Luc. 6, 18. 19. *Qui vexabantur a Spiritibus immundis, curabantur. Et omnis turba quærebat eum tangere, quia virtus de illo exibat, & sanabat omnes.* Et Luc. 7, 21. & 8, 43. & seq. & 19, 37.

Joh. 2, 11. *Hoc fecit initium signorum Jesus in Cana Galilææ.*

Joh. 2, 23. *Cum autem esset Jerosolymis in Pascha in die festo, crediderunt in nomine ejus, videntes signa ejus quæ faciebat.*

Joh. 3, 1. 2. *Erat autem homo ex Pharisæis, Nicodemus nomine, princeps Judæorum. Hic venit ad Jesum nocte, & dixit ei, Rabbi, scimus quia a Deo venisti magister, nemo enim potest hæc signa facere, quæ tu facis, nisi fuerit Deus cum eo.*

Joh. 6, 2. *Sequebatur eum multitudo magna, quia videbant signa quæ faciebat super his, qui infirmabantur.*

Joh. 7, 31. *De turba autem multi crediderunt in eum, & dicebant, Christus cum venerit, numquid plura signa faciet, quam quæ hic facit?*

Joh. 11, 47. *Collegerunt ergo Pontifices & Pharisæi concilium, & dicebant, Quid faciemus, quia hic homo multa signa facit?*

Joh. 12, 37. 38. *Cum autem tanta signa fecisset coram eis, non credebant in eum, ut sermo Isaiæ Prophetæ impleretur, quem dixit, Domine, quis credidit auditui nostro? & brachium Domini, cui revelatum est?*

Joh. 20, 30. *Multa quidem & alia signa fecit Jesus in conspectu Discipulorum suorum, quæ non sunt scripta in libro hoc.*

Act. 2, 22. 23. *Viri Israelitæ, audite verba hæc, Jesum Nazarenum, virum approbatum a Deo in vobis virtutibus, & prodigiis, & signis, quæ fecit Deus per illum in medio vestri, sicut & vos scitis..... interemistis.*

I. *Miracula a Jesu perpetrata fuisse fatentur Judæi;* II. *& Ethnici, ac Mahammedani.* III. *Refellantur argumenta Adversariorum. Primum argumentum, quo Jesum volunt ad edenda miracula magicis artibus usum fuisse;* IV. *& de Magia librum scripsisse.* V. *Secundum argumentum, quo Jesum volunt pronuntiatione Nominis divini miracula edidisse.* VI. *Tertium argumentum Miracula Vespasiano & Hadriano afficta expenduntur.*

Miracula

Miracula a Jesu perpetrata fuisse fatentur Judæi;

I. MIracula Jesum edidisse, inter Judæos confessa res est. Ac ne iis quidem temporibus, quibus inter eos versabatur Jesus, & prodigia edebat, rem infitiabantur: sed vel magicis artibus fieri hæc caussabantur, cum dicerent, *Hic non ejicit Dæmones, nisi in Beelzebub principe Dæmoniorum*, ut est apud Matthæum: vel id querebantur fieri die Sabbathi, ut refert Johannes. *Hæc operatum Christum nec vos dissitemini*, ait Judæis Tertullianus de miraculis Jesu, *ut pote qui dicebatis, quod propter opera eum non lapidaretis, sed quoniam ista sabbathis faciebat.* Mirabilium operum editorem fuisse Jesum, disertis verbis scripsit quoque Josephus. In libro Thalmudico Avoda Zara, & in Midrasch Coheleth, aliisque veterum Ebræorum libris, vim veneni per nomen Jesu repressam fuisse traditur, quod & futurum Jesus prædixerat. Nominis ejusdem invocatione Dæmones expellere tentabant circumforanei quidam Judæi Exorcistæ, Paulum salutari hac arte morbos sanantem, & impuros Spiritus abigentem imitari conantes. Quod filiis Scevæ Principis Sacerdotum infeliciter cessit, cum male multaret eos Dæmon, atque his verbis incesseret: *Jesum novi, & Paulum scio; vos autem qui estis?* quod in Actis memorat Lucas. Narrant Evangelistæ, Discipulis Johannis Jesum interrogantibus, essetne ipse Messias a Judæis expectatus, respondisse illum: *Euntes renuntiate Johanni, quæ audistis & vidistis: cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt.* Quod tantumdem erat, ac si Messiam se esse dixisset; cum ex factis a se miraculis quivis eum posset agnoscere. Quamobrem contumaciam eorum alibi damnat, qui tot perspectis prodigiis, nihil de pertinacia sua remittebant: *Si opera non fecissem in eis, quæ nemo alius fecit, peccatum non haberent.* Atqui maxima patrandorum prodigiorum facultate præditum fore Messiam, ac Mose longe superiorem, ab iisdem Thalmudistis & Midrasch Coheleth traditum est. Revocaturum quoque eumdem mortuos ad vitam scripsit R. Levi ben-Gerson. Quæ cum a Domino Jesu præstita iidem sentiant, hoc certe signo, quod illustrissimum est, Messiam hunc esse vel palam fateri, vel suspicari saltem debuerunt.

Matth. 12, 24. & 9, 34.

Joh. 5, 10. 16

Tertull. Jud. c. 9.

Joss. Antiq. l. 18. c. 4.

Act. 19, 15.

Matth. 11, 1. & seq. Luc. 7, 18. & seq.

Joh. 15, 24.

& Ethnici ac Muhammedani.

II. Ad Ethnicos etiam mirandorum Jesu facinorum fama pervasit. Relata ea fuisse in publicos Pilati Commentarios, testicatur Justinus in Apologia secunda, ad eosque illic & alibi provocat: quod non feciset utique, Christianorum caussam apud Imperatores agens, nisi re explorata. Julianus Apostata nihil præclarum gessisse Jesum ait, ὁ μὴ τις ὄιεται, τοὺς κυλλοὺς καὶ τυφλοὺς ἰάσασθαι, καὶ δαιμονῶντας ἐξορκίζειν ἐν βηθζαιδᾷ, καὶ ἐν βηθανίᾳ τοῖς κώμαις, τῶν μεγίστων ἔργων ἦναι. *Nisi quis existimat, sanasse claudos & cæcos aliquos, & Dæmone correptos adhibitis obtestationibus liberasse in viculis Bethsaida & Bethania, maxima opera esse.* Quod mihi stolidissime dictum videtur: quasi nihil magnum aut memorabile sit, quam quod magnis sumtibus, & in magna hominum frequentia administratur; plusque admirabilitatis insit acutis ingeniosorum hominum repertis, aut magnificis Regum molitionibus, vel exercitibus comparandis, urbibus vel extruendis vel expugnandis, gentibus vel regendis vel domandis, quæ omnia sunt intra naturæ artisque fines, & ab hominum industria & ingenio proficiscuntur, quam iis, quæ naturæ superant vires, quæ supra humanum captum posita sunt, & peculiari Dei nutu, certoque consilio geruntur: quæ vere maxima & miranda opera sunt. Longe itaque majoris potentiæ est mortuo vitam restituisse, quam vel Ægyptiacas ædificasse Pyramides, vel totum orbem subegisse armis, & in suas leges coegisse. Hæc ab hominibus fieri possunt, istud a Deo solo. Muhammedani vero non solum prodigiis a Christo Jesu perpetratis adjungunt fidem; sed pleraque etiam ipsi affingunt in Alcorano, quæ vel ex incertis auditionibus, vel quod potius reor ex Apocryphis libris a fœneo ipsorum Propheta hausta sunt.

Julian. ap. Cyrill. l. 6. adv. Jul.

Refelluntur argumenta adversariorum.

III. Atenim quam Jesu concesserunt virtutem θαυματουργικὴν (*miraculis edendis idoneam*) Judæi, in dedecus & ignominiam trahere conantur, Patrum suorum secuti vestigia, qui Jesu ipsi in os objiciebant, ut dixi, in Beelzebub Dæmonum Principe Dæmones ipsum expellere. Magum ergo fuisse caussantur, *Clandestinis artibus omnia illa perfeciisse, Ægyptiorum ex adytis Angelorum potentium nomina & remotas furatum esse disciplinas.* Verba sunt Arnobii idem hoc argumentum tractantis. Quæquam nec ab omnibus Judæorum Magistris damnatur ea ars, quam Cabalæ genus esse volunt.

Primum argumentum, quo Jesum volunt ad edenda miracula magicis artibus usum fuisse; Arnob. l. 1.

volunt. Cabalam practicam appellant, qua nec se usum diffitetur B. Moses ben Nachman. In eliciendis autem dictionum ac elementorum sacræ scripturæ occultis quibusdam virtutibus consistit omne hoc, qualecumque est, artificium. Quin & ex his Jesu apud Matthæum verbis: *Tum si quis vobis dixerit, Ecce hic est Christus, aut illic; nolite credere. Surgent enim Pseudochristi & Pseudoprophetæ, & dabunt signa magna & prodigia, ita ut in errorem inducantur, si fieri possit, etiam electi: ecce prædixi vobis;* Judæus quidam apud Celsum colligebat, ultro confessum esse Christum Jesum se præstigiatorem esse, Pseudochristum, & Pseudoprophetam: quippe qui iisdem uteretur artibus, quibus qui utuntur, jure existimantur præstigiatores, Pseudochristi, & Pseudoprophetæ. Egregie vero calumniam hanc depellit Origenes; ostenditque hoc monitu Discipulos suos præmuniisse Christum, adversus eorum fraudes, qui incantationibus & præstigiis sibi Christi nomen arrogare vellent. Tantum vero abest, ut prodigiorum editores damnaverit Christus, ut potius miraculorum perpetrandorum facultatem Discipulis suis polliceatur. *Signa autem*, inquit, *eos, qui crediderint, hæc sequentur: in nomine meo Dæmonia ejicient, linguis loquentur novis, serpentes tollent, & si mortiferum quid biberint, non eis nocebit, super ægros manus imponent, & bene habebunt.* Non ergo portentificam vim aversatur Christus, qua pollebat ipse, & fore spondebat, ut Discipuli quoque sui pollerent; at eam qua futurum sciebat, ut ad munus suum ac titulos usurpandos impii olim homines abuterentur. Eam, inquam, probabat, quam ad conciliandos sibi hominum animos suis quandoque largitur Deus, quæque reformandis in melius hominum moribus adhibetur; eam repudiabat, quæ in hominum perniciem, & divini cultus corruptelam, Dæmonem auctorem habet. Eam denique jubebat admitti, quæ Mosaicæ similis esset; eam respui, quæ Ægyptiarum incantationum.

Matth. 24, 23. 24.

Celf. apud Orig. contr. Celf. l. 2.

Marc. 16, 17. 18.

& de Magia librum scripsisse.

IV. Impietatem suam alio mendacio cumularunt Christiani nominis hostes, supposito sub Jesu nomine libro magicas artes complexo, quibus eum miracula fecisse volunt. Verum insicite in fallaciam ingressi sunt, cum Petro & Paulo inscriptum a Jesu opus finxerunt. Nam hos, præ reliquis, Christi Discipulos magiæ insimulant: uti factum ab Hierocle, in libro cui titulus, Φιλαλήθης, quem refellit Eusebius. Quasi Jesu familiaris fuerit Paulus, qui aliquanto post Jesu mortem in Christianorum castra transiit. Adversus conditores figmenti hujus vehementer excandescit Augustinus, libro primo de consensu Evangelistarum; quæritque cur qui librum hunc legere possunt, in quo portentifica Jesu ars tradita est, eadem quæ ipse patrare miracula non possunt. Quærit præterea, an qui tantum γοητείαις (*præstigiis*) suis & τερατουργήμασι (*prodigialibus facinoribus*) vivus mortuusque valuit, iisdem antequam natus esset efficere potuit, ut sancti Prophetæ divino spiritu afflati de se ea prædicerent, quæ opere deinde completa sunt. Quod argumentum alibi quoque urget non segniter. Adde nemini sano persuaderi posse, huic doctrinæ favere Dæmonem, quæ Dæmonis cultum evertit, & idola pessumdat. Qua ratiocinatione adversus Judæos Christus Jesus utebatur: *Omne*, inquit, *regnum divisum contra se, desolabitur; & omnis civitas, vel domus divisa contra se, non stabit. Et si Satanas Satanam ejicit, adversus se divisus est; quomodo ergo stabit regnum ejus?* Homines præterea ab omni, non actorum solum & verborum, sed cogitationum etiam pravitate revocabat Jesus; ad quam eosdem impellit Dæmon. Docet nos etiam Lucas in Actis, Ephesi Pauli Discipulos, *qui fuerant curiosa sectati, contulisse libros, & combussisse coram omnibus.* Curiosa hæc, fuerunt magicæ artes, quarum studio infames fuisse Ephesios antiqui scriptores produnt. Memorabile est Porphyrii Christianorum adversarii testimonium, ab Eusebio recitatum libro quinto Præparationis Evangelicæ, quo nullam hominibus opem præstari ait a Diis Ethnicorum, ex quo Jesus coli cœptus est, morbosque vulgo grassari, ejecto jam & profligato Æsculapio, aliisque Diis. Quamobrem Dionysius Alexandrinus in Epistola ad Hermammonem, Christianos esse dicit ἀντιπάλους καὶ κωλυτὰς τῶν πανωλέθρων καὶ βδελυκτῶν ἐπαοιδῶν. *Sceleratis & execrandis incantationibus adversari & impedimento esse.* Tum subjicit: καὶ γὰρ ἔστι καὶ ἄλλων ἰκανοὶ παρέντες καὶ ἐρήμους, καὶ μόνον ἐμπίπτοντες καὶ φθεγγόμενοι διακελεύεσθαι

Aug. l. 1. de consens. Evangel. c. 9. & seq.

Matth. 12. 25. 26.

Act. 19, 19.

Dion. apud Eus. Hist. l. 7. c. 10.

διαπαλάσαι τὰς τῶν ἀλιτηρίων δαιμόνων ἐπῳδάς. *Poterant enim ac etiammum possunt, si adsint & cernantur, statu solummodo, vel verbo omnes impiorum Dæmonum technas discutere.* Narrat quoque Constantinus Imperator in Edicto ad Provinciales de eorum errore, qui plures Deos colunt, Apollinem ex oraculo esse profatum, impedimento sibi viros quosdam justos, Christianos videlicet, quominus vera ex tripode prædiceret. Huc adjungendus Oraculorum defectus, cujus causam curiose scrutati sunt, cum alii scriptores, tum potissimum Plutarchus; ex quo discas, paulatim ea conticescere cœpisse, ad Christi usque tempus, quo obmutuerunt; quasi fracta tum penitus Dæmonum vi, silentioque ipsis imposito. Nam quæ post Christum edita referuntur, postremi fuerunt abolitæ facultatis conatus, ac velut fumus extinctæ facis, aut vanæ lumbrici secti vertigines. Neque hæc ita stricte sumenda sunt, quasi post Christi obitum nullum omnino editum sit oraculum. Velut cum dicimus per Christi mortem abrogatam fuisse Judaicam Legem, abolita sacrificia, extinctos idolorum cultus, gentes ad Christi obsequium conversas, non ea volumus, contigisse hoc ipso puncto temporis, quo Christus obiit: sed jacta tum esse fundamenta, satasque radices, unde postea rerum illarum eventus sit consecutus. Respondebat Julianus ὁ παραβάτης Prophetas apud Christianos, perinde ut oracula apud Ethnicos defeciſſe. At falsitatem convincit liber Actorum, in quo & Agabus propheta, & quatuor Philippi Evangelistæ filiæ prophetides commemorantur, juxta id Joelis, quod in iisdem Actis descriptum est: *Et erit in novissimis diebus, dicit Dominus, effundam de spiritu meo super omnem carnem, & prophetabunt filii vestri, & filiæ vestræ, & juvenes vestri visiones videbunt, & juvenes vestri somnia somniabunt, & quidem super servos meos & super ancillas meas in diebus illis effundam de spiritu meo, & prophetabunt.* Scribit præterea Justinus adversus Tryphonem, ad suam usque ætatem prophetiæ donum in Ecclesia viguisse. Idem tradit Irenæus. Quodque majus est, Scriptor quidam vetus apud Eusebium libro quinto Historiæ, affirmat, auctore Apostolo, prophetiæ donum ad postremum usque Christi adventum in Ecclesia minime defuturum. Cum autem Matthæus, *Prophetas usque ad Johannem prophetasse*, Matth. 11, 13. Prophetas intellige Christi prænuntios, ut supra a me notatum est.

Const. apud Euſ. de vit. Conſt. l. 2. c. 50.

Act. 11. 28. & 21, 9. 10. & 2, 17. 18. Joel. 2, 28. 29.

Iren. l. 2. c. 57.

V. Pervulgata est, & ab aliis jam obtrita Rabbinorum quorumdam de Christo Jesu fabula, quæ nec a nobis fieri debet. Narrant Helenæ reginæ temporibus in Hierosolymitano Templo extitisse lapidem, cui olim Arca imponi solita fuerat, in eoque descriptum fuisse שם המפורש, hoc est, nomen Dei propriis elementis expressum; cujus ea vis erat, ut quicunque illud didicisset: omnium prodigiorum potens esset: veritos ergo Sapientes, ne quis ea facultate abuteretur, canes æreos portæ custodes apposuisse: qui hac arte fuerant fabricati, ut si quis memoriæ mandato nomine pararet exire, magnis eorum territus latratibus sacri nominis oblivisceretur: horum igitur gnarum Jesum descripsisse nomen in membrana, eamque vulnere deinde facto cruri insuisse: sicque egressum Templo, membrana extracta oblitum nomen iterum didicisse, & ejus ope tot deinde prodigialis virtutis opera edidisse. Placet enimvero hæc Judæorum confessio, non præstigiis, aut incantationibus, non Dæmonum ope, sed divini nominis virtute miracula Jesum patrasse. Verum ecquem nobis narrationis hujus testem dabunt? quis lapidis hujus, & descripti in eo divini nominis? quis canum æreorum latrantium? an Libros sacros? an Josephum, qui Templum, & quidquid Templo memoratu dignum inerat, accurate recensuit? minime sane. Quis sacri nominis saxo insculpendi auctor fuit? an Salomon? quæso cur Salomon, aut quicunque rei artifex fuit, arte ipsa sua usus non est, & nullis miraculis inclaruit? cur non Sapientes ipsi canum æreorum fabricatores, θαυματουργικὴ (*edendis miraculis idonea*) virtute, in gentis suæ salutem, Urbisque ac Templi tutelam usi sunt? Helenam illam, qua regnante id contigisse ferunt, Adiabenorum reginam fuisse sciendum est, Monobazi uxorem, Izatæ matrem, quæ susceptа Judæorum religione venit Hierosolymam, maximisque beneficiis affecta gente & clarissimis in regione excitatis monimentis, perpetuam apud eos nominis sui memoriam reliquit. Cum autem post Agrippæ regis obitum, vel iisdem circiter temporibus sacros Judæorum ritus instituerit, ac deinde etiam Hierosolymam sit profecta

Secundum argumentum, quo Jesum volunt pronuntiatione nominis divini miracula edidisse.

fecta, facile intelligitur, Claudio imperante hæc eveniſſe, quod optime vidit R. Azarias in Meor enajim, proindeque inſignem eſſe Rabbinorum ἀκαταγνωσίαν (*hiſtoriæ ignorationem*) qui horum temporum æqualem Jeſum faciunt. Quocirca R. Abrahamus proſelytus in veteri Nitzachon docebat Jeſum non vi nominis hujus patraſſe miracula, ſed magica facultate, quam in Ægypto didicerat. Quibus etiam commenti hujus vanitas deprehenditur.

Tertium argumentum. Miracula Veſpaſiano & Hadriano aſſicta expenduntur.

VI. Poſtremo ad extenuanda Chriſti Jeſu prodigia, alia afferuntur ab Ethnicis, aut impiis edita: de quibus univerſe dici poteſt, vel conficta eſſe & commentitia, vel magica arte ac præſtigiis facta. Mirifica illa quidem Veſpaſiani opera, quibus cœco cuidam viſum reſtituiſſe, & alium manu ægrum ſanaſſe fertur, a ſubdolis Ægyptiorum artibus videntur profecta, inter quos acta res eſt. Fama acceperant illi fortaſſe a Judæis, quorum multitudo ingens erat Alexandriæ, Joſephum ſacra quædam oracula Veſpaſiano accommodaſſe quemadmodum alibi diximus, quæ in Judæorum Meſſiam conveniebant. His ne quid in adulatoria arte concederent Ægyptii, Deum facere, divinæ virtutis opera ipſi affingendo, voluerunt, quem Judæi Meſſiam fecerant. Cum ergo inaudiſſent Jeſum, qui Meſſias habebatur a pleriſque, cœcum illito oculis ſputo ſanaſſe, & claudos ac debiles morbo liberaſſe, duos in eum cultum ſubornant, quaſi ille manu, hic oculis captus eſſet. Tabe oculorum notum hunc fuiſſe ſcribit Tacitus: quibus notum? an Veſpaſiani comitibus recens illuc appulſis? haudquaquam certe; ſed Ægyptiis commenti artificibus, qui falſo id teſtificabantur. *Veſpaſianus primo irridere, aſpernari:* verba ſunt Taciti; quippe fraudem & palpum ſentiens: tandem *vocibus adulantium in ſpem induci*; medicis præſertim rem fieri poſſe ſuadentibus, quippe doli fortaſſe conſciis; cum dicerent, *Huic non eſſe exeſam vim luminis, & redituram, ſi pellerentur obſtantia: illi elapſos in prævum artus, ſi ſalubris vis adhibeatur, poſſe integrari.* Agnoſcis, Lector, ſimulatos morbos; quales illi ſunt mendicorum æruſcatorum, qui ad movendam miſericordiam ægrorum habitu ſeſe componunt. Re intellecta Veſpaſianus falſis morbis falſam medicinam adhibuit alterius calcata manu, inſputatis alterius oculis. Ergo mirabile non eſt, quod addit Tacitus: *Utrumque qui interfuere nunc quoque memorant, poſtquam nullum mendacio pretium.* Rem geri viſam fuiſſe non negamus, geſtam fuiſſe negamus. Alium præterea dolum Imperatori inſtruxerunt: Serapeum adeunti viſus pone tergum adeſſe Baſilides, unus e primoribus Ægyptiorum, qui tunc morbo implicitus octoginta millium itinere aberat. Nempe hominem aliquem corporis filo Baſilidis conſimilem in fanum clam inductum Imperatori admovent, ut ex Baſilidis nomine regni omen caperet, viſumque ſtatim ſubducunt. At de Chriſto Jeſu ſimiles ſtrophas, fucosque ſuſpicari non poſſumus: nam quis viro tenui & obſcuro ad fraudem, mimumque ſubſervire in animum induxiſſet? quis fallaciæ fructus? quam facile a magiſtratibus ſuſpicioſis, ac invidis, & Jeſum exoſis fraus omnis retecta fuiſſet? an in hominibus valetudinis incertæ ac dubiæ: an in cœcis, quibus non exeſa eſſet vis luminis? imo, in eo quem captum eſſe oculis ab ipſo ortu parentes, vicini, populus univerſus ſciebat; in mortuo jam fœtente. Igitur non Judæi, non Ethnici miraculis Jeſu fidem derogare audent.

Tac. Hiſt. l. 4. c. 82.

Simili arte febri laborantem Hadrianum, & vitæ pertæſum, ac manus ſibi inferre volentem aggreſſus eſt Antoninus: mulierem induxit, quæ in ſomnis monitam ſe diceret brevi convaliturum Hadrianum, atque id Imperatori renuntiare juſſam; quod cum non feciſſet, eſſe cœcatam; iterum deinde juſſam eſſe eadem facere, & genua ipſius oſculari; quod ſi feciſſet, viſum eſſe recepturam; paruit demum illa, & oculos aqua, quæ in fano erat, ablutos recepiſſe ſe finxit. Subornavit Antoninus & Pannonium quemdam, cœcum natum, qui febrientem Hadrianum tangeret; quo facto ſanatum utrumque. His commemoratis ſubjicit Spartianus: *Quamvis Marius Maximus hæc per ſimulationem facta commemoret.* Quibus opportune monemur, quid de ſuppoſititiis his Hadriani miraculis æſtimare debeamus. Quid quod & hominum quorumdam ea eſt εὐκρασία, (*bona corporis habitudo*) ſeu potius ἰδιοκρασία (*certa quædam corporis habitudo*) ut certos aliquos morbos contactu ſanare poſſint: quale eſt quod de Hiberno quodam

Spart. Hadr. c. 25.

&literis

& literis & sermone multorum nuper ad nos ex Anglia perlatum est: & quod de Pyrrho narrat Plutarchus ἐπλανιῶντας (*lienis morbo laborantes*) sanasse, pede dextro visceribus supinorum leviter impresso. At non certos aliquos, verum omnis generis languores Jesus Dominus sanavit.

Plutarch. Pyrrho.

CAPUT XL.

Jesus cœcis visum restituit.

PSalm. 145, 8. *Dominus illuminat cæcos.*

Isa. 29, 18. *Et audient in die illa surdi verba libri, & de tenebris & caligine oculi cæcorum videbunt.*

Isa. 35, 4. 5. *Deus ipse veniet & salvabit vos: tunc aperientur oculi cæcorum.*

Isa. 42, 6. 7. *Et dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum.*

Isa. 42, 16. & seq. *Et ducam cæcos in viam quam nesciunt, & in semitis quas ignoraverunt ambulare eos faciam: ponam tenebras coram eis in lucem, & prava in recta..... Surdi audite, & cæci intuemini ad videndum.*

MAtth. 9, 7. & seqq. *Et transeunte inde Jesu, secuti sunt eum duo cæci, clamantes & dicentes, Miserere nostri, fili David. Cum autem venisset domum, accesserunt ad eum cæci: & dicit eis Jesus, Creditis quia hoc possum facere vobis? Dicunt ei, Utique, Domine. Tunc tetigit oculos eorum, dicens, Secundum fidem vestram fiat vobis. Et aperti sunt oculi eorum.* Et Matth. 20, 30. Marc. 10, 46. & seq. Luc. 18, 35. & seq.

Matth 11, 4. 5. *Et respondens Jesus ait illis, Euntes renuntiate Johanni, quæ audistis & vidistis: cæci vident.* Et Luc. 7, 18. & seq.

Matth. 12, 22. *Tunc oblatus est ei Dæmonium habens, cæcus & mutus, & curavit eum, ita ut loqueretur & videret.* Et Luc. 11, 4.

Matth. 15, 30. 31. *Et accesserunt ad eum turbæ multæ, habentes secum mutos, cæcos, claudos, debiles, & alios multos; & projecerunt eos ad pedes ejus, & curavit eos; ita ut turbæ mirarentur videntes mutos loquentes, claudos ambulantes, cæcos videntes.*

Matth. 21, 14. *Et accesserunt ad eum cæci & claudi in Templo, & sanavit eos.*

Marc. 8, 22. & seq. *Et veniunt Bethsaidam, & adducunt ei cæcum, & rogabant eum, ut illum tangeret; & apprehensa manu cæci eduxit eum extra vicum; & exspuens in oculos ejus, impositis manibus suis, interrogavit eum si quid videret: & aspiciens ait, Video homines velut arbores ambulantes. Deinde iterum imposuit manus super oculos ejus, & cœpit videre: & restitutus est, ita ut clare videret omnia.*

Luc. 4, 17. & seq. *Et traditus est illi liber Isaiæ Prophetæ: & ut revolvit librum, invenit locum ubi scriptum erat, Spiritus Domini super me, propter quod unxit me, evangelizare pauperibus misit me, sanare contritos corde, prædicare captivis remissionem, & cæcis visum ..... Cœpit autem dicere ad illos, Quia hodie impleta est hæc scriptura in auribus vestris.*

Luc. 7, 21. *In ipsa autem hora multos curavit a languoribus, & plagis, & spiritibus malis, & cæcis multis donavit visum.*

Joh. 9, 6. 7. *Hæc cum dixisset, exspuit in terram, & fecit lutum ex sputo, & linivit lutum super oculos ejus, & dixit ei, Vade & lava in natatoria Siloe (quod interpretatur Missus) Abiit ergo, & lavit, & venit videns.*

Joh. 10, 21. *Alii dicebant, Hæc verba non sunt Dæmonium habentis. Numquid Dæmonium potest cæcorum oculos aperire?*

Joh. 11, 37. *Quidam autem ex ipsis dixerunt, non poterat hic, qui aperuit oculos cæci nati, facere ut hic non moreretur?*

CAPUT XLI.

Jesus surdorum aures aperit.

ISa. 29, 18. *Et audient in die illa surdi verba libri, & de tenebris & caligine oculi cæcorum videbunt.*

MAtth. 11, 4. 5. *Et respondens Jesus ait illis, Euntes renuntiate Johanni quæ audistis & vidistis: cæci vident, claudi ambulant,*

Isa 35, 4. 5. *Deus ipse veniet, & salvabit vos: tunc aperientur oculi cæcorum, & aures surdorum patebunt.*

Isa. 42. 18. *Surdi audite, & cæci intuemini ad videndum.*

ambulant, leprosi mundantur, surdi audiunt. Et Luc. 7, 22.

Marc. 7, 32. & seq. *Et adducunt ei surdum mutum, & deprecabantur eum, ut imponat illi manum. Et apprehendens eum de turba seorsum, misit digitos suos in auriculas ejus: & exspuens tetigit linguam ejus; & suspiciens in cælum ingemuit, & ait ille, Ephpheta, quod est adaperire; & statim apertæ sunt aures ejus, & solutum est vinculum linguæ ejus, & loquebatur recte.*

Marc. 9, 24. *Et cum videret Jesus concurrentem turbam, comminatus est spiritui immundo, dicens illi, Surde & mute spiritus, ego præcipio tibi, exi ab eo, & amplius ne introeas in eum: & exclamans, & multum discerpens eum, exiit ab eo.*

CAPUT XLII.

Jesus mutorum linguam solvit.

SAp. 10, 21. *Sapientia aperuit os mutorum, & linguas infantium fecit disertas.*

Isa. 35, 4. 6. *Deus ipse veniet, & salvabit vos ..... Tunc saliet sicut cervus claudus, & aperta erit lingua mutorum.*

MAtth. 9, 32. 33. *Egressis autem illis, ecce obtulerunt ei hominem mutum, dæmonium habentem, & ejecto dæmonio locutus est mutus.* Et Luc. 11, 14.

Matth. 12, 22. *Tunc oblatus est ei dæmonium habens, cæcus, & mutus; & curavit eum, ita ut loqueretur & videret.*

Matth. 15, 30. 31. *Et accesserunt ad eum turbæ multæ habentes secum mutos, cæcos, claudos, debiles, & alios multos, & projecerunt eos ad pedes ejus, & curavit eos; ita ut turbæ mirarentur videntes mutos loquentes, claudos ambulantes, cæcos videntes.*

Marc. 7, 32. & seq. *Et adducunt ei surdum & mutum, & deprecabantur eum, ut imponat ei manum. Et apprehendens eum de turba seorsum, misit digitos suos in auriculas ejus, & expuens tetigit linguam ejus, & suspiciens in cælum ingemuit, & ait ille, Ephpheta, quod est Adaperire: & statim apertæ sunt aures ejus, & solutum est vinculum linguæ ejus, & loquebatur recte.*

Marc. 9, 24. 25. & seq. *Et cum videret Jesus concurrentem turbam, comminatus est Spiritui immundo, dicens illi, Surde & mute Spiritus, ego præcipio tibi, exi ab eo, & amplius ne introeas in eum. Et exclamans, & multum discerpens eum, exiit ab eo.*

CAPUT XLIII.

Jesus claudos sanat.

ISa. 35, 4. 6. *Deus ipse veniet, & salvabit vos ..... Tunc saliet sicut cervus claudus.*

MAtth. 11, 4. 5. *Et respondens Jesus ait illis, Euntes renuntiate Johanni, quæ audistis & vidistis; cæci vident, claudi ambulant.* Et Luc. 7, 22.

Matth. 15, 30. 31. *Et accesserunt ad eum turbæ multæ, habentes secum mutos, cæcos, claudos, debiles, & alios multos, & projecerunt eos ad pedes ejus, & curavit eos, ita ut turbæ mirarentur videntes mutos loquentes, claudos ambulantes, cæcos videntes.*

Matth. 21, 14. *Et accesserunt ad eum cæci & claudi in templo, & sanavit eos.*

CAPUT XLIV.

Jesus debiles sanat.

ISa. 35, 34. *Confortate manus dissolutas, & genua debilia roborate ..... Deus ipse veniet, & salvabit vos.*

MAtth. 4, 24. *Obtulerunt ei omnes male habentes variis languoribus, & tormentis comprehensos, qui Dæmonia habebant, & lunaticos, & paralyticos, & curavit eos.*

Matth. 8, 5. & seq. *Cum autem introiisset Capharnaum, accessit ad eum Centurio, rogans & dicens, Domine, puer meus jacet in domo paralyticus, & male torquetur. Et ait ille Jesu,*

Jesus, Ego veniam, & curabo eum . . . . . Et dixit Jesus Centurioni, Vade, & sicut credidisti fiat tibi: & sanatus est puer in illa hora.

Matth. 9, 2. & seq. *Et ecce offerebant ei paralyticum jacentem in lecto . . . . . tunc ait paralytico, Surge, tolle lectum tuum, & vade in domum tuam. Et surrexit & abiit in domum suam.* Et Marc. 2. 3. & seq. Luc. 5, 18. & seq.

Joh. 5, 5. & seq. *Erat autem quidam homo ibi, triginta & octo annos habens in infirmitate sua. . . . . Dicit ei Jesus, Surge, tolle grabatum tuum, & ambula; & statim sanus factus est homo ille, & sustulit grabatum suum, & ambulabat.*

CAPUT XLV.

Jesus mortuus revocat ad vitam.

PSalm. 102, 2. & seq. *Benedic anima mea Domino, & noli oblivisci omnes retributiones ejus; qui propitiatur omnibus iniquitatibus tuis, qui sanat omnes infirmitates tuas, qui redimit de interitu vitam tuam.*

Isa. 26, 19. *Vivent mortui tui, interfecti mei resurgent: expergiscimini, & laudate qui habitatis in pulvere.*

MAtth. 9, 18. & seq. *Ecce Princeps unus accessit, & adorabat eum dicens, Domine, filia mea modo defuncta est; sed veni, impone manum tuam super eam, & vivet . . . . . Et cum ejecta esset turba, intravit, & tenuit manum ejus, & surrexit puella.* Et Marc. 5, 22. & seq. Luc. 8, 41. & seq.

Matth. 11, 4. 5. *Et respondens Jesus ait illis, Euntes renuntiate Johanni quæ audistis & vidistis; cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt.* Et Luc. 7, 18. & seq.

Luc. 7, 12. & seq. *Cum autem appropinquaret portæ civitatis, ecce defunctus efferebatur filius unicus matris suæ . . . . . & accessit, & tetigit loculum . . . . . & ait, Adolescens, tibi dico, surge. Et resedit qui erat mortuus, & cœpit loqui, & dedit illum matri suæ.*

Joh. 11, 43. 44. *Hæc cum dixisset, voce magna clamavit, Lazare, veni foras. Et statim prodiit qui fuerat mortuus.*

CAPUT XLVI.

Jesus esurientes cibo reficit.

1. REg. 2, 5. *Famelici saturati sunt, donec sterilis peperit plurimos, & quæ multos habebat filios infirmata est.*

Psalm. 21, 27. *Edent pauperes, & saturabuntur.*

Psalm. 32. 18. 19. *Ecce oculi Domini super metuentes eum, & in eis qui sperant super misericordia ejus: ut eruat a morte animas eorum, & alat eos in fame.*

Psalm. 36, 18. 19. *Novit Dominus dies immaculatorum, & hereditas eorum in æternum erit: non confundentur in tempore malo, & in diebus famis saturabuntur.*

Psalm. 106, 4. & seq. *Erraverunt in solitudine in inaquoso, viam civitatis habitaculi non invenerunt; esurientes & sitientes, anima eorum in ipsis defecit. Et clamaverunt ad Dominum cum tribularentur, & de necessitatibus eorum eripuit eos.*

Psalm. 131, 15. *Pauperes ejus saturabo panibus.*

Psalm. 145, 7. *Qui custodit veritatem in se-*

MAtth. 14, 15. & seq. *Vespere autem facto accesserunt ad eum Discipuli ejus dicentes, Desertus est locus, & hora jam præteriit: dimitte turbas, ut euntes in castella emant sibi escas. Jesus autem dixit eis, Non habent necesse ire, date illis vos manducare. Responderunt ei, Non habemus hic nisi quinque panes, & duos pisces. Qui ait eis, Afferte mihi illos huc. Et cum jussisset turbam discumbere super fœnum, acceptis quinque panibus, & duobus piscibus, aspiciens in cœlum benedixit, & fregit, & dedit discipulis panes, Discipuli autem turbis. Et manducaverunt omnes, & saturati sunt. Et tulerunt reliquias, duodecim cophinos fragmentorum plenos. Manducantium autem fuit numerus, quinque millia virorum, exceptis mulieribus & parvulis.* Et Marc. 6, 35. & seq. Luc. 9, 12. & seq. Joh. 6, 5. & seq. & 6, 26. seq.

Matth. 15, 32. & seq. *Jesus autem convocatis Discipulis suis dixit, Misereor turbæ, quia triduo jam perseverant mecum, & non*

culum, facit judicium injuriam patientibus, dat eſcam eſurientibus.

Prov. 10, 3. *Non affliget Dominus fame animam juſti.*

Iſa. 23, 18. *His qui habitaverint coram Domino, erit negotiatio ejus, ut manducent in ſaturitatem.*

Iſa. 49, 8. & ſeq. *Hæc dicit Dominus .... Dedi te in fœdus populi, ut ſuſcitares terram, & poſſideres hæreditates diſſipatas, ut diceres his qui vincti ſunt, Exite; & his qui in tenebris, Revelamini: ſuper vias paſcentur, & in omnibus planis paſcua eorum: non eſurient, neque ſitient.*

Iſa. 65, 13. *Propter hoc hæc dicit Dominus Deus, Ecce ſervi mei comedent. & vos eſurietis.*

Jerem. 21, 25. *Omnem animam eſurientem ſaturavi.*

Joel. 2, 23. 26. *Et filii Sion exultate, & lætamini in Domino Deo veſtro, quia dedit vobis doctorem juſtitiæ. .... Et comedetis veſcentes, & ſaturabimini, & laudabitis nomen Domini Dei veſtri, qui fecit mirabilia vobiſcum.*

habent quod manducent, & dimittere eos jejunos nolo, ne deficiant in via. Et dicunt ei Diſcipuli, Unde ergo nobis in deſerto panes tantos, ut ſaturemus turbam tantam? Et ait illis Jeſus, Quot habetis panes? At illi dixerunt, Septem & paucos piſciculos. Et præcepit turbæ, ut diſcumberent ſuper terram. Et accipiens ſeptem panes, & piſces, & gratias agens fregit, & dedit Diſcipulis ſuis, & Diſcipuli dederunt populo. Et comederunt omnes, & ſaturati ſunt. Et quod ſuperfuit de fragmentis, tulerunt ſeptem ſportas plenas. Erant autem qui manducaverunt, quatuor millia hominum, extra parvulos & mulieres. Et Marc. 8. 1. & ſeq.

Luc. 1, 53. *Eſurientes implevit bonis.*

Joh. 6, 32. & ſeq. *Dixit ergo eis Jeſus, Amen, amen dico vobis, non Moyſes dedit vobis panem de cœlo, ſed Pater meus dat vobis panem de cœlo verum. Panis enim Dei, eſt qui de cœlo deſcendit, & dat vitam mundo. Dixerunt ergo ad eum, Domine, ſemper da nobis panem hunc. Dixit autem eis Jeſus, Ego ſum panis vitæ, qui venit ad me, non eſuriet; & qui credit in me, non ſitiet unquam. ..... Ego ſum panis vitæ. Patres veſtri manducaverunt manna in deſerto & mortui ſunt: hic eſt panis de cœlo deſcendens, ut ſi quis ex ipſo manducaverit, non moriatur. Ego ſum panis vivus, qui de cœlo deſcendi: ſi quis manducaverit ex hoc pane, vivet in æternum; & panis, quem ego dabo, caro mea eſt pro mundi vita.* Vide & reliquum caput.

Apoc. 7, 15. 16. *Ideo ſunt ante thronum Dei, & ſerviunt ei die ac nocte in Templo ejus: & qui ſedet in throno, habitabit ſuper illos; non eſurient, neque ſitient amplius.*

CAPUT XLVII.

Apoſtolos, Diſcipulos, & ſectatores de gente Judaica Jeſus deligit, & ad ſe vocat; a quibus deinde propagata eſt Chriſtiana religio. Delectus & vocatio, quæ fit per Jeſum, initium eſt ſalutis.

PSalm. 67, 27. 28. *In Eccleſiis benedicite Deo Domino de fontibus Iſrael. Ibi Benjamin adoleſcentulus in mentis exceſſu. Principes Juda duces eorum: principes Zabulon, principes Nephthali.*

Iſa. 1, 9. *Niſi Dominus exercituum reliquiſſet nobis ſemen, quaſi Sodoma fuiſſemus, & quaſi Gomorrha ſimiles eſſemus.*

Iſa. 4, 2. 3. *In die illa erit germen Domini in magnificentia, & gloria, & fructus terræ ſublimis, & exultatio his qui ſalvati fuerint de Iſrael. Et erit, omnis qui relictus fuerit in Sion, & reſiduus in Jeruſalem, ſanctus vocabitur, omnis qui ſcriptus eſt in vita in Jeruſalem.*

Iſa. 9, 1. *Primo tempore alleviata eſt terra Zabulon, & terra Nephthali, & noviſſimo aggravata eſt via maris trans Jordanem Galilææ*

MAtth. 4, 18. & ſeq. *Ambulans autem Jeſus juxta mare Galilææ, vidit duos fratres, Simonem qui vocatur Petrus, & Andream fratrem ejus, mittentes rete in mare (erant enim piſcatores) & ait illis, Venite poſt me, & faciam vos fieri piſcatores hominum. At illi continuo relictis retibus ſecuti ſunt eum. Et procedens inde vidit alios duos fratres, Jacobum Zebedæi, & Johannem fratrem ejus, in navi cum Zebedæo patre eorum, reficientes retia ſua, & vocavit eos. Illi autem ſtatim relictis retibus & patre, ſecuti ſunt eum.* Et Matth. 9, 9. Marc. 1, 16. & ſeq. & 2, 14. Luc. 5, 2. & ſeq. Joh. 1, 37. & ſeq.

Matth. 10, 1. & ſeq. *Et convocatis duodecim Diſcipulis ſuis, dedit illis poteſtatem ſpirituum immundorum, ut ejicerent eos, & curarent,*

gentium. Populus qui ambulabat in tenebris vidit lucem magnam: habitantibus in regione umbræ mortis, lux orta eſt eis.

Iſa. 10, 20. & ſeq. *Et erit in die illa, non adjiciet reſiduum Iſrael, & hi qui fugerint de domo Jacob, inniti ſuper eo qui percutit eos; ſed innitetur ſuper Dominum ſanctum Iſrael in veritate. Reliquiæ convertentur: reliquiæ, inquam, Jacob ad Deum fortem. Si enim fuerit populus tuus Iſrael, quaſi arena maris, reliquiæ convertentur ex eo: conſummatio abbreviata inundavit juſtitiam. Conſummationem enim & abbreviationem Dominus Deus exercituum faciet in medio omnis terræ.*

Iſa. 17, 4. & ſeq. *Et erit in die illa, attenuabitur gloria Jacob, & pinguedo carnis ejus marceſcet. Et erit ſicut congregans in meſſe quod reſtiterit, & brachium ejus ſpicas leget, & erit ſicut quærens ſpicas in valle Raphaim. Et relinquetur in eo ſicut racemus, & ſicut excuſſio oleæ duarum vel trium olivarum in ſummitate rami, ſive quatuor aut quinque in caeuminibus ejus fructus ejus, dicit Dominus Deus Iſrael. In die illa inclinabitur homo ad factorem ſuum, & oculi ejus ad ſanctum Iſrael reſpicient, & non inclinabitur ad altaria, quæ fecerunt manus ejus.*

Iſa. 28, 5. *In die illa erit Dominus exercituum corona gloriæ, & ſertum exultationis reſiduo populi ſui.*

Iſa. 37, 31. 32. *Et mittet id quod ſalvatum fuerit de domo Juda, & quod reliquum eſt, radicem deorſum, & faciet fructum ſurſum: quia de Jeruſalem exibunt reliquiæ, & ſalvatio de monte Sion. Zelus Domini exercituum faciet illud.*

Iſa. 65, 8. 9. *Hæc dicit Dominus, Quomodo ſi inveniatur granum in botro, & dicatur, Ne diſſipes illud, quoniam benedictio eſt: ſic faciam propter ſervos meos, ut non diſperdam totum. Et educam de Jacob ſemen, & de Juda poſſidentem montes meos: & hæreditabunt eam electi mei, & ſervi mei habitabunt ibi.*

Jerem. 3, 14. 15. *Convertimini, filii revertentes, dicit Dominus, quia ego vir veſter: & aſſumam vos, unum de civitate, & duos de cognatione, & introducam vos in Sion. Et dabo vobis paſtores ſecundum cor meum, & paſcent vos ſcientia & doctrina: cumque multiplicati fueritis & creveritis in diebus illis, ait Dominus, non dicent ultra, Arca Teſtamenti Domini, neque aſcendet ſuper cor, neque recordabuntur illius, nec viſitabitur, nec fiet ultra.*

curarent omnem languorem, & omnem infirmitatem ..... Hos duodecim miſit Jeſus, præcipiens eis dicens, In viam gentium ne abieritis, & in civitates Samaritanorum ne intraveritis, ſed potius ite ad oves, quæ perierunt domus Iſrael. Euntes autem prædicate dicentes, Quia appropinquavit regnum cælorum.

Marc. 3, 13. & ſeq. *Et aſcendens in montem vocavit ad ſe quos voluit ipſe, & venerunt ad eum. Et fecit ut eſſent duodecim cum illo, & ut mitteret eos prædicare. Et dedit illis poteſtatem curandi infirmitates, & ejiciendi Dæmonia.* Et Marc. 6, 7. Luc. 6, 13. & 9, 1. & ſeq.

Rom. 9, 27. *Iſaias clamat pro Iſrael, Si fuerit numerus filiorum Iſrael tanquam arena maris, reliquiæ ſalvæ fient: verbum enim conſummans & abbrevians in æquitate, quia verbum breviatum faciet Dominus ſuper terram; & ſicut prædixit Iſaias, Niſi Dominus reliquiſſet nobis ſemen, ſicut Sodoma facti eſſemus, & ſicut Gomorrha ſimiles fuiſſemus.*

Rom. 11, 1. & ſeq. *Dico ergo, Numquid Deus repulit populum ſuum? abſit: nam & ego Iſraelita ſum ex ſemine Abraham, de tribu Benjamin. Non repulit Deus plebem ſuam, quam præſcivit. An neſcitis in Elia quid dicit Scriptura, quemadmodum interpellat Deum adverſum Iſrael? Domine, Prophetas tuos occiderunt, altaria tua ſuffoderunt, & ego relictus ſum ſolus, & quærunt animam meam. Sed quid dicit illi divinum reſponſum? Reliqui mihi ſeptem millia virorum, qui non curvaverunt genua ante Baal. Sic ergo & in hoc tempore reliquiæ ſecundum electionem gratiæ ſalvæ factæ ſunt.*

1. Cor. 1, 26. & ſeq. *Videte enim vocationem, fratres, quia non multi ſapientes ſecundum carnem, non multi potentes, non multi nobiles, ſed quæ ſtulta ſunt mundi elegit Deus, ut confundat ſapientes; & infirma mundi elegit Deus, ut confundat fortia; & ignobilia mundi, & contemtibilia elegit Deus, & ea quæ non ſunt, ut ea quæ ſunt deſtrueret, ut non glorietur omnis caro in conſpectu ejus.*

Jac. 2, 5. *Audite, fratres mei dilectiſſimi, nonne Deus elegit pauperes in hoc mundo, divites in fide, & hæredes regni, quod repromiſit Deus diligentibus ſe.*

Jerem. 16, 16. *Ecce ego mittam piſcatores multos, dicit Dominus, & piſcabuntur eos* (Iſraelitas:) *& poſt hæc mittam eis multos venatores, & venabuntur eos de omni monte, & de omni colle, & de cavernis petrarum.*

Mich. 2, 12. *Congregatione congregabo Jacob totum te; in unum conducam reliquias Iſrael, pariter ponam illum quaſi gregem in ovili, quaſi pecus in medio caularum: tumultuabuntur a multitudine hominum.*

Mich. 5, 2. & ſeq. *Et tu, Bethlehem Ephrata, parvulus es in millibus Juda: ex te mihi egredietur, qui ſit dominator in Iſrael, & egreſſus ejus ab initio, a diebus, æternitatis. Propter hoc dabit eos usque ad tempus in quo parturiens parturiet, & reliquiæ fratrum ejus convertentur ad filios Iſrael. Et ſtabit, & paſcet in fortitudine Domini, in ſublimitate nominis Domini Dei ſui, & convertentur, quia nunc magnificabitur usque ad terminos terræ. Et erit iſte pax, cum venerit Aſſyrius in terram noſtram, & quando calcaverit in domibus noſtris: & ſuſcitabimus ſuper eum ſeptem paſtores, & octo primates homines..... Et erunt reliquiæ Jacob in medio populorum multorum, quaſi ros a Domino, & quaſi ſtillæ ſuper herbam quæ non expectat virum, & non præſtolatur filios hominum. Et erunt reliquiæ Jacob in gentibus, in medio populorum multorum, quaſi leo in jumentis ſilvarum, & quaſi catulus leonis in gregibus pecorum; qui cum tranſierit, & conculcaverit, & ceperit, non eſt qui eruat.*

Sophron. 3, 12. & ſeq. *Et derelinquam in medio tui populum pauperem & egenum, & ſperabunt in nomine Domini. Reliquiæ Iſrael non facient iniquitatem, nec loquentur mendacium, & non invenietur in ore eorum lingua doloſa... Lauda filia Sion... rex Iſrael Dominus in medio tui, non timebis malum ultra. In die illa dicetur Jeruſalem, Noli timere, Sion, non diſſolvantur manus tuæ. Dominus Deus tuus in medio tui fortis, ipſe ſalvabit.... nugas, qui a lege receſſerant, congregabo, quia ex te erant, ut non ultra habeas ſuper eis opprobrium. Ecce ego interficiam omnes, qui afflixerunt te in tempore illo, & ſalvabo claudicantem, & eam quæ ejecta fuerat, congregabo, & ponam eos in laudem, & in nomen, in omni terra confeſſionis eorum.*

Zach. 13, 7. & ſeq. *Framea ſuſcitare ſuper virum cohærentem mihi, dicit Dominus exercituum: percute paſtorem, & diſpergentur oves, convertam manum meam ad parvulos. Et erunt in omni terra, dicit Dominus: partes duæ in ea diſpergentur, & deficient, & tertia pars relinquetur in ea. Et ducam tertiam partem per ignem, & uram eos ſicut uritur argentum, & probabo eos ſicut probatur aurum. Ipſe vocabit nomen meum, & ego exaudiam eum. Dicam, Populus meus es tu: & ipſe dicet, Dominus Deus meus.*

I. *Exponitur Pſalm. 67, 27. 28.* II. *Confutius Sinenſis Philoſophus ſeptuaginta duos Diſcipulos, & duodecim in his præcipuos deligit.*

Exponitur Pſ. 67, 27. 28.

I. OPeræ pretium erit teſtimonii e Pſalmo ſexageſimo ſeptimo hic allati propheticam ſententiam exponere. *In Eccleſiis benedicite Deo Domino de fontibus Iſrael.* Ad laudes Deo concinendas hortatur Propheta Eccleſias Chriſtianorum, qui Iſraelitarum ſunt propago. Nam ex ſtirpe Jacobi prodiit Chriſtus Jeſus, prodierunt & Apoſtoli ac Diſcipuli Chriſti complures. Ab Iſraeliticis Prophetis prædicta eſt Chriſti οἰκονομία, ita ut Lex & Teſtamentum vetus Iſraeliticum, umbra ſit & anteceſſio, fons etiam & origo Novi Jeſu Chriſti Teſtamenti. *Ibi Benjamin adoleſcentulus in mentis exceſſu.* Paulum Apoſtolum hic præſignari manifeſtum eſt, qui fuit de tribu Benjamin. & per mentis alienationem a Deo *vocatus Apoſtolus, ſegregatus in Evangelium Dei.* Dicitur a Propheta *Adoleſcentulus*, quemadmodum *Adoleſcens* a Luca in Actis: *Et teſtes depoſuerunt veſtimenta ſua ſecus pedes adoleſcentis, qui vocabatur Saulus.* An potius, quod poſtremus Apoſtolorum vocatus ſit? Sic enim ille de ſe ad Corinthios: *Noviſſime omnium tanquam abortivo viſus eſt & mihi: ego enim ſum minimus Apoſtolorum.* Et alibi: *Puto enim quod Deus nos Apoſtolos noviſſimos oſtendit.* Subjungit Propheta: *Principes Juda duces eorum, principes Zabulon, principes Nephthali.* Principes Juda ii ſunt, qui fratres Chriſti appellantur in Evangelio, tribu Juda oriundi. Principes vero Zabulon & Nepthali, reliqui fere Apoſtoli, qui Galilæa ſunt orti, in qua Zabulonitis

Act. 7, 57.

1. Cor. 15, 8. 9.

1. Cor. 4, 9.

bulonitis tribus & Nephthalitis. In eamdem
Isa. 9, 1. 2. sententiam conspirat Isaias hoc prædicto, quod subjunximus in Paralleliſmo: *Primo tempore alleviata est terra Zabulon, & terra Nephthali, & novissimo aggravata est via maris trans Jordanem Galilæa gentium. Populus qui ambulabat in tenebris, vidit lucem magnam; habitantibus in regione umbræ mortis, lux orta est eis.* Sibi itaque lucem commodant Psaltes & Isaias, sibique consentiunt. Qui plura volet, consulat Eusebium libro nono Demonstrationis; item Theodoretum, Hilarium, Augustinum, & Auctorem Expositionis Psalmorum, quæ Hieronymi operibus subnecti solet.

Confutius Sinensis

II. Interim hoc etiam obiter adnotare libet, quod in Martini Martinii Historia Sinica memini me legere, insignem illum Philosophum Sinensem Confutium septuaginta duos sibi delegisse Discipulos, quorum e numero duodecim præ cæteris potiori cura instituendos suscepit; sive Ebraicæ Reipublicæ formam secutus, quam Moses per duodecim tribuum Principes, & septuaginta Senes administrabat; sive jam tum Deo scintillis aliquibus & radiis veritatis animum ejus colluſtrante, futurum prospiciens, ut Messias, cujus notitiam aliquam ex Librorum sacrorum lectione perceperat, quemadmodum supra monui, ad Mosis exemplum totidem duces ac magistros Ecclesiæ suæ præficeret.

Philosophus septuaginta duos Discipulos & duodecim in his præcipuos deligit. Martin. Hist. Sinic. l. 4.

CAPUT XLVIII.

Apostoli Jesu Piscatores.

PSalm. 106, 20. 23. 24. *Misit Verbum suum & sanavit eos, & eripuit eos de interitionibus eorum. Qui descendunt mare in navibus, facientes operationem in aquis multis, ipsi viderunt opera Domini, & mirabilia ejus in profundo.*

Jerem. 16, 16. *Ecce ego mittam piscatores multos, dicit Dominus, & piscabuntur eos.*

Ezech. 47, 8. & seq. *Aquæ istæ quæ egrediuntur ad tumulos sabuli orientalis, & descendunt ad plana deserti, intrabunt mare, & exibunt, & sanabuntur aquæ. Et omnis anima vivens, quæ serpit, quocunque venerit torrens, vivet; & erunt pisces multi satis, postquam venerint illuc aquæ istæ, & sanabuntur, & vivent omnia, ad quæ venerit torrens. Et stabunt super illas piscatores, ab Engaddi usque ad Engallim siccatio sagenarum erit: plurimæ species erunt piscium ejus, sicut pisces maris magni multitudinis nimiæ.*

MAtth. 4, 18. *Ambulans autem Jesus juxta mare Galilææ; vidit duos fratres, Simonem qui vocatur Petrus, & Andream fratrem ejus, mittens rete in mare; erant enim piscatores; & ait illis, Venite post me, & faciam vos fieri piscatores hominum.* Et Marc. 1, 16. & seq. Luc. 5, 2. & seq.

Matth. 13, 47. 48. *Iterum simile est regnum cœlorum sagenæ missæ in mare, & ex omni genere piscium congreganti: quam cum impleta esset educentes, & secus littus sedentes, elegerunt bonos in vasa, malos autem foras miserunt.*

Exponitur Ps. 106, 20. & seq.

COmma istud e Psalmo centesimo sexto non in Messiam solum, sed & in Jesum quoque satis aperte confert R. Isaac Aramæus in Expositionibus libri Numerorum. Nam Verbum Dei ad omnes sanandos missum fuisse dicit, verum ab omnibus non fuisse receptum, sed ab aliquibus tantum tardioris ingenii viris, iisque piscatoribus: qui cum rudes essent & hebetes, veritatem tamen prophetiæ receperunt, & Verbo Dei fidem habuerunt. Quibus Christi Jesu Apostoli manifeste designantur.

CAPUT XLIX.

Paucos numero Jesus deligit.

ISa. 17, 4. & seq. *Et erit in die illa, attenuabitur gloria Jacob, & pinguedo carnis ejus marcescet. Et erit sicut congregans in messe quod restiterit, & brachium ejus spicas leget, & erit sicut quærens spicas in valle Raphaim. Et re-*

MAtth. 9, 37. 38. *Tunc dicit Discipulis suis Messis quidem multa, operarii autem pauci. Rogate ergo Dominum messis, ut mittat operarios in messem suam.* Et Luc. 10, 2.

Matth. 10, 1. 5. *Et convocatis duodecim*

linquetur

linquetur in eo ſicut racemus, & ſicut excuſſio olea duarum vel trium olivarum in ſummitate rami, ſive quatuor aut quinque in cacuminibus ejus fructus ejus, dicit Dominus Deus Iſrael.

Iſa. 24, 13. & ſeq. *Hæc erunt in medio terræ, in medio populorum: quomodo ſi pauca oliva, quæ remanſerunt, excutiantur ex olea; & racemi, cum fuerit finita vindemia. Hi levabunt vocem ſuam, atque laudabunt: cum glorificatus fuerit Dominus, hinnient de mari. Propter hoc in doctrinis glorificate Dominum; in inſulis maris nomen Domini Dei Iſrael. A finibus terræ laudes audivimus, gloriam juſti.*

Iſa. 65, 8. 9. *Hæc dicit Dominus, Quomodo ſi inveniatur granum in botro, & dicatur, Ne diſſipes illud, quoniam benedictio eſt: ſic faciam propter ſervos meos, ut non diſperdam totum. Et educam de Jacob ſemen, & de Juda poſſidentem montes meos, & hæreditabunt eum electi, mei, & ſervi mei habitabunt ibi.*

Jerem. 3, 14. *Convertimini, filii revertentes, dicit Dominus, quia ego vir veſter, & aſſumam vos unum de civitate, & duos de cognatione, & introducam vos in Sion.*

Ezech. 12, 15. 16. *Et ſcient quia ego Dominus, quando diſperſero illos in gentibus, & diſſeminavero eos in terris, & relinquam ex eis viros paucos, a gladio, & fame & peſtilentia; ut enarrent omnia ſcelera eorum in gentibus, & quas ingredientur, & ſcient quia ego Dominus.*

CAPUT L.

Apoſtoli præcones Jeſu & nuntii.

PSalm. 18, 5. *In omnem terram exivit ſonus eorum, & in fines orbis terræ verba eorum.*

Pſalm. 147, 4. *Qui emittit eloquium ſuum terræ, velociter currit ſermo ejus.*

Iſa. 24, 14. *Hi levabunt vocem ſuam atque laudabunt: cum glorificatus fuerit Dominus, hinnient de mari. Propter hoc in doctrinis glorificate Dominum; in inſulis maris nomen Domini Dei Iſrael. A finibus terræ laudes audivimus, gloriam juſti.*

Iſa. 28, 9. & ſeq. *Quem docebit ſcientiam* (Dominus?) *& quem intelligere faciet auditum? ablactatos a matre, avulſos ab uberibus. Quia manda, & remanda; expecta, reexpecta; modicum ibi, modicum ibi. In loquela enim labii, & lingua altera loquetur ad populum iſtum. Cui dixit, Hæc eſt requies mea, refocite laſſum, & hoc eſt meum refrigerium.*

Iſa. 29, 22. & ſeq. *Propter hoc hæc dicit Dominus ad domum Jacob, qui redemit Abraham, non modo confundetur Jacob, nec modo vultus ejus erubeſcet: ſed cum viderit filios ſuos, opera manuum mearum, in medio ſui ſanctificantes nomen meum, & ſanctificabunt ſanctum Jacob, & Deum Iſrael prædicabunt, & ſcient errantes ſpiritu intellectum, & muſſitatores diſcent legem.*

MAtth. 10, 5. & ſeq. *Hos duodecim miſit Jeſus præcipiens eis, dicens..... Euntes prædicate dicentes, Quia appropinquavit regnum cœlorum.... Quod dico vobis in tenebris, dicite in lumine, & quod in aure auditis, prædicate ſuper tecta.* Et Marc. 3, 14. Luc. 9. 1. 2. & 12, 3.

Matth. 24, 14. *Prædicabitur hoc Evangelium regni in univerſo orbe, in teſtimonium omnibus gentibus.* Et Marc. 13, 10.

Matth. 28, 19. *Euntes ergo docete omnes gentes.*

Marc. 6, 12. *Et exeuntes prædicabant, ut pœnitentiam agerent.*

Marc. 16, 15. 20. *Et dixit eis, Euntes in mundum univerſum prædicate Evangelium omni creaturæ..... Illi autem profecti prædicaverunt ubique, Domino cooperante, & ſermonem confirmante ſequentibus ſignis.*

Luc. 24, 46. 47. *Sic ſcriptum eſt, & ſic oportebat Chriſtum pati, & reſurgere a mortuis tertia die, & prædicari in nomine ejus pœnitentiam, & remiſſionem peccatorum in omnes gentes, incipientibus ab Jeroſolyma.*

Act. 2, 4. *Repleti ſunt omnes* (Diſcipuli Jeſu) *Spiritu ſancto, & cœperunt loqui variis linguis, prout Spiritus ſanctus dabat eloqui illis.*

Iſa. 52,

Iſa. 52, 6. & ſeq. *Propter hoc ſciet populus meus nomen meum in die illa, quia ego ipſe qui loquebar, ecce adſum. Quam pulchri ſuper montes pedes annuntiantis & prædicantis pacem; annuntiantis bonum, prædicantis ſalutem, dicentis Sion, Regnabit Deus tuus! Vox ſpeculatorum tuorum, levaverunt vocem, ſimul laudabunt; quia oculo ad oculum videbunt, cum converterit Dominus Sion.*

Iſa. 66, 19. 20. *Mittam ex eis qui ſalvati fuerint ad gentes in mare in Africam & Lydiam tendentes ſagittam in Italiam & Graciam, ad Inſulas longe ad eos qui non audierunt de me, & non viderunt gloriam meam. Et annuntiabunt gloriam meam gentibus, & adducent omnes fratres de cunctis gentibus donum Domino.*

Nahum. 1, 15. *Ecce ſuper montes pedes evangelizantis & annunciantis pacem: celebra Juda feſtivitates tuas, & redde vota tua: quia non adjiciet ultra ut pertranſeat in te Belial: univerſus interiit.*

Act. 5, 42. *Omni autem die non ceſſabant* (Apoſtoli) *in Templo & circa domos, docentes & evangelizantes Chriſtum Jeſum.*

Act. 8, 5. *Philippus autem deſcendens in civitatem Samariæ, prædicabat illis Chriſtum.*

Act. 9, 20. *Et continuo in Synagogis prædicabat* (Paulus) *Jeſum, quoniam hic eſt Filius Dei.*

Act. 10, 42. *Et præcepit* (Jeſus) *nobis* (Apoſtolis) *prædicare populo, & teſtificari quia ipſe eſt qui conſtitutus eſt a Deo judex vivorum & mortuorum.* Et Act. 11, 26. & 13. 2. & ſeq. & 21, 31. & alibi ſæpe in Actis.

Rom. 1, 8. *Primum quidem gratias ago Deo meo per Jeſum Chriſtum pro omnibus vobis, quia fides veſtra annuntiatur in univerſo mundo.*

Rom. 10, 14. & ſeq. *Quomodo credent ei quem non audierunt? quomodo autem audient ſine prædicante? quomodo vero prædicabunt niſi mittantur? ſicut ſcriptum eſt, Quam ſpecioſi pedes evangelizantium pacem, evangelizantium bona! Sed non omnes obediunt Evangelio; Iſaias enim dicit, Domine, quis credidit auditui noſtro? Ergo fides ex auditu, auditus autem per Verbum Chriſti. Sed dico, numquid non audierunt? Et quidem in omnem terram exivit ſonus eorum, & in fines orbis terræ verba eorum.*

Rom. 15, 19. & ſeq. *Ita ut ab Jeruſalem per circuitum, usque ad Illyricum, repleverim Evangelium Chriſti. Sic autem prædicavi Evangelium hoc, non ubi nominatus eſt Chriſtus, ne ſuper alienum fundamentum ædificarem, ſed ſicut ſcriptum eſt, Quibus non eſt annuntiatum, de eo videbunt; & qui non audierunt, intelligent.* Et 1. Cor. 1, 23. & 2, 1. & 9, 14. & 15, 1. 2. & 2. Cor. 1, 19. & 4, 5. & Gal. 2, 2. & 1. Theſſ. 2, 9. & alibi ſæpe in Epiſtolis.

Col. 1, 23. *Immobiles a ſpe Evangelii, quod audiſtis, quod prædicatum eſt in univerſa creatura, quæ ſub cælo eſt; cujus factus ſum ego Paulus miniſter.*

1. Joh. 1, 23. *Annuntiamus vobis vitam æternam, quæ erat apud Patrem & apparuit nobis; quod vidimus & audivimus, annuntiamus vobis.*

Diſputatur de Pſalm. 18, 5.

HOc e decimo octavo Pſalmo teſtimonium, ut Davidis *λόγιον* (*dictum*) a Paulo in Epiſtola ad Romanos allegorice expoſitam, non ut *προφητικὸν* (*prædictum*) in argumentum propoſitam afferimus. Quod contextato demonſtratum volumus, ne nobis negotium faceſſant Adverſarii, quaſi Scripturæ ſacræ vim inferamus.

CAPUT LI.

Apoſtoli & Diſcipuli Jeſu, rudes & indocti.

PSalm. 93, 8. *Intelligite inſipientes in populo, & ſtulti aliquando ſapite.*

Iſa. 29, 14. *Ideo ecce ego addam, ut admirationem faciam populo huic miraculo grandi & ſtupendo: peribit enim ſapientia a ſapientibus ejus, & intellectus prudentium ejus abſcondetur.*

Iſa. 32, 4. *Et cor ſtulti intelliget ſcientiam, & lingua balborum velociter loquetur & plane.*

MAtth. 5, 3. *Beati pauperes ſpiritu, quoniam ipſorum eſt regnum cælorum.*

Matth. 11, 25. *In illo tempore reſpondens Jeſus dixit; Confiteor tibi, Pater, Domine cæli & terræ, quia abſcondiſti hæc a ſapientibus, & prudentibus, & revelaſti ea parvulis.* Et Luc. 10, 21.

Joh. 7, 47. & ſeq. *Reſpondérunt ergo eis Phariſæi, Numquid & vos ſeducti eſtis? numquid ex Principibus aliquis credidit in eum?*

Iſa. 33, 18. *Cor tuum meditabitur timorem. Ubi eſt literatus? ubi legis verba ponderans? ubi doctor parvulorum?*

1. Cor. 1, 17. & ſeq. *Non enim miſit me Chriſtus baptizare, ſed evangelizare, non in ſapientia verbi, ut non evacuetur crux Chriſti. Verbum enim crucis pereuntibus quidem ſtultitia eſt; iis autem qui ſalvi fiunt, id eſt nobis, Dei virtus eſt. Scriptum eſt enim, Perdam ſapientiam ſapientium, & prudentiam prudentium reprobabo. Ubi ſapiens? ubi ſcriba? ubi conquiſitor hujus ſeculi? nonne ſtultam fecit Deus ſapientiam hujus mundi? Nam quia in Dei ſapientia non cognovit mundus per ſapientiam Deum, placuit Deo per ſtultitiam ſalvos facere credentes. Quoniam & Judæi ſigna petunt, & Græci ſapientiam quærunt; nos autem prædicamus Chriſtum crucifixum, Judæis quidem ſcandalum, Gentibus autem ſtultitiam, ipſis autem vocatis Judæis atque Græcis Chriſtum Dei virtutem & Dei ſapientiam: quia quod ſtultum eſt Dei, ſapientius eſt hominibus; & quod infirmum eſt Dei, fortius eſt hominibus. Videte enim vocationem veſtram, fratres, quia non multi ſapientes ſecundum carnem, non multi potentes, non multi nobiles: ſed quæ ſtulta ſunt mundi, elegit Deus, ut confundat ſapientes.*

1. Cor. 3, 18. 19. *Nemo ſe ſeducat: ſi quis videtur inter vos ſapiens eſſe in hoc ſeculo, ſtultus ſiat ut ſit ſapiens: ſapientia enim hujus mundi, ſtultitia eſt apud Deum. Scriptum eſt enim, Comprehendam ſapientes in aſtutia eorum. Et iterum, Dominus novit cogitationes ſapientium, quoniam vanæ ſunt.*

1. Cor. 4, 10. *Nos ſtulti propter Chriſtum, vos autem prudentes in Chriſto: nos infirmi, vos autem fortes: vos nobiles, nos autem ignobiles.*

CAPUT LII.

Apoſtoli & Diſcipuli Jeſu miranda facinora edunt, & omnis generis languores ſanant.

PSalm. 67, 36. *Mirabilis Deus in ſanctis ſuis: Deus Iſrael ipſe dabit virtutem & fortitudinem plebi ſuæ: benedictus Deus.*

Iſa. 8, 18. 19. *Ecce ego & pueri mei quos dedit mihi Dominus in ſignum & in portentum Iſrael, a Domino exercituum, qui habitat in monte Sion. Et cum dixerint ad vos, Quærite a Pythonibus & a divinis, qui ſtridٍent in incantationibus ſuis, nunquid non populus a Deo ſuo requiret pro vivis ac mortuis?*

MAtth. 10, 1. 5. 8. *Et convocatis duodecim Diſcipulis ſuis, dedit illis poteſtatem ſpirituum immundorum, ut ejicerent eos, & curarent omnem languorem & omnem infirmitatem ..... Hos duodecim miſit Jeſus præcipiens eis, dicens .... Infirmos curate, mortuos ſuſcitate, leproſos mundate, Dæmones ejicite.* Et Marc. 3, 14. 15. & 6, 7. 13. Luc. 9, 1. & ſeq.

Marc. 16, 15. 17. *Dixit eis ..... Signa eos qui crediderint, hæc ſequentur; in nomine meo Dæmonia ejicient, linguis loquentur novis, ſerpentes tollent, & ſi mortiferum quid biberint, non eis nocebit: ſuper agros manus imponent, & bene habebunt ..... Illi autem profecti prædicaverunt ubique, Domino cooperante, & ſermonem confirmante ſequentibus ſignis.*

Luc. 10, 17. & ſeq. *Reverſi ſunt autem ſeptuaginta duo cum gaudio dicentes, Domine, etiam Dæmonia ſubjiciuntur nobis in nomine tuo. Et ait illis .... Ecce dedi vobis poteſtatem calcandi ſupra ſerpentes, & ſcorpiones, & ſuper omnem virtutem inimici, & nihil vobis nocebit.*

Joh. 14, 11. 12. *Non creditis quia ego in Patre, & Pater in me eſt? alioquin propter opera ipſa credite. Amen, amen dico vobis, qui credit in me, opera quæ ego facio & ipſe faciet, & majora horum faciet.*

Act. 2, 43. *Multa quoque prodigia & ſigna per Apoſtolos in Jeruſalem fiebant.*

Act. 5, 12. & ſeq. *Per manus autem Apoſtolorum fiebant ſigna & prodigia multa in plebe, ... ita ut in plateas ejicerent infirmos, & ponerent in lectulis ac grabatis, ut veniente Petro ſaltem umbra illius obumbraret quemquam illorum, & liberarentur ab infirmitatibus ſuis.*

Act. 6, 8. *Stephanus autem plenus gratia & fortitudine, faciebat prodigia & ſigna magna in populo.*

Act. 8, 6. & ſeq. *Intendebant autem turbæ his, quæ a Philippo dicebantur, unanimiter audientes*

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audientes & videntes ſigna quæ faciebat. Multi enim qui habebant ſpiritus immundos, clamantes voce magna exibant. Multi autem paralytici & claudi curati ſunt ..... Tunc Simon & ipſe credidit: & cum baptizatus eſſet, adhærebat Philippo. Videns etiam ſigna & virtutes maximas fieri, ſtupens admirabatur.

Act. 14, 3. *Multo igitur tempore demorati ſunt fiducialiter agentes in Domino, teſtimonium perhibente verbo gratiæ ſuæ, dante ſigna & prodigia fieri per manus eorum.* Et 15, 12. & 19, 11. & ſeq. Vide etiam Act. 2, 4. & 3, 2. & ſeq. & 5, 3. & ſeq. & 9, 32. 36. & 10, 46. & 13, 11. & 16, 18. 26. & 19, 6. & 20, 10. & 28, 6. 8.

Rom. 15, 18. 19. *Non enim audeo aliquid loqui eorum, quæ per me non efficit Chriſtus in obedientiam gentium, verbo & factis, in virtute ſignorum & prodigiorum, in virtute Spiritus ſancti.*

2. Cor. 12, 12. *Signa tamen Apoſtolatus mei facta ſunt ſuper vos, in omni patientia, in ſignis, & prodigiis, & virtutibus.*

Ebr. 2, 3. & ſeq. *In nos confirmata eſt* (ſalus) *conteſtante Deo ſignis, & portentis, & variis virtutibus, & Spiritus ſancti diſtributionibus, ſecundum ſuam voluntatem ..... Ecce ego, & pueri quos dedit mihi Deus.*

CAPUT LIII.

Jeſus ſuper mare incedit.

JOb. 9, 8. *Qui extendit cælos ſolus, & graditur ſuper fluctus maris.*

MAtth. 14, 25. 26. *Quarta autem vigilia noctis, venit ad eos ſuper mare. Et videntes eum ſuper mare ambulantem, turbati ſunt.* Et Marc. 6, 48. 49. Joh. 6, 19.

Diſputatur de Iob. 9, 8.

NE huic quidem Jobi ῥῆσιν (*dicto*) e nono capite προῤῥήσεως (*prædicto*) ineſſe volumus; ſed ex ea manifeſtum peti poſſe argumentum τῆς θεότητος Chriſti Jeſu. Nam quæ divinæ virtutis opera hic recenſet Jobus, ad Deum unum pertinere vult; neque alii præterea cuiquam poſſe adſcribi manifeſtum eſt. Unde efficitur eum eſſe Deum, qui eadem prodigia ediderit. Atqui unum ex illis eſt, incedere ſuper mare, quod Chriſtus Jeſus fecit, & propria quidem virtute, atque idem ut faceret Petrus, effecit; unde ſequitur Chriſtum Jeſum eſſe Deum. Adiri velim librum nonum Euſebianæ ἀποδείξεως, in quo exponuntur verba hæc Jobi, & Chriſto Domino accommodantur.

CAPUT LIV.

Jeſus lux.

PSalm. 35, 10. *Quoniam apud te eſt fons vitæ, & in lumine tuo videbimus lumen.*

Pſalm. 118, 105. *Lucerna pedibus meis Verbum tuum, & lumen ſemitis meis.*

Pſal. 131, 17. *Illuc producam cornu David, paravi lucernam Chriſto meo.*

Sap. 7, 25. 26. *Vapor eſt enim* (Sapientia) *virtutis Dei, & emanatio quædam eſt claritatis omnipotentis Dei ſincera, & ideo nihil inquinatum in eam incurrit; candor eſt enim lucis æternæ.*

Iſa. 9, 2. *Populus qui ambulabat in tenebris vidit lucem magnam: habitantibus in regione umbræ mortis, lux orta eſt eis.*

Iſa. 42, 6. *Et dedi te in fœdus populi, in lucem gentium.*

Iſa. 49, 6. *Parum eſt, ut ſis mihi ſervus ad*

MAtth. 4, 13. & ſeq. *Relicta civitate Nazareth venit, & habitavit in Capharnaum maritima, in finibus Zabulon & Nephthalim, ut adimpleretur quod dictum eſt per Iſaiam prophetam, terra Zabulon, & terra Nephthalim, via maris trans Jordanem, Galilæa gentium, populus qui ſedebat in tenebris vidit lucem magnam, & ſedentibus in regione umbræ mortis, lux orta eſt eis.*

Matth. 17, 2. *Et reſplenduit facies ejus ſicut Sol; veſtimenta autem ejus facta ſunt alba ſicut nix.* Et Marc. 9, 2. Luc. 7, 29.

Matth. 24, 27. *Sicut enim fulgur exit ab oriente, & paret usque in occidentem, ita erit & adventus filii hominis.* Et Luc. 17, 24.

Luc. 1, 78. 79. *Per viſcera miſericordiæ Dei noſtri, in quibus viſitavit nos oriens ex alto:*

ſuſcitandas tribus Jacob, & faces Iſrael convertendas: ecce dedi te in lucem gentium.

Iſa. 60, 1. & ſeq. *Surge, illuminare Jeruſalem, quia venit lumen tuum, & gloria Domini ſuper te orta eſt, Quia ecce tenebræ operient terram, & caligo populos: ſuper te autem orietur Dominus, & gloria ejus in te videbitur. Et ambulabunt gentes in lumine tuo, & reges in ſplendore ortus tui.*

Iſa. 60, 19. 20. *Non erit tibi amplius Sol ad lucendum per diem, nec ſplendor Lunæ illuminabit te; ſed erit tibi Dominus in lucem ſempiternam, & Deus tuus in gloriam tuam. Non occidet ultra Sol tuus, & Luna tua non minuetur: quia erit tibi Dominus in lucem ſempiternam.*

Iſa. 62, 1. *Propter Sion non tacebo, & propter Jeruſalem non quieſcam, donec egrediatur ut ſplendor Juſtus ejus, & Salvator ejus ut lampas accendatur.*

Dan. 2, 22. *Ipſe revelat profunda & abſcondita, & novit in tenebris conſtituta; & lux cum eo eſt.*

Mich. 7, 8. *Conſurgam cum ſedero in tenebris: Dominus lux mea eſt.*

illuminare his qui in tenebris, & in umbra mortis ſedent.

Luc. 2, 32. *Lumen ad revelationem gentium.*

Joh. 1, 4. & ſeq. *In ipſo vita erat, & vita erat lux hominum, & lux in tenebris lucet, & tenebræ eam non comprehenderunt. Fuit homo miſſus a Deo, cui nomen erat Johannes: hic venit in teſtimonium, ut teſtimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum.*

Joh. 3, 19. *Lux venit in mundum, & dilexerunt homines magis tenebras quam lucem.*

Joh. 8, 12. *Iterum ergo locutus eſt eis Jeſus, dicens, Ego ſum lux mundi, qui ſequitur me, non ambulat in tenebris, ſed habebit lumen vitæ.* Et Joh. 9, 5. & 12, 46.

Joh. 12, 35. 36. *Dixit ergo eis Jeſus, Adhuc modicum lumen in vobis eſt; ambulate dum lucem habetis, ut non vos tenebræ comprehendant: & qui ambulat in tenebris neſcit quo vadat. Dum lucem habetis, credite in lucem, ut filii lucis ſitis.*

Act. 13, 47. *Sic enim præcipit nobis Dominus, Poſui te in lucem gentium, ut ſis ſalus usque ad extremum terræ.*

2. Cor. 4, 4. 6. *Deus hujus ſeculi excæcavit mentes infidelium, ut non fulgeat illis illuminatio Evangelii gloriæ Chriſti, qui eſt imago Dei ..... quoniam Deus qui dixit de tenebris lucem ſplendeſcere, ipſe illuxit in cordibus noſtris, ad illuminationem ſcientiæ claritatis Dei, in facie Chriſti Jeſu.*

Eph. 5, 14. *Propter quod dicit, Surge qui dormis, & exſurge a mortuis, & illuminabit te Chriſtus.*

2. Tim. 1, 10. *Manifeſta eſt autem nunc per illuminationem Salvatoris noſtri Jeſu Chriſti, qui deſtruxit quidem mortem, illuminavit autem vitam, & incorruptionem per Evangelium.*

Ebr. 1, 3. *Qui cum ſit ſplendor gloriæ, & figura ſubſtantiæ ejus.*

Apoc. 21, 23. *Civitas non eget Sole neque Luna, ut luceant in ea; nam claritas Dei illuminavit eam, & lucerna ejus eſt Agnus.*

Depromta hoc capite teſtimonia e Veteri Teſtamento ad Chriſtum a Judæis fere referuntur.

QUæcunque teſtimonia hoc capite depromſimus e Veteri Teſtamento, ea fere a Judæis ad Meſſiam referuntur. Velut prius e Pſalmo triceſimo quinto, juxta Bereſith Rabba & Midraſch Thehillim, in Chriſtum congruit. Aliud quoque e Pſalmo centeſimo primo, Chriſto addicitur in Midraſch Thehillim. Supra etiam oſtendimus in Propoſitione ſeptima Chriſtum, ex Judæorum ſententia, iſta ſibi vendicare teſtimonia propemodum omnia, quæ ex Iſaia attulimus. Denique & eam quam ex Daniele petivimus prophetiam, Chriſto adjudicant Bereſith Rabba & Echa Rabbathi.

CAPUT LV.

Jeſu Diſcipuli lux.

PSalm. 97, 11. *Lux orta eſt eis, & rectis corde lætitia.*

Pſalm. 109, 3. *Tecum principium in die virtutis tuæ, in ſplendoribus ſanctorum.*

MAtth. 5, 14. & ſeq. *Vos eſtis lux mundi..... luceat lux veſtra coram hominibus.*

Matth. 13, 43. *Tunc juſti fulgebunt ſicut Sol in regno Patris eorum.*

Prov.

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Prov. 9, 18. *Juſtorum autem ſemita, quaſi lux ſplendens.*

Prov. 13, 19. *Lux juſtorum lætificat.*

Sap. 3, 7. *Fulgebunt juſti, & tanquam ſcintillæ in arundineto diſcurrent.*

Iſa. 58, 7. & ſeq. *Cum videris nudum, operi eum, & carnem tuam ne deſpexeris. Tunc erumpet quaſi mane lumen tuum. . . . . Cum effuderis eſurienti animam tuam, & animam afflictam repleveris, orietur in tenebris lux tua, & tenebræ tuæ erunt ſicut meridies.*

Dan. 12, 3. *Qui autem docti fuerint, fulgebunt quaſi ſplendor firmamenti; & qui ad juſtitiam erudiunt multos, quaſi ſtellæ in perpetuas æternitates.*

Luc. 12, 35. *Sint lumbi veſtri præcincti, & lucernæ ardentes in manibus veſtris.*

Luc. 16, 18. *Filii hujus ſeculi prudentiores filiis lucis in generatione ſua ſunt.*

Joh. 5, 35. *Ille* (Johannes) *erat lucerna ardens & lucens; vos autem voluiſtis ad horam exultare in luce ejus.*

Joh. 12, 36. *Dum lucem habetis, credite in lucem, ut filii lucis ſitis.*

Eph. 5, 8. 9. *Eratis enim aliquando tenebræ, nunc autem lux in Domino. Ut filii lucis ambulate: fructus enim lucis eſt in omni bonitate, & juſtitia, & veritate,*

Philip. 2, 15. *Ut ſitis ſine querela & ſimplices filii Dei, ſine reprehenſione in medio nationis pravæ & perverſæ, inter quos lucetis ſicut luminaria in mundo.*

1. Theſſ. 5, 5. *Omnes enim vos filii lucis eſtis, & filii diei; non ſumus noctis, neque tenebrarum.*

CAPUT LVI.

Jeſus ignis.

EXod. 3, 2. *Apparuitque ei Dominus in flamma ignis de medio rubi: & videbat quod rubus arderet, & non combureretur.*

Exod. 13, 21. *Dominus autem præcedebat eos ad oſtendendam viam, per diem in columna nubis, & per noctem in columna ignis.*

Exod. 19, 18. *Totus autem mons Sinai fumabat; eo quod deſcendiſſet Dominus ſuper eum in igne, & aſcenderet fumus ex eo quaſi de fornace.*

Exod. 24, 17. *Erat autem ſpecies gloriæ Domini, quaſi ignis ardens ſuper verticem montis.*

Deut. 4, 24. *Dominus Deus tuus ignis conſumens eſt.*

Deut. 9, 3. *Scies ergo hodie quod Dominus Deus tuus ipſe tranſibit ante te, ignis devorans atque conſumens.*

2. Reg. 22, 9. 13. *Aſcendit fumus de naribus ejus, & ignis de ore ejus vorabit: carbones ſuccenſi ſunt ab eo. . . . . Præ fulgore in conſpectu ejus ſuccenſi ſunt carbones ignis.* Et Pſalm. 17, 9. 13. 14.

MAtth. 3, 11. *Ego quidem baptizo vos in aqua in pœnitentiam; qui autem poſt me venturus eſt, fortior me eſt . . . . . ipſe vos baptizabit in Spiritu ſancto & igni.* Et Luc. 3, 16.

Luc. 12, 49. *Ignem veni mittere in terram; & quid volo, niſi ut accendatur?*

Ebr. 12, 29. *Etenim Deus noſter ignis conſumens eſt.*

Apoc. 1, 14. *Et oculi ejus* (Filii hominis) *tanquam flamma ignis.*

Apoc. 2, 18. *Hæc dicit Filius hominis, qui habet oculos tanquam flammam ignis.*

Apoc. 19, 11. & ſeq. *Et vidi cælum apertum, & ecce equus albus, & qui ſedebat ſuper eum, vocabatur Fidelis & verax, & cum juſtitia judicat & pugnat: oculi autem ejus ſicut flamma ignis. . . . . & veſtitus erat veſte aſperſa ſanguine, & vocatur nomen ejus Verbum Dei.*

1. Par. 21, 26. *Et ædificabit ibi altare Domino; obtulitque holocauſta & pacifica, & invocavit Dominum, & exaudivit eum in igne de cælo ſuper altare holocauſti.*

Pſalm. 49, 3. *Deus manifeſte veniet; Deus noſter, & non ſilebit. Ignis in conſpectu ejus exardeſcet, & in circuitu ejus tempeſtas valida.*

Pſalm. 96, 3. 4. *Ignis ante ipſum præcedet, & inflammabit in circuitu inimicos ejus. Illuxerunt fulgura ejus orbi terræ.*

Iſa. 10, 16. 17. *Propter hoc mittet dominator Dominus exercituum in pinguibus ejus tenuitatem; & ſubtus gloriam ejus ſuccenſa ardebit & quaſi combuſtio ignis. Et erit lumen Iſrael in igne, & ſanctis ejus in flamma, & ſuccendetur, & devorabitur ſpina ejus, & vepres in die una.*

Iſa. 31, 9. *Dixit Dominus, cujus ignis eſt in Sion, & caminus ejus in Jeruſalem.*

Iſa. 66, 15. 16. *Ecce Dominus in igne veniet, & quaſi turba quadrigæ ejus, reddere in indignatione furorem ſuum, & increpationem ſuam in flamma ignis: quia in igne Dominus dijudicabit.*

Ezech. 1, 26. 27. *Super ſimilitudinem throni, ſimilitudo quaſi aſpectus hominis deſuper. Et vidi quaſi ſpeciem electri, velut aſpectum ignis intrinſecus ejus per circuitum; a lumbis ejus & deſuper, & a lumbis ejus usque deorſum vidi quaſi ſpeciem ignis ſplendentis in circuitu.*

Ezech. 8, 2. *Et vidi, & ecce ſimilitudo quaſi aſpectus ignis; ab aſpectu lumborum ejus & deorſum ignis: & a lumbis ejus & ſurſum quaſi aſpectus ſplendoris, ut viſio electri.*

Joel. 2, 3. *Ante faciem ejus ignis vorans, & poſt eum exurens flamma.*

CAPUT LVII.

Jeſus Sol.

ISa. 60, 19. 20. *Non erit tibi amplius Sol ad lucendum per diem, nec ſplendor Lunæ illuminabit te: ſed erit tibi Dominus in lucem ſempiternam, & Deus tuus in gloriam tuam. Non occidet ultra Sol tuus, & Luna tua non minuetur: quia erit tibi Dominus in lucem ſempiternam.*

MAtth. 17, 2. *Et transfiguratus eſt ante eos, & reſplenduit facies ejus ſicut Sol.*

Apoc. 1, 16. *Et facies ejus ſicut Sol lucet in virtute ſua.*

Mal. 4, 2. *Orietur vobis timentibus nomen meum Sol juſtitiæ.*

CAPUT LVIII.

Jeſus ſtella.

NUmer. 24, 17. *Orietur ſtella ex Jacob.*

APoc. 1, 16. *Et habebat in dextera ſua ſtellas ſeptem.*

Apoc. 22, 16. *Ego Jeſus miſi Angelum meum, teſtificari vobis hæc in Eccleſiis, Ego ſum radix & genus David, ſtella ſplendida & matutina.*

CAPUT LIX.

Jeſus germen ſive oriens, radix, flos, virga.

NUm. 24, 17. *Orietur ſtella ex Jacob, & conſurget virga de Iſrael.*

Cant. 2, 1. *Ego flos campi & lilium convallium.*

Iſa. 4, 2. *In die illa erit germen Domini in magnificentia & gloria, & fructus terræ ſublimis, & exultatio his, qui ſalvati fuerint de Iſrael.*

Iſa. 11, 1. *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet.*

Iſa. 45, 8. *Rorate cæli deſuper, & nubes pluant Juſtum; aperiatur terra, & germinet Salvatorem.*

Iſa. 53, 1. 2. *Quis credidit auditui noſtro? & brachium Domini cui revelatum eſt? & aſcendet ſicut virgultum coram eo, & ſicut radix de terra ſitienti.*

LUc. 1, 78. *Per viſcera miſericordiæ Dei noſtri, in quibus viſitavit nos Oriens ex alto.*

Joh. 15, 1. *Ego ſum vitis vera, & Pater meus Agricola eſt.*

Rom. 6, 5. *Si enim complantati facti ſumus ſimilitudini mortis ejus, ſimul & reſurrectionis erimus.*

Rom. 11, 16. *Si radix ſancta, & rami.*

Apoc. 5, 5. *Et unus de Senioribus dixit mihi, Ne fleveris: ecce vicit leo de tribu Juda, radix David, aperire Librum.*

Apoc. 22, 16. *Ego Jeſus miſi Angelum meum teſtificari vobis hæc in Eccleſiis, Ego ſum radix & genus Davıd.*

Jer. 23, 5. *Ecce dies veniunt, dicit Dominus, & ſuſcitabo David germen juſtum.*

Jer. 33, 15. *In diebus illis, & in tempore illo germinare faciam David germen juſtitiæ.*

Ezech. 34, 29. *Et ſuſcitabo eis germen nominatum.*

Zach. 3, 8. *Ecce enim ego adducam ſervum meum Orientem.*

Zach. 6, 12. *Hæc ait Dominus exercituum, dicens, Ecce vir, Oriens nomen ejus.*

I. *Affertur ex Philone Zachariani hujus loci expoſitio.* II. *Quo ſenſu Chriſtus dicatur Germen, & Radix, & Virga, & Flos.*

Affertur ex Philone Zachariani hujus loci expoſitio. Euſ. Præp. l. 11. c. 15.

I. PRæclaram affert ex Philone Zachariani hujus loci expoſitionem Euſebius. Inuſitatum eſt, inquit, vocabulum hoc, Oriens, ſi eum intelligas, qui corpore & animo conſtet. Quod ſi incorporum illum divinam imaginem gerentem accipias, aptiſſime in eum convenire fateberis dictionem iſtam: hunc quippe antiquiſſimum Filium oriri fecit rerum omnium parens Deus, quem alibi Primogenitum appellat, qui Patris vias ſecutus, & ad primigenia illius exemplaria reſpiciens, formas effinxit. Sed & recitata hic teſtimonia aliquot Chriſto quoque addicunt vetuſtiores Judæi; velut Iſaianum illud primum, & poſtremum hoc Jeremianum Thargumiſta, qui & Chriſtum Germen appellat, uti appellatur & in Bereſith rabba, & in Echa rabbathi, & in Tanchuma. Quæ ex Iſaiæ quinquageſimo tertio, & Zachariæ ſexto attulimus, Meſſiæ tribuit R. Moſes Haddarſan in Bereſith rabba. Idem Meſſiam vocat Vitem, uti ſe ipſe Chriſtus. Sic & R. Aben Ezra, & R. Juda; quo nomine afficitur & in Thalmudico libro Beracoth. Quo etiam referunt illud e Pſalmo ſeptuageſimo nono; *Vineam de Ægypto tranſtuliſti.*

Iſa. 4, 2. Jer. 33, 15.

Iſa. 5, 3. 1. Zach. 6, 12.

Pſal. 79, 9.

Quo ſenſu Chriſtus dicatur Germen, & Radix, & Virga, & Flos.

II. Porro quemadmodum Germen, & Radix, & Virga, & Flos dicitur Chriſtus, ita Heroas ſuos Antiqui Deorum germina appellabant. Scatent exemplis libri Poetarum. Hic ἔρνος Ἄρηος, *germen Martis*, ille Διὸς ἔρνος, *Jovis germen*, & ζηνὸς θάλος, *Jovis ramus*. At Chriſtus Germen eſt, & Radix Davidis, Virga Iſraelis, Virga Jeſſe, Vitis vera, Radix ſancta.

CAPUT LX.

Diſcipuli Jeſu, germina, plantæ, palmites, rami.

PSalm. 79, 15. & ſeq. *Deus virtutum convertere: reſpice de cælo, & vide, & viſita vineam iſtam: & perfice eam quam plantavit dextera tua, & ſuper Filium hominis, quem confirmaſti tibi ..... Fiat manus tua ſuper virum dexteræ tuæ, & ſuper Filium hominis, quem confirmaſti tibi.*

Iſa. 35, 1. & ſeq. *Lætabitur deſerta & invia, & exultabit ſolitudo, & florebit quaſi lilium. Germinans germinabit, & exultabit lætabunda & laudans: gloria Libani data eſt ei: decor Carmeli & Saron; ipſi videbunt gloriam Domini, & decorem Dei noſtri.*

Iſa. 60, 21. *Populus autem tuus omnes juſti, in perpetuum hæreditabunt terram, germen plantationis meæ.*

Iſa. 61, 1. & ſeq. *Spiritus Domini ſuper me, eo quod unxerit Dominus me ..... ut ponerem lugentibus Sion, & darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro ſpiritu mœroris, & vocabuntur in ea fortes juſtitiæ, plantatio Domini ad glorificandum.*

MAtth. 15, 13. *At ille reſpondens ait, Omnis plantatio, quam non plantavit Pater meus cæleſtis, eradicabitur.*

Joh. 15, 5. *Ego ſum vitis, vos palmites: qui manet in me, & ego in eo, hic fert fructum multum.*

Rom. 6, 5. *Si enim complantati facti ſumus ſimilitudini mortis ejus, ſimul & reſurrectionis erimus.*

Rom. 11, 16. & ſeq. *Si radix ſancta, & rami. Quod ſi aliqui ex ramis fracti ſunt, tu autem cum oleaſter eſſes, inſertus es in illis, & ſocius radicis, & pinguedinis olivæ factus es, noli gloriari adverſum ramos. Quod ſi gloriaris, non tu radicem portas, ſed radix te.*

1. Cor. 3, 6. & ſeq. *Ego plantavi, Apollo rigavit, ſed Deus incrementum dedit. Itaque neque qui plantat, eſt aliquid, neque qui rigat, ſed qui incrementum dat Deus. Qui autem plantat, & qui rigat, unum ſunt. Unusquisque autem propriam mercedem accipiet ſecundum ſuum laborem. Dei enim ſumus adjutores; Dei agricultura eſtis.*

Jerem. 32, 41. *Et lætabor ſuper eis, cum bene eis fecero, & plantabo eos in terra iſta in veritate.*

CAPUT LXI.

Jeſus fons.

PSalm. 35, 10. *Quoniam apud te eſt fons vitæ: & in lumine tuo videbimus lumen.*

JOh. 4, 13. & ſeq. *Reſpondit Jeſus, & dixit ei, Omnis qui bibit ex aqua hac, ſitiet iterum;*

Eccl. 1, 5. *Fons ſapientiæ Verbum Dei in excelſis.*

Eccl. 24, 40. & ſeq. *Ego Sapientia effudi flumina: ego quaſi trames aquæ immenſæ de fluvio: ego quaſi fluvii dioryx, & ſicut aquæ ductus exivi de Paradiſo. Dixi, rigabo hortum meum plantationum, & inebriabo prati mei fructum: & ecce factus eſt mihi trames abundans, & fluvius meus appropinquavit ad mare.*

Iſa. 11, 9. *Repleta eſt terra ſcientia Domini, ſicut aquæ maris operientes.* Et Hab. 2, 14.

Iſa. 12, 3. *Hauritis aquas in gaudio de fontibus Salvatoris.*

Iſa. 35, 6. 7. *Tunc ſaliet ſicut cervus claudus, & aperta erit lingua mutorum: quia ſciſſæ ſunt in deſerto aquæ, & torrentes in ſolitudine: & quæ erat arida, erit in ſtagnum, & ſitiens in fontes aquarum.*

Iſa. 44, 2. 3. *Hæc dicit Dominus ..... Effundam aquas ſuper ſitientem, & fluenta ſuper aridam.*

Iſa. 49, 10. *Non eſurient, neque ſitient, & non percutiet eos æſtus & Sol, quia miſerator eorum reget eos, & ad fontes aquarum potabit eos.*

Iſa. 55, 1. *Omnes ſitientes venite ad aquas.*

Iſa. 59, 19. *Et timebunt qui ab occidente nomen Domini, & qui ab ortu Solis gloriam ejus, cum venerit quaſi fluvius violentus, quem ſpiritus Domini cogit, & venerit Sion redemptor.*

Iſa. 65, 13. *Propter hoc hæc dicit Dominus Deus, Ecce ſervi mei comedent, & vos eſurietis; ecce ſervi mei bibent, & vos ſitietis.*

Jerem. 2, 13. *Duo enim mala fecit populus meus: me dereliquerunt fontem aquæ vivæ, & foderunt ſibi ciſternas, ciſternas diſſipatas, quæ continere non valent aquas.*

Jerem. 17, 13. *Expectatio Iſrael, Domine: omnes qui te derelinquunt, confundentur: recedentes a te, in terra ſcribentur; quoniam dereliquerunt venam aquarum viventium Dominum.*

Ezech. 35, 26. *Effundam ſuper vos aquam mundam, & mundabimini ab omnibus inquinamentis veſtris, & ab univerſis idolis veſtris mundabo vos.*

Ezech. 47. 8. & ſeq. *Et ait ad me, Aquæ iſtæ quæ egrediuntur ad tumulos ſabuli orientalis, & deſcendunt ad plana deſerti, intrabunt mare, & exibunt, & ſanabuntur aquæ. Et omnis anima vivens quæ ſerpit, quocunque venerit torrens, vivet; & erunt piſces multi ſatis, poſtquam venerint illuc aquæ iſtæ, & ſanabuntur, & vivent omnia ad quæ venerit torrens; & ſtabunt ſuper illas piſcatores. Ab Engaddi, usque ad Engallim ſiccatio ſagenarum erit: plurima ſpecies erunt piſcium ejus, ſicut piſces maris magni, multitudinis nimiæ.*

Joel. 3, 18. *Et erit in die illa, ſtillabunt montes dulcedinem, & colles fluent lacte; & per omnes rivos Juda ibunt aquæ; & fons de domo Domini egredietur, & irrigabit torrentem ſpinarum.*

Zach. 13, 1. *In die illa erit fons patens domui David, & habitantibus Jeruſalem, in ablutionem peccatoris & menſtruatæ.*

Zach. 14, 8. *Et erit in die illa, exibunt aquæ vivæ de Jeruſalem: medium earum ad mare orientale, & medium earum ad mare noviſſimum, in æſtate & in hyeme erunt.*

Joh. 6, 35. *Dixit autem eis Jeſus, Ego ſum panis vitæ: qui venit ad me, non eſuriet; & qui credit in me, non ſitiet unquam.*

Joh. 7, 37. 38. *In noviſſimo autem die magno feſtivitatis, ſtabat Jeſus, & clamabat dicens, Si quis ſitit, veniat ad me, & bibat. Qui credit in me, ſicut dicit Scriptura, flumina de ventre ejus fluent aquæ vivæ.*

Apoc. 21, 6. *Ego ſum Alpha & Omega, initium & finis: ego ſitienti dabo de fonte aquæ vivæ gratis.*

Apoc. 22, 1. *Et oſtendit mihi fluvium aquæ vivæ, ſplendidum tanquam cryſtallum, procedentem de ſede Dei & Agni.*

Apoc. 22, 17. *Et qui ſitit, veniat: & qui vult, accipiat aquam vitæ gratis.*

CAPUT

CAPUT LXII.

Jesus Novi & æterni Fœderis, a Deo cum hominibus pacti, sequester, & finis.

PSalm. 88, 4. 29. & seq. *Dispositi testamentum electis meis, juravi David servo meo, usque in æternum præparabo semen tuum . . . . . In æternum servabo illi misericordiam meam, & testamentum meum fidele ipsi: & ponam in seculum seculi semen ejus, & thronum ejus sicut dies cœli . . . . . Neque profanabo testamentum meum, & quæ procedunt de labiis meis, non faciam irrita. Semel juravi in sancto meo, si David mentiar: semen ejus in æternum manebit. Et thronus ejus sicut Sol in conspectu meo, & sicut Luna perfecta in æternum, & testis in cœlo fidelis.*

Eccl. 17, 10. *Testamentum æternum constituit cum illis.*

Eccl. 45, 31. *Et Testamentum David regi filio Jessæ, de tribu Juda hæreditas ipsi & semini ejus, ut daret sapientiam in cor nostrum, judicare gentem suam in justitia, ne abolerentur bona ipsorum, & gloriam ipsorum in gentem æternam fecit.*

Eccl. 47, 13. *Dominus purgavit peccata ipsius* (David) *& exaltavit in æternum cornu ejus: & dedit illi testamentum regni, & sedem gloriæ Israel.*

Isa. 42, 6. 7. *Ego Dominus vocavi te in justitia, & apprehendi manum tuam, & servavi te: & dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum, & educeres de conclusione vinctum, de domo carceris sedentes in tenebris.*

Isa. 49, 8. 9. *Hæc dicit Dominus, in tempore placito exaudivi te, & in die salutis auxiliatus sum tui, & servavi te, & dedi te in fœdus populi, ut suscitares terram, & possideres hæreditates dissipatas: ut diceres his, qui vincti sunt, Exite; & his qui in tenebris, Revelamini.*

Isa. 55, 3. 4. *Inclinate aurem vestram, & venite ad me; audite, & vivet anima vestra: & feriam vobiscum pactum sempiternum, misericordias David fideles. Ecce testem populi dedi eum, ducem ac præceptorem gentibus.*

Isa. 61, 8. 9. *Dabo opus eorum in veritate, & fœdus perpetuum feriam eis: & scient in gentibus semen eorum in medio populorum: omnes qui viderint eos, cognoscent illos, quia isti sunt semen, cui benedixit Dominus.*

Jerem. 31, 31. & seq. *Ecce dies venient,*

MAtth. 26, 27. 28. *Bibite ex hoc omnes: hic est enim sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum.* Et Marc. 14, 24. Luc. 22, 20. & 1. Cor. 11, 25.

Luc. 1, 72. 73. *Ad faciendam misericordiam cum patribus nostris, & memorari Testamenti sui sancti. Jusjurandum quod juravit ad Abraham patrem nostrum, daturum se nobis.*

Act. 3, 25. *Vos estis filii Prophetarum, & Testamenti, quod disposuit Deus ad Patres nostros, dicens ad Abraham, Et in semine tuo benedicentur omnes familiæ terræ.*

Rom. 11. 25. & seq. *Cæcitas ex parte contigit in Israel, donec plenitudo gentium intraret, & sic omnis Israel salvus fieret, sicut scriptum est, Veniet ex Sion, qui eripiat, & avertat impietatem a Jacob: & hoc illis a me Testamentum, cum abstulero peccata eorum.*

2. Cor. 3, 5. 6. *Sufficientia nostra ex Deo est, qui & idoneos nos fecit ministros Novi Testamenti, non litera, sed spiritu.*

Gal. 3, 15. & seq. *Fratres (secundum hominem dico) tamen hominis confirmatum Testamentum nemo spernit, aut subordinat. Abrahæ dictæ sunt promissiones, & semini ejus. Non dicit, Et seminibus, quasi in multis, sed quasi in uno, Et semini tuo, qui est Christus. Hoc autem dico Testamentum confirmatum a Deo: quæ post quadringentos & triginta annos facta est Lex, non irritum facit ad evacuandam promissionem . . . . . Quid igitur Lex? propter transgressiones posita est, donec veniret semen cui promiserat, ordinata per Angelos in manu Mediatoris. Mediator autem unius non est.*

Gal. 4, 24. & seq. *Hæc enim sunt duo Testamenta: unum quidem in monte Sina, in servitutem generans, quæ est Agar: Sina enim mons est in Arabia, qui conjunctus est ei, quæ nunc est Jerusalem, & servit cum filiis suis; illa autem quæ sursum est Jerusalem, libera est, quæ est mater nostra.*

Ephes. 2, 12. 13. & seq. *Eratis illo in tempore sine Christo, alienati a conversatione Israel, & hospites Testamentorum, promissionis spem non habentes, & sine Deo in hoc mundo. Nunc autem in Christo Jesu, vos qui aliquando eratis*

 longe,

dicit Dominus, & feriam domui Iſrael & domui Juda fœdus novum; non ſecundum pactum, quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti; pactum quod irritum fecerunt & ego dominatus ſum eorum, dicit Dominus. Sed hoc erit pactum, quod feriam cum domo Iſrael poſt dies illos, dicit Dominus, dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam: & ero eis in Deum, & ipſi erunt mihi in populum. Et non docebit ultra vir proximum ſuum, & vir fratrem ſuum dicens, Cognoſce Dominum: omnes enim cognoſcent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.

Jerem. 32, 40. *Et feriam eis pactum ſempiternum, non deſinam eis benefacere: & timorem meum dabo in corde eorum, ut non recedant a me.*

Jerem. 50, 5. *Venient, & opponentur ad Dominum fœdere ſempiterno, quod nulla oblivione delebitur.*

Bar. 2, 25. *Et ſtatuam illis Teſtamentum alterum ſempiternum, ut ſim illis in Deum, & ipſi erunt mihi in populum.*

Ezech. 16, 60. 62. *Recordabor ego pacti mei tecum in diebus adoleſcentiæ tuæ, & ſuſcitabo ego pactum ſempiternum ..... Et ſuſcitabo tibi pactum meum tecum, & ſcies quia ego Dominus.*

Oſe. 2, 18. & ſeq. *Et percutiam cum eis fœdus in die illa ..... & ſponſabo te mihi in ſempiternum, & ſponſabo te mihi in juſtitia & judicio, & in miſericordia, & in miſerationibus; & ſponſabo mihi in fide, & ſcies quia ego Dominus.*

Zach. 9, 11. *Tu quoque in ſanguine Teſtamenti tui emiſiſti vinctos tuos de lacu, in quo non eſt aqua.*

Mal. 3, 1. *Ecce ego mitto Angelum Meum, & præparabit viam ante faciem meam: & ſtatim veniet ad Templum ſuum Dominator quem vos quæritis, & Angelus Teſtamenti quem vos vultis.*

longe, facti eſtis prope in ſanguine Chriſti. Ipſe enim eſt pax noſtra, qui fecit utraque unum, & medium parietem maceriæ ſolvens, inimicitias in carne ſua; legem mandatorum decretis evacuans, ut duos condat in ſemetipſo in unum novum hominem, faciens pacem; & reconciliet ambos in uno corpore Deo per crucem, interficiens inimicitias in ſemetipſo. Et veniens evangelizavit pacem vobis, qui longe fuiſtis, & pacem iis qui prope: quoniam per ipſum habemus acceſſum ambo in uno Spiritu ad Patrem.

1. Tim. 2, 5. *Unus enim Deus, unus & Mediator Dei & hominum, homo Chriſtus Jeſus.*

Ebr. 7, 20. & ſeq. *Et quantum eſt non ſine jurejurando Calii quidem ſine jurejurando ſacerdotes facti ſunt; hic autem cum jurejurando, per eum qui dixit ad illum, Juravit Dominus, & non pœnitebit eum; tu es ſacerdos in æternum) in tantum melioris Teſtamenti ſponſor factus eſt Jeſus.*

Ebr. 8, 6. & ſeq. *Nunc autem melius ſortitus eſt miniſterium, quanto & melioris Teſtamenti mediator eſt, quod in melioribus repromiſſionibus ſanctum eſt. Nam ſi illud prius culpa vacaſſet, non utique ſecundi locus inquireretur. Vituperans enim eos dicit, Ecce dies venient, dicit Dominus, & conſummabo ſuper domum Iſrael, & ſuper domum Juda, Teſtamentum Novum; non ſecundum Teſtamentum, quod feci Patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Ægypti: quoniam ipſi non permanſerunt in Teſtamento meo, & ego neglexi eos, dicit Dominus. Quia hoc eſt Teſtamentum, quod diſponam domui Iſrael poſt dies illos, dicit Dominus, dando leges meas in mentem eorum; & in corde eorum ſuperſcribam eas, & ero eis in Deum, & ipſi erunt mihi in populum; & non docebit unusquisque proximum ſuum, & unusquisque fratrem ſuum, dicens, Cognoſce Dominum, quoniam omnes ſcient me a minore usque ad majorem eorum; quia propitius ero iniquitatibus eorum, & peccatorum eorum jam non memorabor. Dicendo autem Novum, veteravit Prius. Quod autem antiquatur, & ſeneſcerit, prope interitum eſt.* Et 10, 15. & ſeq.

Ebr. 9, 15. & ſeq. *Et ideo Novi Teſtamenti mediator eſt, ut morte intercedente, in redemptionem earum prævaricationum, quæ erant ſub priori Teſtamento, repromiſſionem accipiant, qui vocati ſunt æternæ hæreditatis. Ubi enim Teſtamentum eſt, mors neceſſe eſt intercedat teſtatoris. Teſtamentum enim in mortuis confirmatum eſt: alioquin nondum valet, dum vivit qui teſtatus eſt. Unde nec primum quidem ſine ſanguine dedicatum eſt.*

Ebr. 10, 28. 29. *Irritam qui faciens legem Moyſi, ſine ulla miſeratione duobus vel tribus teſtibus*

testibus morietur: quanto magis putatis deteriora mereri supplicia, qui filium Dei conculcaverit, & sanguinem Testamenti pollutum dixerit, in quo sanctificatus est?

Ebr. 12, 22. & seq. *Sed accessistis ad Sion montem, & civitatem Dei viventis, Jerusalem cœlestem, & multorum millium Angelorum frequentiam, & Ecclesiam primitivorum, qui conscripti sunt in cœlis, & judicem omnium Deum, spiritus justorum perfectorum, & Testamenti Novi mediatorem Jesum, & sanguinis aspersionem melius loquentem quam Abel.*

Ebr. 13, 20. *Deus autem pacis, qui eduxit de mortuis pastorem magnum ovium in sanguine Testamenti æterni, Dominum nostrum Jesum Christum, aptet vos in omni bono.*

CAPUT LXIII.

Jesus pacificus.

PSalm. 45, 9. 10. *Venite, & videte opera Domini, quæ posuit prodigia super terram; auferens bella usque ad finem terræ. Arcum conteret, & confringet arma, & scuta comburet igni.*

Psalm. 71, 3. 7. *Suscipiant montes pacem populo, & colles justitiam ..... Orietur in diebus ejus justitia, & abundantia pacis, donec auferatur Luna.*

Psalm 75, 1. & seq. *Notus in Judæa Deus, in Israel magnum nomen ejus: & factus est in pace locus ejus, & habitatio ejus in Sion. Ibi confregit potentias arcuum, scutum, gladium & bellum.*

Psalm. 84, 9. 11. *Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem in plebem suam. ..... Misericordia & veritas obviaverunt sibi, justitia & pax osculatæ sunt.*

Psalm. 119, 7. *Cum his qui oderunt pacem eram pacificus: cum loquebar illis impugnabant me gratis.*

Isa. 2, 4. *Conflabunt gladios suos in vomeres, & lanceas suas in falces; non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium.*

Isa. 9, 6. 7. *Parvulus natus est nobis, & filius datus est nobis, & factus est principatus super humerum ejus, & vocabitur nomen ejus, Admirabilis, consiliarius, Deus fortis, pater futuri seculi, princeps pacis. Multiplicabitur ejus imperium, & pacis non erit finis.*

Isa. 11, 1. & seq. *Et egredietur virga de radice Jesse ..... Habitabit lupus cum agno, & pardus cum hœdo accubabit; vitulus, & leo, & ovis simul morabuntur, & puer parvulus minabit eos. Vitulus & ursus pascentur simul, requiescent catuli eorum, & leo quasi bos comedet paleas. Et delectabitur infans ab ubere super foramine aspidis; & in caverna reguli, qui ablactatus fuerit, manum suam mittet. Non*

MAtth. 5, 38. & seq. *Audistis quia dictum est, Oculum pro oculo, & dentem pro dente. Ego autem dico vobis non resistere malo: sed si quis te percusserit in dexteram maxillam tuam, præbe illi & alteram: & ei qui vult tecum judicio contendere, & tunicam tuam tollere, dimitte ei & pallium: & quicunque te angariaverit mille passus, vade cum illo & alia duo.*

Matth. 11, 29. 30. *Tollite jugum meum super vos, & discite a me, quia mitis sum & humilis corde, & invenietis requiem animabus vestris. Jugum meum suave est, & onus meum leve.*

Luc. 1, 79. *Illuminare his qui in tenebris & in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis.*

Luc. 2, 14. *Gloria in altissimis Deo, & in terra pax hominibus bonæ voluntatis.*

Luc. 24, 36. *Dum autem hæc loquuntur, stetit Jesus in medio eorum, & dicit eis, Pax vobis; ego sum, nolite timere.*

Joh. 14, 23. 27. *Respondit Jesus, & dixit ei, ... Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis.*

Joh. 16, 32. 33. *Respondit ei Jesus ..... Hæc locutus sum vobis, ut in me pacem habeatis.*

Joh. 20, 21. 26. *Dixit ergo eis iterum, Pax vobis ..... Venit Jesus januis clausis, & stetit in medio, & dixit, Pax vobis.*

Act. 10, 36. *Verbum misit Deus filiis Israel, annuntians pacem per Jesum Christum.*

Rom. 5, 1. *Justificati ergo ex fide, pacem habeamus ad Deum per Dominum nostrum Jesum Christum.*

Rom. 10, 15. *Quomodo vero prædicabunt, nisi mittantur? sicut scriptum est. Quam speciosi pedes evangelizantium pacem, evangelizantium bona!*

nocebunt, & non occident in universo monte sancto meo.

Isa. 40, 3. & seq. *Vox clamantis in deserto, Parate viam Domini, rectas facite in solitudine semitas Dei nostri: omnis vallis exaltabitur; & omnis mons & collis humiliabitur; & erunt prava in directa, & aspera in vias planas: & revelabitur gloria Domini, & videbit omnis caro pariter, quod os Domini locutum est.*

Isa. 52, 7. *Quam pulchri super montes pedes annuntiantis & prædicantis pacem!*

Isa. 53, 5. *Disciplina pacis nostræ super eum.*

Isa. 54, 10. *Misericordia autem mea non recedet a te, & fœdus pacis meæ non movebitur, dixit miserator tuus Dominus.*

Isa. 55, 11. 12. *Sic erit verbum meum quod egredietur de ore meo; non revertetur ad me vacuum, sed faciet quæcunque volui, & prosperabitur in his, ad quæ misi illud: quia in lætitia egrediemini, & in pace deducemini.*

Rom. 14, 17. *Non est enim regnum Dei esca & potus, sed justitia, & pax, & gaudium in Spiritu sancto.*

Eph. 2, 13. 14. *Nunc autem in Christo Jesu, vos qui aliquando eratis longe, facti estis prope in sanguine Christi: ipse enim est pax nostra.*

Eph. 6, 14. *State ergo succincti lumbos vestros in veritate, & induti loricam justitiæ, & calceati pedes in præparatione Evangelii pacis.*

Philipp. 4, 7. *Et pax Dei, quæ exuperat omnem sensum, custodiat corda vestra, & intelligentias vestras in Christo Jesu.*

Col. 3, 15. *Et pax Christi exultet in cordibus vestris, in qua & vocati estis in uno corpore.*

Ebr. 7, 2. 3. *Deinde autem & rex Salem, quod est, Rex pacis, sine patre, sine matre, sine genealogia, neque initium dierum, neque finem vitæ habens, assimilatus autem Filio Dei, manet sacerdos in perpetuum.*

Isa. 65, 25. *Lupus & agnus pascentur simul; leo & agnus comedent paleas, & serpenti pulvis panis ejus; non nocebunt, neque occident in omni monte sancto meo, dicit Dominus.*

Jer. 33, 6. 9. *Ecce ego obducam eis cicatricem, & sanitatem, & curabo eos: & revelabo illis deprecationem pacis & veritatis.*

Ezech. 34, 25. 29. *Et faciam cum iis pactum pacis, & cessare faciam bestias pessimas de terra; & qui habitant in deserto, securi dormient in saltibus ..... Et non erunt ultra in rapinam in gentibus, neque bestiæ terræ devorabunt eos, sed habitabunt confidenter, absque ullo terrore.*

Ose. 2. 18. & seq. *Et percutiam eum eis fœdus in die illa, cum bestia agri, & cum volucre cœli, & cum reptili terræ: & arcum, & gladium, & bellum conteram de terra, & dormire eos faciam fiducialiter.*

Mich. 4, 2. & seq. *Et properabunt gentes multæ, & dicent, Venite ascendamus ad montem Domini, & ad domum Dei Jacob: & docebit nos de viis suis, & ibimus in semitis ejus, quia de Sion egredietur Lex, & verbum Domini de Jerusalem; & judicabit inter populos multos, & corripiet gentes fortes usque in longinquum: & concident gladios suos in vomeres, & hastas suas in ligones: non sumet gens adversus gentem gladium, & non discent ultra belligerare. Et sedebit vir subtus vitem suam, & subtus ficum suam, & non erit qui deterreat, quia os Domini exercituum locutum est.*

Mich. 5, 2. 5. *Et tu Bethlehem Ephrata, parvulus es in millibus Juda, ex te mihi egredietur, qui sit dominator in Israel ..... & erit iste pax.*

Nahum. 1, 15. *Ecce super montes pedes evangelizantis & annuntiantis pacem.*

Agg. 2, 8. 10. *Et veniet Desideratus cunctis gentibus, & implebo domum istam gloria, dicit Dominus exercituum. ..... & in loco isto dabo pacem, dicit Dominus exercituum.*

Zach. 3, 8. 10. *Ecce enim ego adducam servum meum Orientem ..... In die illa, dicit Dominus exercituum, vocabit vir amicum suum subter vitem, & subter ficum.*

Zach. 9, 9. 10. *Exulta satis, Filia Sion; jubila, filia Jerusalem, ecce rex tuus veniet tibi justus & Salvator, & ascendens super asinam, & super pullum filium asinæ ..... & loquetur pacem gentibus.*

De pace per Christum Jesum parta, & de concordia animalium Messiæ temporibus ab

DEmonstravimus supra in Propositione septima Judæos retulisse ad tempora Messiæ hæc Isaiæ effata, quibus non hominum solum, sed animalium quoque futuram inter se concordiam prænuntiavit. Hac ipsa vero Propositione nona, quam prosequimur,

Iſaiæ promiſſa; quæ, ut & alia multa, ad Meſſiam pertinentia, allegorice intelligenda ſunt.

mur, ad octavum caput in quo egimus de tempore adventus Jeſu; atque item in ſeptima, oſtendimus Judæos ac Judaiſſantes quosdam Chriſtianos, jam inde ab Hieronymi temporibus, hæc κατὰ λέξιν (*juxta verba*) ſumi voluiſſe: unde validiſſimum adverſus religionem Chriſtianam telum cudere ſe poſſe rentur Judæi, cum ajunt temporibus Jeſus, quem Meſſiam eſſe volumus, neque habitaſſe lupum cum agno, neque pardum accubuiſſe cum hœdo, neque ulla aureæ hujus ætatis ad hanc diem apparuiſſe veſtigia, proindeque nec Meſſiam fuiſſe Jeſum. Nos vero hæc allegorice ſumenda eſſe Rabbinorum ipſorum ſuffragio probavimus. Has gregalium ſuorum ineptias, alias rerum vices nato Chriſto expectantium, deridet R. Moſes ben Maimon in Jad Chazacah, parte quarta, libro quarto; & docet lupum, pardum, leonem, feraque hæc animalia, impiarum gentium eſſe ſimulacra; agnum vero, hœdum, & vitulum, & manſuetas pecudes, Iſraelitas ſignificare, quorum ſumma erit inter gentes pax & tranquillitas. Demum ſic rationem concludit doctus ille Magiſter: *Hæc, & reliqua ejusmodi, quæ de Meſſiæ temporibus ſcripta extant, ſunt* משלים, *Parabolæ.* Ea quoque trahit non ſemel in allegoricum ſenſum R. David Kimchi. Frequens itaque eſt in ore Judæorum R. Samuelis dictum, nullum diſcrimen futurum inter tempora noſtra, & tempora Meſſiæ, *præter regnorum ſervitutem*; hoc eſt præterquam quod regna omnia, excuſſo regum ſuorum jugo, ſub unius Meſſiæ imperium cogentur. Conſulitor liber Sanhedrin, capite ultimo. Prædicit Iſaias futurum Meſſiæ temporibus, ut *Omnis vallis exaltetur, & omnis mons & collis humilietur, & ſint prava in directa, & aſpera in vias planas.* Nemo ſanus ſibi perſuadeat, tunc ita complanatum iri terræ ſola, ut nulli penitus montes exiſtant, cum hic ipſe Iſaias ac Michæas de eodem Meſſiæ ævo talia præcinant: *Et erit in noviſſimis diebus præparatus mons domus Domini in vertice montium, & elevabitur ſuper colles.* Iſaias quoque alibi: *Et erunt ſuper omnem montem excelſum, & ſuper omnem collem elevatum, rivi currentium aquarum.* Optime Tertullianus: *Alia ſpecies erit*, inquit, *qua pleraque figurate portenduntur per ænigmata, & allegorias, & parabolas, aliter intelligenda quam ſcripta ſunt. Nam & montes legimus deſtillaturos dulcorem; non tamen ut ſapam de petris, aut defrutum de rupibus ſperes: & terram audimus lacte & melle manantem, non tamen ut de glebis credas te unquam placentas & ſamias coacturum; quia non ſtatim aquilicem & agricolam ſe Deus repromiſit dicens, Ponam flumina in regione ſitienti, & in ſolitudine cedrum & buxum. Sicut & prædicans de nationum converſione, Benedicent me beſtiæ agri, ſirenes, & filiæ paſſerum, non utique ab hirundinum pullis, & vulpeculis, & illis monſtruoſis fabuloſisque cantricibus fauſta omnia relaturus eſt.* Tum veriſſimam hanc doctrinam tuetur Apoſtoli auctoritate, qui legem bobus meſſes terrentibus os alligari vetantem, ſpectare ad nos docet; & petram potum in deſerto ſubminiſtrantem Chriſtum ſignaſſe; & Abraham filios duos Teſtamenti utriusque ſimbola fuiſſe; & inſtitutam a Deo, in rerum primordiis, ſocietatem individuam viri & fœminæ, Chriſti & Eccleſiæ conjunctionem notare. Meſſiæ certe ſpirituale regnum eſt, ut & evincemus in Paralleliſmo, & quæcunque eo pertinent, ſpiritualia fere ſunt; & pax illa per Chriſtum promiſſa & parta, animorum & conſcientiæ pax eſt; pax etiam Deum inter & homines per Chriſtum conciliata. Quocirca res ad Meſſiam ſpectantes, futuras eſſe ſpiritales ac cœleſtes, merito aſſeverat R. Juda in libro, quem Æternitatem Iſraelis inſcripſit. At proprium præterea & ſimplicem huic Iſaiæ prædictioni ineſſe ſenſum, ſupra a nobis ad octavum caput nonæ hujus Propoſitionis declaratum eſt: nam circa ortus Chriſti Jeſu tempora pacem colebat orbis univerſus, & clauſum fuerat ab Auguſto Jani Templum. Præclara eſt, & omnem exceptionem reſpuit Hieronymi in hanc Iſaiæ prophetiam diſſertatio; quærit enim a Judæis: ecquid virga, radix, flos, κατὰ σχῆμα (*ſecundum figuram*) hoc ipſo loco ſumenda ſint; an procedens ex ore Meſſiæ virga terram percutiet; an oris ſui ſpiritu noxios is ſit interfecturus; an juſtitia aut fide cingulum texet, quo lumbos ſuos præcingat. Quæ cum allegorice dicta eſſe fatendum ſit, de ſequentium ſenſu non præjudicium, ſed plane judicium factum eſſe putandum eſt. Id patet vel maxime ex prædicto Aggæi: *Et veniet Deſideratus cunctis gentibus,*

Thalm. Cod. de ſabbatho.

Iſa. 2, 2. Mich. 4, 1.

Iſa. 30, 25.

Tertull. l. 3. contr. Marc. c. 5.

Agg. 2, 8. 10.

1. Petr. 3, 10. 11. *Qui enim vult vitam diligere, & dies videre bonos,.... inquirat pacem, & ſequatur eam.*

CAPUT LXV.

Jeſus bellator & victor.

NUm. 24, 14. *Orietur Stella ex Jacob, & ſurget virga de Iſrael; & percutiet duces Moab, vaſtabitque omnes filios Seth.*

Pſalm. 44, 3. & ſeq. *Speciosus forma præ filiis hominum: diffuſa eſt gratia in labiis tuis, propterea benedixit te Deus in æternum. Accingere gladio tuo ſuper femur tuum potentiſſime ..... Sagittæ tuæ acutæ, populi ſub te cadent, in corda inimicorum regis.*

Pſal. 109, 5. & ſeq. *Dominus a dextris tuis confregit in die iræ ſuæ Reges: judicabit in nationibus, implebit ruinas, conquaſſabit capita in terra multorum; de torrente in via bibet, propterea exaltabit caput.*

Iſa. 8, 1. & ſeq. *Et dixit Dominus ad me, Sume tibi librum grandem, & ſcribe in eo ſtylo hominis, Velociter ſpolia detrahe, cito prædare. Et adhibui mihi teſtes fideles, Uriam ſacerdotem, & Zachariam filium Barachiæ, & acceſſi ad Prophetiſſam, & concepit, & peperit filium, & dixit Dominus ad me, Voca nomen ejus, Accelera ſpolia detrahere, feſtina prædari; quia antequam ſciat puer vocare patrem ſuam, auferetur fortitudo Damaſci, & ſpolia Samariæ coram rege Aſſyriorum.*

Iſa. 11, 4. 5. *Percutiet terram virga oris ſui, & ſpiritu Labiorum ſuorum interficiet impium: & erit juſtitia cingulum lumborum ejus, & fides cinctorium renum ejus.*

Iſa. 41, 2. *Quis ſuſcitavit ab Oriente Juſtum, vocavit eum ut ſequeretur ſe? dabit in conſpectu ejus gentes, & reges obtinebit? dabit quaſi pulverem gladio ejus, ſicut ſtipulam vento raptam arcui ejus?*

Iſa. 42, 13. *Dominus ſicut fortis egredietur, ſicut vir prælior ſuſcitabit zelum; vociferabitur & clamabit; ſuper inimicos ſuos confortabitur.*

Iſa. 49, 1. 2. *Dominus ab utero vocavit me, de ventre matris meæ recordatus eſt nominis mei: & poſuit os meum quaſi gladium acutum. In umbra manus ſuæ protexit me, & poſuit me ſicut ſagittam electam, in pharetra ſua abſcondit me.*

Iſa. 66, 15. 16. *Ecce Dominus in igne veniet, & quaſi turbo quadrigæ ejus, reddere in indignatione*

MAtth. 10, 34. *Nolite arbitrari, quia pacem venerim mittere, in terram; non veni pacem mittere ſed gladium. Veni enim ſeparare hominem adverſus patrem ſuum, & filiam adverſus matrem ſuam, & nurum adverſus ſocrum ſuam: & inimici hominis, domeſtici ejus.* Et Luc. 12, 49. 51.

Matth. 26, 52. 53. *Tunc ait illi Jeſus,..... An putas quia non poſſum rogare Patrem meum, & exhibebit mihi modo plusquam duodecim legiones Angelorum?*

Luc. 22, 36. *Dixit ergo eis, ſed nunc qui habet ſacculum, tollat; ſimiliter & peram: & qui non habet, vendat tunicam ſuam, & emat gladium.*

Joh. 16, 33. *In mundo preſſuram habebitis: ſed confidite, ego vici mundum.*

Rom. 6, 13. *Sed neque exhibeatis membra veſtra, arma iniquitatis peccato; ſed exhibete vos Deo, tanquam ex mortuis viventes, & membra veſtra arma juſtitiæ Deo.*

Rom. 13, 12. *Nox præceſſit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, & induamur arma lucis.*

2. Cor. 6, 4. & ſeq. *Sed in omnibus exhibeamus noſmet ipſos, ſicut Dei miniſtros, in multa patientia ..... in verbo veritatis, in virtute Dei, per arma juſtitiæ, a dextris & a ſiniſtris.*

2. Cor. 10, 3. & ſeq. *In carne enim ambulantes, non ſecundum carnem militamus. Nam arma militiæ noſtræ non carnalia ſunt, ſed potentia Deo ad deſtructionem munitionum, conſilia deſtruentes, & omnem altitudinem extollentem ſe adverſus ſcientiam Dei, & in captivitatem redigentes omnem intellectum in obſequium Chriſti, & in promtu habentes ulciſci omnem inobedientiam, cum impleta fuerit veſtra obedientia.*

Eph. 6, 11. & ſeq. *Induite vos armaturam Dei, ut poſſitis ſtare adverſus inſidias Diaboli; quoniam non eſt nobis colluctatio adverſus carnem & ſanguinem; ſed adverſus Principes & Poteſtates, adverſus mundi rectores tenebrarum harum, contra ſpiritualia nequitiæ in cœleſtibus. Propterea accipite armaturam Dei,*

dignatione furórem ſuum, & increpationem ſuam in flamma ignis: quia in igne Dominus dijudicabit, & in gladio ſuo ad omnem carnem, & multiplicabuntur interfecti a Domino.

Jerem. 12, 12. *Gladius Domini devorabit ab extremo terræ usque ad extremum ejus: non eſt pax univerſæ carni.*

Joel. 2, 11. *Et Dominus dedit vocem ſuam ante faciem exercitus ſui; quia multa ſunt nimis caſtra ejus, quia fortia & facientia verbum ejus: magnus enim dies Domini, & terribilis valde, & quis ſuſtinebit eum?*

Hab. 3, 8. & ſeq. *Qui aſcendes ſuper equos tuos, & quadrigæ tuæ ſalvatio ſuſcitans ſuſcitabis arcum tuum ..... Sol & Luna ſteterunt in habitaculo ſuo, in luce ſagittarum tuarum; ibunt in ſplendore fulgurantis haſtæ tuæ. In fremitu conculcabis terram, in furore obſtupefacies gentes: egreſſus es in ſalutem populi tui, in ſalutem cum Chriſto tuo.*

Zach. 9, 11. & ſeq. *Tu quoque in ſanguine Teſtamenti tui emiſiſti vinctos tuos de lacu, in quo non eſt aqua. Convertimini ad munitionem vincti ſpei, hodie quoque annuntians duplicia reddam tibi. Quoniam extendi mihi Judam quaſi arcum, implevi Ephraim, & ſuſcitabo filios tuos Sion; ſuper filios tuos, Græcia, & ponam te quaſi gladium fortium. Et Dominus Deus ſuper eos videbitur; & exibit ut fulgur jaculum ejus; & Dominus Deus in tuba canet, & vadet in turbine Auſtri. Dominus exercituum proteget eos: & devorabunt, & ſubjicient lapidibus fundæ, & bibentes inebriabuntur quaſi a vino, & replebuntur ut phialæ, & quaſi cornua altaris. Et ſalvabit eos Dominus Deus eorum in die illa, ut gregem populi ſui.*

ut poſſitis reſiſtere in die malo, & in omnibus perfecti ſtare. State ergo ſuccincti lumbos veſtros in veritate, & induti loricam juſtitiæ, & calceati pedes in præparatione Evangelii pacis; in omnibus ſumentes ſcutum fidei, in quo poſſitis omnia tela nequiſſimi ignea extinguere: & galeam ſalutis aſſumite, & gladium ſpiritus, quod eſt Verbum Dei.

1. Tim. 1, 18. *Hoc præceptum commendo tibi, fili Timothee, ſecundum præcedentes in te prophetias, ut milites in illis bonam militiam.*

2. Tim. 2, 4. 5. *Nemo militans Deo implicat ſe negotiis ſecularibus, ut ei placeat, cui ſe probavit: nam & qui certat in agone, non coronatur niſi legitime certaverit.*

Apoc. 1, 16. *Et de ore ejus gladius utraque parte acutus exibat.*

Apoc. 2, 12. & ſeq. *Et Angelo Pergami Eccleſiæ ſcribe, Hæc dicit qui habet rhomphæam utraque parte acutam ..... habes & tu tenentes doctrinam Nicolaitarum: ſimiliter pœnitentiam age, ſi quominus veniam tibi cito, & pugnabo cum illis in gladio oris mei.*

Apoc. 19, 11. & ſeq. *Et vidi cœlum apertum, & ecce equus albus, & qui ſedebat ſuper eum, vocabatur Fidelis & Verax, & cum juſtitia judicat & pugnat ..... & veſtitus erat veſte aſperſa ſanguine, & vocatur nomen ejus Verbum Dei. Et exercitus qui ſunt in cœlo, ſequebantur eum in equis albis, veſtiti byſſino albo & mundo: & de ore ejus procedit gladius ex utraque parte acutus, ut in ipſo percutiat gentes: & ipſe reget eas in virga ferrea, & ipſe calcat torcular vini furoris iræ Dei omnipotentis ..... & cæteri occiſi ſunt in gladio ſedentis ſuper equum, qui procedit de ore ipſius, & omnes aves ſaturatæ ſunt carnibus eorum.*

De bello, quod per Jeſum Chriſtum geritur.

JEſum pacificum eſſe ſupra oſtendimus; hic eum exhibemus bellatorem, nec nobiſcum tamen ipſi pugnamus, allegorica modo adhibeatur, interpretatio. Quod quo jure fiat, ſanequam egregie demonſtrat Iſaias, cum ait de puero, qui Meſſiæ typus eſt: *Et dixit Dominus ad me, Voca nomen ejus, Accelera ſpolia detrahere, feſtina prædari; quia antequam ſciat puer vocare patrem ſuum, & matrem ſuam, auferetur fortitudo Damaſci, & ſpolia Samariæ coram rege Aſſyriorum.* Quæ ſic pulchre interpretatur Tertullianus: *Ante eſt inſpicias ætatis demonſtrationem, an hominem jam Chriſtum exhibere poſſit, nedum Imperatorem. Scilicet vagitu ad arma eſſet convocaturus infans, & ſigna belli, non tuba, ſed crepitacillo daturus: nec ex equo, vel de curru, vel de muro, ſed de nutricis aut gerulæ ſuæ collo, ſive dorſo hoſtem deſtinaturus; atque ita Damaſcum & Samariam pro mamillis ſubacturus.* Demum ſententiam his verbis concludit: *Enimvero ſi nusquam hoc natura concedit, ante militare, quam vivere, ante virtutem Damaſci ſumere, quam patris & matris vocabulum noſſe, ſequitur ut figurata pronuntiatio videatur.* Subjicit alia deinde multa; pariaque his apud eum alibi reperias, quibus quod addam, nihil habeo. Allegoriam præterea

Iſa. 8, 3. 4.

Tertull. l. 3. adv. Marc. c. 13.

Iſa. 31, 9. *Dixit Dominus, cujus ignis eſt in Sion, & caminus ejus in Jeruſalem.*

Iſa. 66, 15. 16. *Ecce Dominus in igne veniet, & quaſi turba quadrigæ ejus, reddere in indignatione furorem ſuum, & increpationem ſuam in flamma ignis: quia in igne Dominus dijudicabit.*

Ezech. 1, 26. 27. *Super ſimilitudinem throni, ſimilitudo quaſi aſpectus hominis deſuper. Et vidi quaſi ſpeciem electri, velut aſpectum ignis intrinſecus ejus per circuitum; a lumbis ejus & deſuper, & a lumbis ejus usque deorſum vidi quaſi ſpeciem ignis ſplendentis in circuitu.*

Ezech. 8, 2. *Et vidi, & ecce ſimilitudo quaſi aſpectus ignis; ab aſpectu lumborum ejus & deorſum ignis: & a lumbis ejus & ſurſum quaſi aſpectus ſplendoris, ut viſio electri.*

Joel. 2, 3. *Ante faciem ejus ignis vorans, & poſt eum exurens flamma.*

CAPUT LVII.

Jeſus Sol.

ISa. 60, 19. 20. *Non erit tibi amplius Sol ad lucendum per diem, nec ſplendor Lunæ illuminabit te: ſed erit tibi Dominus in lucem ſempiternam, & Deus tuus in gloriam tuam. Non occidet ultra Sol tuus, & Luna tua non minuetur: quia erit tibi Dominus in lucem ſempiternam.*

MAtth. 17, 2. *Et transfiguratus eſt ante eos, & reſplenduit facies ejus ſicut Sol.*

Apoc. 1, 16. *Et facies ejus ſicut Sol lucet in virtute ſua.*

Mal. 4, 2. *Orietur vobis timentibus nomen meum Sol juſtitiæ.*

CAPUT LVIII.

Jeſus ſtella.

NUmer. 24, 17. *Orietur ſtella ex Jacob.*

APoc. 1, 16. *Et habebat in dextera ſua ſtellas ſeptem.*

Apoc. 22, 16. *Ego Jeſus miſi Angelum meum, teſtificari vobis hæc in Eccleſiis, Ego ſum radix & genus David, ſtella ſplendida & matutina.*

CAPUT LIX.

Jeſus germen ſive oriens, radix, flos, virga.

NUm. 24, 17. *Orietur ſtella ex Jacob, & conſurget virga de Iſrael.*

LUc. 1, 78. *Per viſcera miſericordiæ Dei noſtri, in quibus viſitavit nos Oriens ex alto.*

Cant. 2, 1. *Ego flos campi & lilium convallium.*

Joh. 15, 1. *Ego ſum vitis vera, & Pater meus Agricola eſt.*

Iſa. 4, 2. *In die illa erit germen Domini in magnificentia & gloria, & fructus terræ ſublimis, & exultatio his, qui ſalvati fuerint de Iſrael.*

Rom. 6, 5. *Si enim complantati facti ſumus ſimilitudini mortis ejus, ſimul & reſurrectionis erimus.*

Iſa. 11, 1. *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet.*

Rom. 11, 16. *Si radix ſancta, & rami.*

Iſa. 45, 8. *Rorate cæli deſuper, & nubes pluant Juſtum; aperiatur terra, & germinet Salvatorem.*

Apoc. 5, 5. *Et unus de Senioribus dixit mihi, Ne fleveris: ecce vicit leo de tribu Juda, radix David, aperire Librum.*

Apoc. 22, 16. *Ego Jeſus miſi Angelum meum teſtificari vobis hæc in Eccleſiis, Ego ſum radix & genus David.*

Iſa. 53, 1. 2. *Quis credidit auditui noſtro? & brachium Domini cui revelatum eſt? & aſcendet ſicut virgultum coram eo, & ſicut radix de terra ſitienti.*

Jer. 23, 5. *Ecce dies veniunt, dicit Dominus, & ſuſcitabo David germen juſtum.*

Jer. 33, 15. *In diebus illis, & in tempore illo germinare faciam David germen juſtitiæ.*

Ezech. 34, 29. *Et ſuſcitabo eis germen nominatum.*

Zach. 3, 8. *Ecce enim ego adducam ſervum meum Orientem.*

Zach. 6, 12. *Hæc ait Dominus exercituum, dicens, Ecce vir, Oriens nomen ejus.*

I. *Affertur*

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I. *Affertur ex Philone Zachariani hujus loci expoſitio.* II. *Quo ſenſu Chriſtus dicatur Germen, & Radix, & Virga, & Flos.*

Affertur ex Philone Zachariani hujus loci expoſitio. Euſ. Præp. l. 11. c. 15.

I. PRæclaram affert ex Philone Zachariani hujus loci expoſitionem Euſebius. Inuſitatum eſt, inquit, vocabulum hoc, Oriens, ſi eum intelligas, qui corpore & animo conſtet. Quod ſi incorporum illum divinam imaginem gerentem accipias, aptiſſime in eum convenire fateberis dictionem iſtam: hunc quippe antiquiſſimum Filium oriri fecit rerum omnium parens Deus, quem alibi Primogenitum appellat, qui Patris vias ſecutus, & ad primigenia illius exemplaria reſpiciens, formas effinxit. Sed & recitata hic teſtimonia aliquot Chriſto quoque addicunt vetuſtiores Judæi; velut Iſaianum illud primum, & poſtremum hoc Jeremianum Thargumiſta, qui & Chriſtum Germen appellat, uti appellatur & in Bereſith rabba, & in Echa rabbathi, & in Tanchuma. Quæ ex Iſaiæ quinquageſimo tertio, & Zachariæ ſexto attulimus, Meſſiæ tribuit R. Moſes Haddarſan in Bereſith rabba. Idem Meſſiam vocat Vitem, uti ſe ipſe Chriſtus. Sic & R. Aben Ezra, & R. Juda; quo nomine afficitur & in Thalmudico libro Beracoth. Quo etiam referunt illud e Pſalmo ſeptuageſimo nono; *Vineam de Ægypto tranſtuliſti.* Iſa. 4, 2. Jer. 33, 15. Iſa. 5, 1. 1. Zach. 6, 12. Pſal. 79, 9.

Quo ſenſu Chriſtus dicatur Germen, & Radix, & Virga, & Flos.

II. Porro quemadmodum Germen, & Radix, & Virga, & Flos dicitur Chriſtus, ita Heroas ſuos Antiqui Deorum germina appellabant. Scatent exemplis libri Poetarum. Hic ἔρνος ἄρηος, *germen Martis*, ille διὸς ἔρνος, *Jovis germen*, & ζηνὸς θάλος, *Jovis ramus*. At Chriſtus Germen eſt, & Radix Davidis, Virga Iſraelis, Virga Jeſſe, Vitis vera, Radix ſancta.

CAPUT LX.

Diſcipuli Jeſu, germina, plantæ, palmites, rami.

PSalm. 79, 15. & ſeq. *Deus virtutum convertere: reſpice de cælo, & vide, & viſita vineam iſtam: & perfice eam quam plantavit dextera tua, & ſuper Filium hominis, quem confirmaſti tibi ..... Fiat manus tua ſuper virum dexteræ tuæ, & ſuper Filium hominis, quem confirmaſti tibi.*

Iſa. 35, 1. & ſeq. *Lætabitur deſerta & invia, & exultabit ſolitudo, & florebit quaſi lilium. Germinans germinabit, & exultabit lætabunda & laudans: gloria Libani data eſt ei: decor Carmeli & Saron; ipſi videbunt gloriam Domini, & decorem Dei noſtri.*

Iſa. 60, 21. *Populus autem tuus omnes juſti, in perpetuum hæreditabunt terram, germen plantationis meæ.*

Iſa. 61, 1. & ſeq. *Spiritus Domini ſuper me, eo quod unxerit Dominus me ..... ut ponerem lugentibus Sion, & darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro ſpiritu mœroris, & vocabuntur in ea fortes juſtitiæ, plantatio Domini ad glorificandum.*

MAtth. 15, 13. *At ille reſpondens ait, Omnis plantatio, quam non plantavit Pater meus cæleſtis, eradicabitur.*

Joh. 15, 5. *Ego ſum vitis, vos palmites: qui manet in me, & ego in eo, hic fert fructum multum.*

Rom. 6, 5. *Si enim complantati facti ſumus ſimilitudini mortis ejus, ſimul & reſurrectionis erimus.*

Rom. 11, 16. & ſeq. *Si radix ſancta, & rami. Quod ſi aliqui ex ramis fracti ſunt, tu autem cum oleaſter eſſes, inſertus es in illis, & ſocius radicis, & pinguedinis oliva factus es, noli gloriari adverſum ramos. Quod ſi gloriaris, non tu radicem portas, ſed radix te.*

1. Cor. 3, 6. & ſeq. *Ego plantavi, Apollo rigavit, ſed Deus incrementum dedit. Itaque neque qui plantat, eſt aliquid, neque qui rigat, ſed qui incrementum dat Deus. Qui autem plantat, & qui rigat, unum ſunt. Unusquisque autem propriam mercedem accipiet ſecundum ſuum laborem. Dei enim ſumus adjutores; Dei agricultura eſtis.*

Jerem. 32, 41. *Et lætabor ſuper eis, cum bene eis fecero, & plantabo eos in terra iſta in veritate.*

CAPUT LXI.

Jeſus fons.

PSalm. 35, 10. *Quoniam apud te eſt fons vitæ: & in lumine tuo videbimus lumen.*

JOh. 4, 13. & ſeq. *Reſpondit Jeſus, & dixit ei, Omnis qui bibit ex aqua hac, ſitiet iterum;*

Eccl. 1, 5. *Fons ſapientiæ Verbum Dei in excelſis.*

Eccl. 24, 40. & ſeq. *Ego Sapientia effudi flumina: ego quaſi trames aquæ immenſæ de fluvio: ego quaſi fluvii dioryx, & ſicut aquæ ductus exivi de Paradiſo. Dixi, rigabo hortum meum plantationum, & inebriabo prati mei fructum: & ecce factus eſt mihi trames abundans, & fluvius meus appropinquavit ad mare.*

Iſa. 11, 9. *Repleta eſt terra ſcientia Domini, ſicut aquæ maris operientes.* Et Hab. 2, 14.

Iſa. 12, 3. *Hauritis aquas in gaudio de fontibus Salvatoris.*

Iſa. 35, 6. 7. *Tunc ſaliet ſicut cervus claudus, & aperta erit lingua mutorum: quia ſciſſæ ſunt in deſerto aquæ, & torrentes in ſolitudine: & quæ erat arida, erit in ſtagnum, & ſitiens in fontes aquarum.*

Iſa. 44, 2. 3. *Hæc dicit Dominus ..... Effundam aquas ſuper ſitientem, & fluenta ſuper aridam.*

Iſa. 49, 10. *Non eſurient, neque ſitient, & non percutiet eos æſtus & Sol, quia miſerator eorum reget eos, & ad fontes aquarum potabit eos.*

Iſa. 55, 1. *Omnes ſitientes venite ad aquas.*

Iſa. 59, 19. *Et timebunt qui ab occidente nomen Domini, & qui ab ortu Solis gloriam ejus, cum venerit quaſi fluvius violentus, quem ſpiritus Domini cogit, & venerit Sion redemptor.*

Iſa. 65, 13. *Propter hoc hæc dicit Dominus Deus, Ecce ſervi mei comedent, & vos eſurietis; ecce ſervi mei bibent, & vos ſitietis.*

Jerem. 2, 13. *Duo enim mala fecit populus meus: me dereliquerunt fontem aquæ vivæ, & foderunt ſibi ciſternas, ciſternas diſſipatas, quæ continere non valent aquas.*

Jerem. 17, 13. *Expectatio Iſrael, Domine: omnes qui te derelinquunt, confundentur: recedentes a te, in terra ſcribentur; quoniam dereliquerunt venam aquarum viventium Dominum.*

Ezech. 35, 26. *Effundam ſuper vos aquam mundam, & mundabimini ab omnibus inquinamentis veſtris, & ab univerſis idolis veſtris mundabo vos.*

Ezech. 47. 8. & ſeq. *Et ait ad me, Aquæ iſtæ quæ egrediuntur ad tumulos ſabuli orientalis, & deſcendunt ad plana deſerti, intrabunt mare, & exibunt, & ſanabuntur aquæ. Et omnis anima vivens quæ ſerpit, quocunque venerit torrens, vivet; & erunt piſces multi ſatis, poſtquam venerint illuc aquæ iſtæ, & ſanabuntur, & vivent omnia ad quæ venerit torrens; & ſtabunt ſuper illas piſcatores. Ab Engaddi, usque ad Engallim ſiccatio ſagenarum erit: plurima ſpecies erunt piſcium ejus, ſicut piſces maris magni, multitudinis nimiæ.*

Joel. 3, 18. *Et erit in die illa, ſtillabunt montes dulcedinem, & colles fluent lacte; & per omnes rivos Judæ ibunt aquæ; & fons de domo Domini egredietur, & irrigabit torrentem ſpinarum.*

Zach. 13, 1. *In die illa erit fons patens domui David, & habitantibus Jeruſalem, in ablutionem peccatoris & menſtruatæ.*

Zach. 14, 8. *Et erit in die illa, exibunt aquæ vivæ de Jeruſalem: medium earum ad mare orientale, & medium earum ad mare noviſſimum, in æſtate & in hyeme erunt.*

Joh. 4, 10. *Si ſcires donum Dei, & quis eſt qui dicit tibi, Da mihi bibere, tu forſitan petiſſes ab eo, & dedit tibi aquam vivam. Omnis qui bibit ex aqua hac, ſitiet iterum: qui autem biberit ex aqua, quam ego dabo ei, non ſitiet in æternum: ſed aqua, quam ego dabo ei, fiet in eo fons aquæ ſalientis in vitam æternam.*

Joh. 6, 35. *Dixit autem eis Jeſus, Ego ſum panis vitæ: qui venit ad me, non eſuriet; & qui credit in me, non ſitiet unquam.*

Joh. 7, 37. 38. *In noviſſimo autem die magno feſtivitatis, ſtabat Jeſus, & clamabat dicens, Si quis ſitit, veniat ad me, & bibat. Qui credit in me, ſicut dicit Scriptura, flumina de ventre ejus fluent aquæ vivæ.*

Apoc. 21, 6. *Ego ſum Alpha & Omega, initium & finis: ego ſitienti dabo de fonte aquæ vivæ gratis.*

Apoc. 22, 1. *Et oſtendit mihi fluvium aquæ vivæ, ſplendidum tanquam cryſtallum, procedentem de ſede Dei & Agni.*

Apoc. 22, 17. *Et qui ſitit, veniat: & qui vult, accipiat aquam vitæ gratis.*

CAPUT

CAPUT LXII.

Jesus Novi & æterni Fœderis, a Deo cum hominibus pacti, sequester, & finis.

PSalm. 88, 4. 29. & seq. *Disposui testamentum electis meis, juravi David servo meo, usque in æternum præparabo semen tuum . . . . . In æternum servabo illi misericordiam meam, & testamentum meum fidele ipsi: & ponam in seculum seculi semen ejus, & thronum ejus sicut dies cœli . . . . . Neque profanabo testamentum meum, & quæ procedunt de labiis meis, non faciam irrita. Semel juravi in sancto meo, si David mentiar: semen ejus in æternum manebit. Et thronus ejus sicut Sol in conspectu meo, & sicut Luna perfecta in æternum, & testis in cœlo fidelis.*

Eccl. 17, 10. *Testamentum æternum constituit cum illis.*

Eccl. 45, 31. *Et Testamentum David regi filio Jessæ, de tribu Juda hæreditas ipsi & semini ejus, ut daret sapientiam in cor nostrum, judicare gentem suam in justitia, ne abolerentur bona ipsorum, & gloriam ipsorum in gentem æternam fecit.*

Eccl. 47, 13. *Dominus purgavit peccata ipsius* (David) *& exaltavit in æternum cornu ejus: & dedit illi testamentum regni, & sedem gloriæ Israel.*

Isa. 42, 6. 7. *Ego Dominus vocavi te in justitia, & apprehendi manum tuam, & servavi te: & dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum, & educeres de conclusione vinctum, de domo carceris sedentes in tenebris.*

Isa. 49, 8. 9. *Hæc dicit Dominus, in tempore placito exaudivi te, & in die salutis auxiliatus sum tui, & servavi te, & dedi te in fœdus populi, ut suscitares terram, & possideres hæreditates dissipatas: ut diceres his, qui vincti sunt, Exite; & his qui in tenebris, Revelamini.*

Isa. 55, 3. 4. *Inclinate aurem vestram, & venite ad me; audite, & vivet anima vestra: & feriam vobiscum pactum sempiternum, misericordias David fideles. Ecce testem populi dedi eum, ducem ac præceptorem gentibus.*

Isa. 61, 8. 9. *Dabo opus eorum in veritate, & fœdus perpetuum feriam eis: & scient in gentibus semen eorum in medio populorum: omnes qui viderint eos, cognoscent illos, quia isti sunt semen, cui benedixit Dominus.*

Jerem. 31, 31. & seq. *Ecce dies venient,*

MAtth. 26, 27. 28. *Bibite ex hoc omnes: hic est enim sanguis meus Novi Testamenti, qui pro multis effundetur in remissionem peccatorum.* Et Marc. 14, 24. Luc. 22, 20. & 1. Cor. 11, 25.

Luc. 1, 72. 73. *Ad faciendam misericordiam tum patribus nostris, & memorari Testamenti sui sancti. Jus jurandum quod juravit ad Abraham patrem nostrum, daturum se nobis.*

Act. 3, 25. *Vos estis filii Prophetarum, & Testamenti, quod disposuit Deus ad Patres nostros, dicens ad Abraham, Et in semine tuo benedicentur omnes familiæ terræ.*

Rom. 11. 25. & seq. *Cæcitas ex parte contigit in Israel, donec plenitudo gentium intraret, & sic omnis Israel salvus fieret, sicut scriptum est, Veniet ex Sion, qui eripiat, & avertat impietatem a Jacob: & hoc illis a me Testamentum, cum abstulero peccata eorum.*

2. Cor. 3, 5. 6. *Sufficientia nostra ex Deo est, qui & idoneos nos fecit ministros Novi Testamenti, non litera, sed spiritu.*

Gal. 3, 15. & seq. *Fratres (secundum hominem dico) tamen hominis confirmatum Testamentum nemo spernit, aut subordinat. Abrahæ dictæ sunt promissiones, & semini ejus. Non dicit, Et seminibus, quasi in multis, sed quasi in uno, Et semini tuo, qui est Christus. Hoc autem dico Testamentum confirmatum a Deo: quæ post quadringentos & triginta annos facta est Lex, non irritum facit ad evacuandam promissionem . . . . . Quid igitur Lex? propter transgressiones posita est, donec veniret semen cui promiserat, ordinata per Angelos in manu Mediatoris. Mediator autem unius non est.*

Gal. 4, 24. & seq. *Hæc enim sunt duo Testamenta: unum quidem in monte Sina, in servitutem generans, quæ est Agar: Sina enim mons est in Arabia, qui conjunctus est ei, quæ nunc est Jerusalem, & servit cum filiis suis; illa autem quæ sursum est Jerusalem, libera est, quæ est mater nostra.*

Ephes. 2, 12. 13. & seq. *Eratis illo in tempore sine Christo, alienati a conversatione Israel, & hospites Testamentorum, promissionis spem non habentes, & sine Deo in hoc mundo. Nunc autem in Christo Jesu, vos qui aliquando eratis longe,*

dicit Dominus, & feriam domui Iſrael & domui Juda fœdus novum; non ſecundum pactum, quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti; pactum quod irritum fecerunt & ego dominatus ſum eorum, dicit Dominus. Sed hoc erit pactum, quod feriam cum domo Iſrael poſt dies illos, dicit Dominus, dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam: & ero eis in Deum, & ipſi erunt mihi in populum. Et non docebit ultra vir proximum ſuum, & vir fratrem ſuum dicens, Cognoſce Dominum: omnes enim cognoſcent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.

Jerem. 32, 40. *Et feriam eis pactum ſempiternum, non definam eis benefacere: & timorem meum dabo in corde eorum, ut non recedant a me.*

Jerem. 50, 5. *Venient, & opponentur ad Dominum fœdere ſempiterno, quod nulla oblivione delebitur.*

Bar. 2, 25. *Et ſtatuam illis Teſtamentum alterum ſempiternum, ut ſim illis in Deum, & ipſi erunt mihi in populum.*

Ezech. 16, 60. 62. *Recordabor ego pacti mei tecum in diebus adoleſcentiæ tuæ, & ſuſcitabo ego pactum ſempiternum ..... Et ſuſcitabo tibi pactum meum tecum, & ſcies quia ego Dominus.*

Oſe. 2, 18. & ſeq. *Et percutiam cum eis fœdus in die illa ..... & ſponſabo te mihi in ſempiternum, & ſponſabo te mihi in juſtitia & judicio, & in miſericordia, & in miſerationibus; & ſponſabo mihi in fide, & ſcies quia ego Dominus.*

Zach. 9, 11. *Tu quoque in ſanguine Teſtamenti tui emiſiſti vinctos tuos de lacu, in quo non eſt aqua.*

Mal. 3, 1. *Ecce ego mitto Angelum Meum, & præparabit viam ante faciem meam: & ſtatim veniet ad Templum ſuum Dominator quem vos quæritis, & Angelus Teſtamenti quem vos vultis.*

longe, facti eſtis prope in ſanguine Chriſti. Ipſe enim eſt pax noſtra, qui fecit utraque unum, & medium parietem macerie ſolvens, inimicitias in carne ſua; legem mandatorum decretis evacuans, ut duos condat in ſemetipſo in unum novum hominem, faciens pacem; & reconciliet ambos in uno corpore Deo per crucem, interficiens inimicitias in ſemetipſo. Et veniens evangelizavit pacem vobis, qui longe fuiſtis, & pacem iis qui prope: quoniam per ipſum habemus acceſſum ambo in uno Spiritu ad Patrem.

1. Tim. 2, 5. *Unus enim Deus, unus & Mediator Dei & hominum, homo Chriſtus Jeſus.*

Ebr. 7, 20. & ſeq. *Et quantum eſt non ſine jurejurando Calii quidem ſine jurejurando ſacerdotes facti ſunt; hic autem cum jurejurando, per eum qui dixit ad illum, Juravit Dominus, & non pœnitebit eum; tu es ſacerdos in æternum) in tantum melioris Teſtamenti ſponſor factus eſt Jeſus.*

Ebr. 8, 6. & ſeq. *Nunc autem melius ſortitus eſt miniſterium, quanto & melioris Teſtamenti mediator eſt, quod in melioribus repromiſſionibus ſancitum eſt. Nam ſi illud prius culpa vacaſſet, non utique ſecundi locus inquireretur. Vituperans enim eos dicit, Ecce dies venient, dicit Dominus, & conſummabo ſuper domum Iſrael, & ſuper domum Juda, Teſtamentum Novum; non ſecundum Teſtamentum, quod feci Patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Ægypti: quoniam ipſi non permanſerunt in Teſtamento meo, & ego neglexi eos, dicit Dominus. Quia hoc eſt Teſtamentum, quod diſponam domui Iſrael poſt dies illos, dicit Dominus, dando leges meas in mentem eorum; & in corde eorum ſuperſcribam eas, & ero eis in Deum, & ipſi erunt mihi in populum; & non docebit unusquisque proximum ſuum, & unusquisque fratrem ſuum, dicens, Cognoſce Dominum, quoniam omnes ſcient me a minore usque ad majorem eorum; quia propitius ero iniquitatibus eorum, & peccatorum eorum jam non memorabor. Dicendo autem Novum, veteravit Prius. Quod autem antiquatur, & ſenueſcit, prope interitum eſt.* Et 10, 15. & ſeq.

Ebr. 9, 15. & ſeq. *Et ideo Novi Teſtamenti mediator eſt, ut morte intercedente, in redemptionem earum prævaricationum, quæ erant ſub priori Teſtamento, repromiſſionem accipiant, qui vocati ſunt æternæ hæreditatis. Ubi enim Teſtamentum eſt, mors neceſſe eſt intercedat teſtatoris. Teſtamentum enim in mortuis confirmatum eſt: alioquin nondum valet, dum vivit qui teſtatus eſt. Unde nec primum quidem ſine ſanguine dedicatum eſt.*

Ebr. 10, 28. 29. *Irritam qui faciens legem Moyſi, ſine ulla miſeratione duobus vel tribus teſtibus*

teſtibus morietur: quanto magis putatis deteriora mereri ſupplicia, qui filium Dei conculcaverit, & ſanguinem Teſtamenti pollutum dixerit, in quo ſanctificatus eſt?

Ebr. 12, 22. & ſeq. *Sed acceſſiſtis ad Sion montem, & civitatem Dei viventis, Jeruſalem cæleſtem, & multorum millium Angelorum frequentiam, & Eccleſiam primitivorum, qui conſcripti ſunt in cœlis, & judicem omnium Deum, ſpiritus juſtorum perfectorum, & Teſtamenti Novi mediatorem Jeſum, & ſanguinis aſperſionem melius loquentem quam Abel.*

Ebr. 13, 20. *Deus autem pacis, qui eduxit de mortuis paſtorem magnum ovium in ſanguine Teſtamenti æterni, Dominum noſtrum Jeſum Chriſtum, aptet vos in omni bono.*

CAPUT LXIII.

Jeſus pacificus.

PSalm. 45, 9. 10. *Venite, & videte opera Domini, quæ poſuit prodigia ſuper terram; auferens bella usque ad finem terræ. Arcum conteret, & confringet arma, & ſcuta comburet igni.*

Pſalm. 71, 3. 7. *Suſcipiant montes pacem populo, & colles juſtitiam . . . . . Orietur in diebus ejus juſtitia, & abundantia pacis, donec auferatur Luna.*

Pſalm 75, 1. & ſeq. *Notus in Judæa Deus, in Iſrael magnum nomen ejus: & factus eſt in pace locus ejus, & habitatio ejus in Sion. Ibi confregit potentias arcuum, ſcutum, gladium & bellum.*

Pſalm. 84, 9. 11. *Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem in plebem ſuam. . . . . Miſericordia & veritas obviaverunt ſibi, juſtitia & pax oſculatæ ſunt.*

Pſalm. 119, 7. *Cum his qui oderunt pacem eram pacificus: cum loquebar illis impugnabant me gratis.*

Iſa. 2, 4. *Conflabunt gladios ſuos in vomeres, & lanceas ſuas in falces; non levabit gens contra gentem gladium, nec exercebuntur ultra ad prælium.*

Iſa. 9, 6. 7. *Parvulus natus eſt nobis, & filius datus eſt nobis, & factus eſt principatus ſuper humeram ejus, & vocabitur nomen ejus, Admirabilis, conſiliarius, Deus fortis, pater futuri ſeculi, princeps pacis. Multiplicabitur ejus imperium, & pacis non erit finis.*

Iſa. 11, 1. & ſeq. *Et egredietur virga de radice Jeſſe . . . . . Habitabit lupus cum agno, & pardus cum hœdo accubabit; vitulus, & leo, & ovis ſimul morabuntur, & puer parvulus minabit eos. Vitulus & urſus paſcentur ſimul, requieſcent catuli eorum, & leo quaſi bos comedet paleas. Et delectabitur infans ab ubere ſuper foramine aſpidis; & in caverna reguli, qui ablactatus fuerit, manum ſuam mittet. Non*

MAtth. 5, 38. & ſeq. *Audiſtis quia dictum eſt, Oculum pro oculo, & dentem pro dente. Ego autem dico vobis non reſiſtere malo: ſed ſi quis te percuſſerit in dexteram maxillam tuam, præbe illi & alteram: & ei qui vult tecum judicio contendere, & tunicam tuam tollere, dimitte ei & pallium: & quicunque te angariaverit mille paſſus, vade cum illo & alia duo.*

Matth. 11, 29. 30. *Tollite jugum meum ſuper vos, & diſcite a me, quia mitis ſum & humilis corde, & invenietis requiem animabus veſtris. Jugum meum ſuave eſt, & onus meum leve.*

Luc. 1, 79. *Illuminare his qui in tenebris & in umbra mortis ſedent, ad dirigendos pedes noſtros in viam pacis.*

Luc. 2, 14. *Gloria in altiſſimis Deo, & in terra pax hominibus bonæ voluntatis.*

Luc. 24, 36. *Dum autem hæc loquuntur, ſtetit Jeſus in medio eorum, & dicit eis, Pax vobis; ego ſum, nolite timere.*

Joh. 14, 23. 27. *Reſpondit Jeſus, & dixit ei, ... Pacem relinquo vobis, pacem meam do vobis: non quomodo mundus dat, ego do vobis.*

Joh. 16, 32. 33. *Reſpondit ei Jeſus . . . . . Hæc locutus ſum vobis, ut in me pacem habeatis.*

Joh. 20, 21. 26. *Dixit ergo eis iterum, Pax vobis . . . . . Venit Jeſus januis clauſis, & ſtetit in medio, & dixit, Pax vobis.*

Act. 10, 36. *Verbum miſit Deus filiis Iſrael, annuntians pacem per Jeſum Chriſtum.*

Rom. 5, 1. *Juſtificati ergo ex fide, pacem habeamus ad Deum per Dominum noſtrum Jeſum Chriſtum.*

Rom. 10, 15. *Quomodo vero prædicabunt, niſi mittantur? ſicut ſcriptum eſt. Quam ſpecioſi pedes evangelizantium pacem, evangelizantium bona!*

nocebunt, & non occident in universo monte sancto meo.

Isa. 40, 3. & seq. *Vox clamantis in deserto, Parate viam Domini, rectas facite in solitudine semitas Dei nostri: omnis vallis exaltabitur; & omnis mons & collis humiliabitur; & erunt prava in directa, & aspera in vias planas: & revelabitur gloria Domini, & videbit omnis caro pariter, quod os Domini locutum est.*

Isa. 52, 7. *Quam pulchri super montes pedes annuntiantis & prædicantis pacem!*

Isa. 53, 5. *Disciplina pacis nostræ super eum.*

Isa. 54, 10. *Misericordia autem mea non recedet a te, & fœdus pacis meæ non movebitur, dixit miserator tuus Dominus.*

Isa. 55, 11. 12. *Sic erit verbum meum quod egredietur de ore meo; non revertetur ad me vacuum, sed faciet quæcunque volui, & prosperabitur in his, ad quæ misi illud: quia in lætitia egrediemini, & in pace deducemini.*

Rom. 14, 17. *Non est enim regnum Dei esca & potus, sed justitia, & pax, & gaudium in Spiritu sancto.*

Eph. 2, 13. 14. *Nunc autem in Christo Jesu, vos qui aliquando eratis longe, facti estis prope in sanguine Christi: ipse enim est pax nostra.*

Eph. 6, 14. *State ergo succincti lumbos vestros in veritate, & induti loricam justitiæ, & calceati pedes in præparatione Evangelii pacis.*

Philipp. 4, 7. *Et pax Dei, quæ exuperat omnem sensum, custodiat corda vestra, & intelligentias vestras in Christo Jesu.*

Col. 3, 15. *Et pax Christi exultet in cordibus vestris, in qua & vocati estis in uno corpore.*

Ebr. 7, 2. 3. *Deinde autem & rex Salem, quod est, Rex pacis, sine patre, sine matre, sine genealogia, neque initium dierum, neque finem vitæ habens, assimilatus autem Filio Dei, manet sacerdos in perpetuum.*

Isa. 65, 25. *Lupus & agnus pascentur simul; leo & agnus comedent paleas, & serpenti pulvis panis ejus; non nocebunt, neque occident in omni monte sancto meo, dicit Dominus.*

Jer. 33, 6. 9. *Ecce ego obducam eis cicatricem, & sanitatem, & curabo eos: & revelabo illis deprecationem pacis & veritatis.*

Ezech. 34, 25. 29. *Et faciam cum iis pactum pacis, & cessare faciam bestias pessimas de terra; & qui habitant in deserto, securi dormient in saltibus ..... Et non erunt ultra in rapinam in gentibus, neque bestiæ terræ devorabunt eos, sed habitabunt confidenter, absque ullo terrore.*

Ose. 2. 18. & seq. *Et percutiam eum eis fœdus in die illa, cum bestia agri, & cum volucre cæli, & cum reptili terræ: & arcum, & gladium, & bellum conteram de terra, & dormire eos faciam fiducialiter.*

Mich. 4, 2. & seq. *Et properabunt gentes multæ, & dicent, Venite ascendamus ad montem Domini, & ad domum Dei Jacob: & docebit nos de viis suis, & ibimus in semitis ejus, quia de Sion egredietur Lex, & verbum Domini de Jerusalem; & judicabit inter populos multos, & corripiet gentes fortes usque in longinquum: & concident gladios suos in vomeres, & hastas suas in ligones: non sumet gens adversus gentem gladium, & non discent ultra belligerare. Et sedebit vir subtus vitem suam, & subtus ficum suam, & non erit qui deterreat, quia os Domini exercituum locutum est.*

Mich. 5, 2. 5. *Et tu Bethlehem Ephrata, parvulus es in millibus Juda, ex te mihi egredietur, qui sit dominator in Israel ..... & erit iste pax.*

Nahum. 1, 15. *Ecce super montes pedes evangelizantis & annuntiantis pacem.*

Agg. 2, 8. 10. *Et veniet Desideratus cunctis gentibus, & implebo domum istam gloria, dicit Dominus exercituum. ..... & in loco isto dabo pacem, dicit Dominus exercituum.*

Zach. 3, 8. 10. *Ecce enim ego adducam servum meum Orientem ..... In die illa, dicit Dominus exercituum, vocabit vir amicum suum subter vitem, & subter ficum.*

Zach. 9, 9. 10. *Exulta satis, Filia Sion; jubila, filia Jerusalem, ecce rex tuus veniet tibi justus & Salvator, & ascendens super asinam, & super pullum filium asinæ ..... & loquetur pacem gentibus.*

De pace per Christum Jesum parta, & de concordia animalium Messiæ temporibus ab

DEmonstravimus supra in Propositione septima Judæos retulisse ad tempora Messiæ hæc Isaiæ effata, quibus non hominum solum, sed animalium quoque futuram inter se concordiam prænuntiavit. Hac ipsa vero Propositione nona, quam prosequimur,

Iſaiæ promiſſa, quæ, ut & alia multa, ad Meſſiam pertinentia, allegorice intelligenda ſunt.

mur, ad octavum caput in quo egimus de tempore adventus Jeſu; atque item in ſeptima, oſtendimus Judæos ac Judaiſſantes quosdam Chriſtianos, jam inde ab Hieronymi temporibus, hæc κατὰ λέξιν (*juxta verba*) ſumi voluiſſe: unde validiſſimum adverſus religionem Chriſtianam telum cudere ſe poſſe rentur Judæi, cum ajunt temporibus Jeſus, quem Meſſiam eſſe volumus, neque habitaſſe lupum cum agno, neque pardum accubuiſſe cum hœdo, neque ulla aureæ hujus ætatis ad hanc diem apparuiſſe veſtigia, proindeque nec Meſſiam fuiſſe Jeſum. Nos vero hæc allegorice ſumenda eſſe Rabbinorum ipſorum ſuffragio probavimus. Has gregalium ſuorum ineptias, alias rerum vices nato Chriſto expectantium, deridet R. Moſes ben Maimon in Jad Chazacah, parte quarta, libro quarto; & docet lupum, pardum, leonem, feraque hæc animalia, impiarum gentium eſſe ſimulacra; agnum vero, hœdum, & vitulum, & manſuetas pecudes, Iſraelitas ſignificare, quorum ſumma erit inter gentes pax & tranquillitas. Demum ſic rationem concludit doctus ille Magiſter: *Hæc, & reliqua ejusmodi, quæ de Meſſiæ temporibus ſcripta extant, ſunt* משלים, *Parabolæ.* Ea quoque trahit non ſemel in allegoricum ſenſum R. David Kimchi. Frequens itaque eſt in ore Judæorum R. Samuelis dictum, nullum diſcrimen futurum inter tempora noſtra, & tempora Meſſiæ, *præter regnorum ſervitutem*; hoc eſt præterquam quod regna omnia, excuſſo regum ſuorum jugo, ſub unius Meſſiæ imperium cogentur. Conſulitor liber Sanhedrin, capite ultimo. Prædicit Iſaias futurum Meſſiæ temporibus, ut *Omnis vallis exaltetur, & omnis mons & collis humilietur, & ſint prava in directa, & aſpera in vias planas.* Nemo ſanus ſibi perſuadeat, tunc ita complanatum iri terræ ſola, ut nulli penitus montes exiſtant, cum hic ipſe Iſaias ac Michæas de eodem Meſſiæ ævo talia præcinant: *Et erit in noviſſimis diebus præparatus mons domus Domini in vertice montium, & elevabitur ſuper colles.* Iſaias quoque alibi: *Et erunt ſuper omnem montem excelſum, & ſuper omnem collem elevatum, rivi currentium aquarum.* Optime Tertullianus: *Alia ſpecies erit*, inquit, *qua pleraque figurate portenduntur per ænigmata, & allegorias, & parabolas, aliter intelligenda quam ſcripta ſunt. Nam & montes legimus deſtillaturos dulcorem; non tamen ut ſapam de petris, aut defrutum de rupibus ſperes: & terram audimus lacte & melle manantem, non tamen ut de glebis credas te unquam placentas & ſamias coacturum; quia non ſtatim aquilicem & agricolam ſe Deus repromiſit dicens, Ponam flumina in regione ſitienti, & in ſolitudine cedrum & buxum. Sicut & prædicans de nationum converſione, Benedicent me beſtiæ agri, ſirenes, & filiæ paſſerum, non utique ab hirundinum pullis, & vulpeculis, & illis monſtruoſis fabuloſisque cantricibus fauſta omnia relaturus eſt.* Tum veriſſimam hanc doctrinam tuetur Apoſtoli auctoritate, qui legem bobus meſſes terrentibus os alligari vetantem, ſpectare ad nos docet; & petram potum in deſerto ſubminiſtrantem Chriſtum ſignaſſe; & Abraham filios duos Teſtamenti utriusque ſimbola fuiſſe; & inſtitutam a Deo, in rerum primordiis, ſocietatem individuam viri & fœminæ, Chriſti & Eccleſiæ conjunctionem notare. Meſſiæ certe ſpirituale regnum eſt, ut & evincemus in Paralleliſmo, & quæcunque eo pertinent, ſpiritualia fere ſunt; & pax illa per Chriſtum promiſſa & parta, animorum & conſcientiæ pax eſt; pax etiam Deum inter & homines per Chriſtum conciliata. Quocirca res ad Meſſiam ſpectantes, futuras eſſe ſpiritales ac cœleſtes, merito aſſeverat R. Juda in libro, quem Æternitatem Iſraelis inſcripſit. At proprium præterea & ſimplicem huic Iſaiæ prædictioni ineſſe ſenſum, ſupra a nobis ad octavum caput nonæ hujus Propoſitionis declaratum eſt: nam circa ortus Chriſti Jeſu tempora pacem colebat orbis univerſus, & clauſum fuerat ab Auguſto Jani Templum. Præclara eſt, & omnem exceptionem reſpuit Hieronymi in hanc Iſaiæ prophetiam diſſertatio; quærit enim a Judæis: ecquid virga, radix, flos, κατὰ σχῆμα (*ſecundum figuram*) hoc ipſo loco ſumenda ſint; an procedens ex ore Meſſiæ virga terram percutiet; an oris ſui ſpiritu noxios is ſit interfecturus; an juſtitia aut fide cingulum texet, quo lumbos ſuos præcingat. Quæ cum allegorice dicta eſſe fatendum ſit, de ſequentium ſenſu non præjudicium, ſed plane judicium factum eſſe putandum eſt. Id patet vel maxime ex prædicto Aggæi: *Et veniet Deſideratus cunctis gentibus,*

Thalm. Cod. de ſabbatho.

Iſa. 2, 2. Mich. 4, 1.

Iſa. 30, 25.

Tertull. l. 3. contr. Marc. c. 5.

Agg. 2, 8. 10.

gentibus, & implebo domum iſtam gloria, dicit Dominus exercituum ..... & in loco iſto dabo pacem. Quæram a Judæis, an pax Templo ſecundo contigerit quod creberrimis bellis appetitum, & poſtquam ab Herode fuit inſtauratum, funditus demum a Romanis excitum eſt. Falletur profecto quisquis hæc intellexerit κατὰ λέξιν (*ſecundum verba*) Ad allegoriam igitur recurrendum eſt, & dicendum pacem hanc ſignificari, quam Jeſus hominibus ſanguine ſuo quæſivit placato Deo, & hominibus conciliato, ſedatisque conſcientiæ terroribus ac ſtimulis, quæ facinoroſis hominibus teterrimum bellum indicunt.

CAPUT LXIV.

Pax & ſecuritas Diſcipulorum Jeſu.

PSalm. 72, 3. 7. *Suſcipiant montes pacem populo, & colles juſtitiam .... Orietur in diebus ejus juſtitia, & abundantia pacis, donec auferatur Luna.*

Pſalm. 84, 9. *Audiam quid loquatur in me Dominus Deus, quoniam loquetur pacem in plebem ſuam, & ſuper ſanctos ſuos, & in eos qui convertuntur ad cor.*

Pſalm. 90, 1. & ſeq. *Qui habitat in adjutorio Altiſſimi, in protectione Dei cœli commorabitur: dicet Domino, Suſceptor meus es tu, & refugium meum: Deus meus, ſperabo in eum. Quoniam ipſe liberavit me de laqueo venantium, & a verbo aſpero. Scapulis ſuis obumbrabit tibi, & ſub pennis ejus ſperabis. Scuto circumdabit te veritas ejus; non timebis a timore nocturno ..... Non accedet ad te malum, & flagellum non appropinquabit tabernaculo tuo: quoniam Angelis ſuis mandavit de te, ut cuſtodiant te in omnibus viis tuis: in manibus portabunt te, ne forte offendas ad lapidem pedem tuum.*

Pſalm. 111, 5. & ſeq. *Jucundus homo qui miſeretur & commodat, diſponit ſermones ſuos in judicio, quia in æternum non commovebitur ..... confirmatum eſt cor ejus: non commovebitur, donec deſpiciat inimicos ſuos.*

Pſalm. 118, 165. *Pax multa diligentibus legem tuam, & non eſt illis ſcandalum.*

Pſalm. 120, 3. & ſeq. *Non det in commotionem pedem tuum, neque dormitet qui cuſtodit te ..... Dominus protectio tua, ſuper manum dexteram tuam. Per diem Sol non uret te, neque Luna per noctem. Dominus cuſtodit te ab omni malo.*

Pſalm. 124, 1. & ſeq. *Qui confidunt in Domino, ſicut mons Sion, non commovebitur in æternum, qui habitat in Jeruſalem ..... pax ſuper Iſrael.* Et Pſalm. 127, 6.

Prov. 1, 33. *Qui autem me* (Sapientiam) *audierit, abſque terrore requieſcet, & abundantia perfruetur, timore malorum ſublato.*

MAtth. 5, 9. *Beati pacifici, quoniam filii Dei vocabuntur.*

Matth. 10, 12. 13. *Intrantes autem in domum, ſalutate eam, dicentes, Pax huic domui: & ſi quidem fuerit domus illa digna, veniet pax veſtra ſuper eam; ſi autem non fuerit digna, pax veſtra revertetur ad vos.* Et Luc. 10, 5. & ſeq.

Matth. 11, 29. *Tollite jugum meum ſuper vos, diſcite a me quia mitis ſum & humilis corde, & invenietis requiem animabus veſtris.*

Marc. 9, 49. *Habete in vobis ſal, & pacem habete inter vos.*

Luc. 1, 79. *Illuminare his qui in tenebris & in umbra mortis ſedent, ad dirigendos pedes noſtros in viam pacis.*

Luc. 2, 13. 14. *Et ſubito facta eſt cum Angelo multitudo militiæ cœleſtis, laudantium Deum, & dicentium, Gloria in altiſſimis Deo, & in terra pax, hominibus bonæ voluntatis.*

Luc. 24, 36. *Dum autem hæc loquuntur, ſtetit Jeſus in medio eorum, & dixit eis, Pax vobis.* Et Joh. 20, 19. 21. 26.

Joh. 14, 27. *Pacem relinquo vobis, pacem meam do vobis; non quomodo mundus dat, ego do vobis.*

Joh. 16, 33. *Hæc locutus ſum vobis, ut in me pacem habeatis.*

Act. 10, 36. *Verbum miſit Deus filiis Iſrael, annuntians pacem per Jeſum Chriſtum.*

Rom. 1, 7. *Gratia vobis & pax a Deo patre noſtro, & Domino Jeſu Chriſto.* Et Rom. 2, 10. & 1. Cor. 1, 3. & 2. Cor. 1, 2. & Gal. 1, 3. & Eph. 1, 2. & 6, 23. & Philipp. 1, 2. & Col. 1, 3. & 1. Theſſ. 1, 2. & 2. Theſſ. 1, 2. & 1. Tim. 1, 2. & 2. Tim. 1, 2. & Tit. 1, 4. & Philem. 3. & 1. Petr. 1, 2. & 2. Petr. 1, 2. & 2. Johan. 3. & 3. Johan. 14. & Jud. 2. & Apoc. 1, 4.

Rom. 5, 1. *Juſtificati ergo ex fide, pacem habeamus ad Deum per Dominum noſtrum Jeſum Chriſtum.*

Rom.

Prov. 3, 1. 2. *Fili mi, ne obliviſcaris legis meæ, & præcepta mea cor tuum cuſtodiat; longitudinem enim dierum, & annos vitæ, & pacem apponent tibi.*

Eccl. 6, 29. *In noviſſimis enim invenies requiem in ea,* (Sapientia) *& convertetur tibi in oblectationem.*

Iſa. 32, 17. *Et erit opus juſtitiæ pax, & cultus juſtitiæ ſilentium, & ſecuritas usque in ſempiternum.*

Iſa. 53, 5. *Diſciplina pacis noſtræ ſuper eum, & livore ejus ſanati ſumus.*

Iſa. 54, 10. *Montes enim commovebuntur, & colles contremiſcent; miſericordia autem mea non recedet a te, & fœdus pacis meæ non commovebitur; dixit miſerator tuus Dominus.*

Iſa. 55, 11. 12. *Sic erit Verbum meum, quod egreditur de ore meo: non revertetur ad me vacuum; ſed faciet quæcunque volui, & proſperabitur in his, ad quæ miſi illud.*

Iſa. 58, 10. 11. *Cum effuderis eſurienti animam tuam, & animam afflictam repleveris, orietur in tenebris lux tua, & tenebræ tuæ erunt ſicut meridies: & requiem tibi dabit Dominus ſemper, & implebit ſplendoribus animam tuam.*

Ezech. 34, 14. 15. 25. *In paſcuis uberrimis paſcam eas* (oves meas) *& in montibus excelſis Iſrael erunt paſcua earum: ibi requieſcent in herbis virentibus, & in paſcuis pinguibus paſcentur ſuper montes Iſrael: ego paſcam oves meas, & ego eas accubare faciam, dicit Dominus Deus ..... & faciam cum eis pactum pacis, & ceſſare faciam beſtias peſſimas de terra; & qui habitant in deſerto, ſecuri dormient in ſaltibus.*

Ezech. 37, 14. 26. *Et requieſcere vos faciam ſuper humum veſtram, & ſcietis quia ego Dominus locutus ſum & feci, ait Dominus Deus ..... & percutiam illis fœdus pacis, pactum ſempiternum erit eis.*

Agg. 2, 8. & ſeq. *Et veniet Deſideratus cunctis gentibus, & implebo domum iſtam gloria ..... & in loco iſto dabo pacem, dicit Dominus exercituum.*

Zach. 9, 9. *Exulta ſatis, filia Sion; jubila, filia Jeruſalem, ecce rex tuus veniet tibi juſtus & Salvator ..... & loquetur pacem gentibus.*

Rom. 10, 15. *Quomodo vero prædicabunt, niſi mittantur? ſicut ſcriptum eſt, Quam ſpecioſi pedes evangelizantium pacem, evangelizantium bona!*

Rom. 12, 14. & ſeq. *Benedicite & nolite maledicere ..... nulli malum pro malo reddentes ..... ſi fieri poteſt, quod ex vobis eſt, cum omnibus hominibus pacem habentes.*

Rom. 14, 17. 19. *Non eſt enim regnum Dei eſca & potus, ſed juſtitia, & pax, & gaudium in Spiritu ſancto ..... Itaque quæ pacis ſunt ſectemur.*

Rom. 15, 13. *Deus autem ſpei repleat vos omni gaudio, & pace in credendo.*

1. Cor. 7, 15. *In pace autem vocavit nos Deus.*

2. Cor. 13, 11. *De cætero, fratres, gaudete, perfecti eſtote, exhortamini, idem ſapite, pacem habete, & Deus pacis & dilectionis erit vobiſcum.*

Gal. 6, 15. 16. *In Chriſto enim Jeſu, neque circumciſio aliquid valet, neque præputium, ſed nova creatura. Et quicunque hanc regulam ſecuti fuerint, pax ſuper illos, & miſericordia, & ſuper Iſrael Dei.*

Eph. 2, 17. *Et veniens evangelizavit pacem vobis, qui longe fuiſtis, & pacem iis qui prope.*

Eph. 4, 1. & ſeq. *Obſecro itaque vos, ego vinctus in Domino, ut digne ambuletis vocatione qua vocati eſtis ..... ſolliciti ſervare unitatem ſpiritus in vinculo pacis.*

Epheſ. 6, 14. 15. *State ergo ſuccincti lumbos veſtros, & induti loricam juſtitiæ, & calceati pedes in præparatione Evangelii pacis.*

Col. 3, 15. *Et pax Chriſti exultet in cordibus veſtris, in qua & vocati eſtis in uno corpore.*

2. Theſſ. 1, 6. 7. *Si tamen juſtum eſt apud Deum retribuere tribulationem iis, qui vos tribulant; & vobis qui tribulamini, requiem nobiſcum in revelatione Domini Jeſu.*

2. Theſſ. 3, 16. *Ipſe autem Dominus pacis det vobis pacem ſempiternam in omni loco.*

2. Tim. 2, 22. *Sectare vero juſtitiam, fidem, charitatem, & pacem cum iis, qui invocant Dominum de corde puro.*

Ebr. 3, 18. *Quibus autem juravit non introire in requiem ipſius, niſi illis qui increduli fuerunt?*

Ebr. 4, 3. & ſeq. *Ingrediemur enim in requiem qui credidimus, quemadmodum dixit, ſicut juravi in ira mea, ſi introibunt in requiem meam ..... Feſtinemus ergo ingredi in illam requiem.*

Ebr. 12, 14. *Pacem ſequimini cum omnibus & ſanctimoniam, ſine qua nemo videbit Deum.*

1. Petr.

1. Petr. 3, 10. 11. *Qui enim vult vitam diligere, & dies videre bonos,.... inquirat pacem, & ſequatur eam.*

CAPUT LXV.

Jeſus bellator & victor.

NUm. 24, 14. *Orietur Stella ex Jacob, & ſurget virga de Iſrael; & percutiet duces Moab, vaſtabitque omnes filios Seth.*

Pſalm. 44, 3. & ſeq. *Speciosus forma præ filiis hominum: diffuſa eſt gratia in labiis tuis, propterea benedixit te Deus in æternum. Accingere gladio tuo ſuper femur tuum potentiſſime ..... Sagittæ tuæ acutæ, populi ſub te cadent, in corda inimicorum regis.*

Pſal. 109, 5. & ſeq. *Dominus a dextris tuis confregit in die iræ ſuæ Reges: judicabit in nationibus, implebit ruinas, conquaſſabit capita in terra multorum; de torrente in via bibet, propterea exaltabit caput.*

Iſa. 8, 1. & ſeq. *Et dixit Dominus ad me, Sume tibi librum grandem, & ſcribe in eo ſtylo hominis, Velociter ſpolia detrahe, cito prædare. Et adhibui mihi teſtes fideles, Uriam ſacerdotem, & Zachariam filium Barachiæ, & acceſſi ad Prophetiſſam, & concepit, & peperit filium, & dixit Dominus ad me, Voca nomen ejus, Accelera ſpolia detrahere, feſtina prædari: quia antequam ſciat puer vocare patrem ſuam, auferetur fortitudo Damaſci, & ſpolia Samariæ coram rege Aſſyriorum.*

Iſa. 11, 4. 5. *Percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium: & erit juſtitia cingulum lumborum ejus, & fides cinctorium renum ejus.*

Iſa. 41, 2. *Quis ſuſcitavit ab Oriente Juſtum, vocavit eum ut ſequeretur ſe? dabit in conſpectu ejus gentes, & reges obtinebit? dabit quaſi pulverem gladio ejus, ſicut ſtipulam vento raptam arcui ejus?*

Iſa. 42, 13. *Dominus ſicut fortis egredietur, ſicut vir præliator ſuſcitabit zelum; vociferabitur & clamabit; ſuper inimicos ſuos confortabitur.*

Iſa. 49, 1. 2. *Dominus ab utero vocavit me, de ventre matris meæ recordatus eſt nominis mei: & poſuit os meum quaſi gladium acutum. In umbra manus ſuæ protexit me, & poſuit me ſicut ſagittam electam, in pharetra ſua abſcondit me.*

Iſa. 66, 15. 16. *Ecce Dominus in igne veniet, & quaſi turbo quadrigæ ejus, reddere in indignatione*

MAtth. 10, 34. *Nolite arbitrari, quia pacem venerim mittere, in terram; non veni pacem mittere ſed gladium. Veni enim ſeparare hominem adverſus patrem ſuum, & filiam adverſus matrem ſuam, & nurum adverſus ſocrum ſuam: & inimici hominis, domeſtici ejus.* Et Luc. 12, 49. 51.

Matth. 26, 52. 53. *Tunc ait illi Jeſus,..... An putas quia non poſſum rogare Patrem meum, & exhibebit mihi modo plusquam duodecim legiones Angelorum?*

Luc. 22, 36. *Dixit ergo eis, ſed nunc qui habet ſæculum, tollat; ſimiliter & peram: & qui non habet, vendat tunicam ſuam, & emat gladium.*

Joh. 16, 33. *In mundo preſſuram habebitis: ſed confidite, ego vici mundum.*

Rom. 6, 13. *Sed neque exhibeatis membra veſtra, arma iniquitatis peccato; ſed exhibete vos Deo, tanquam ex mortuis viventes, & membra veſtra arma juſtitiæ Deo.*

Rom. 13, 12. *Nox præceſſit, dies autem appropinquavit. Abjiciamus ergo opera tenebrarum, & induamur arma lucis.*

2. Cor. 6, 4. & ſeq. *Sed in omnibus exhibeamus noſmet ipſos, ſicut Dei miniſtros, in multa patientia ..... in verbo veritatis, in virtute Dei, per arma juſtitiæ, a dextris & a ſiniſtris.*

2. Cor. 10, 3. & ſeq. *In carne enim ambulantes, non ſecundum carnem militamus. Nam arma militiæ noſtræ non carnalia ſunt, ſed potentia Deo ad deſtructionem munitionum, conſilia deſtruentes, & omnem altitudinem extollentem ſe adverſus ſcientiam Dei, & in captivitatem redigentes omnem intellectum in obſequium Chriſti, & in promtu habentes ulciſci omnem inobedientiam, cum impleta fuerit veſtra obedientia.*

Eph. 6, 11. & ſeq. *Induite vos armaturam Dei, ut poſſitis ſtare adverſus inſidias Diaboli; quoniam non eſt nobis colluctatio adverſus carnem & ſanguinem; ſed adverſus Principes & Poteſtates, adverſus mundi rectores tenebrarum harum, contra ſpiritualia nequitiæ in cœleſtibus. Propterea accipite armaturam Dei,*

dignatione furorem ſuum, & increpationem ſuam in flamma ignis: quia in igne Dominus dijudicabit, & in gladio ſuo ad omnem carnem, & multiplicabuntur interfecti a Domino.

Jerem. 12, 12. *Gladius Domini devorabit ab extremo terræ usque ad extremum ejus: non eſt pax univerſæ carni.*

Joel. 2, 11. *Et Dominus dedit vocem ſuam ante faciem exercitus ſui; quia multa ſunt nimis caſtra ejus, quia fortia & facientia verbum ejus: magnus enim dies Domini, & terribilis valde, & quis ſuſtinebit eum?*

Hab. 3, 8. & ſeq. *Qui aſcendes ſuper equos tuos, & quadrigæ tuæ ſalvatio ſuſcitans ſuſcitabis arcum tuum ..... Sol & Luna ſteterunt in habitaculo ſuo, in luce ſagittarum tuarum; ibunt in ſplendore fulgurantis haſtæ tuæ. In fremitu conculcabis terram, in furore obſtupefacies gentes: egreſſus es in ſalutem populi tui, in ſalutem cum Chriſto tuo.*

Zach. 9, 11. & ſeq. *Tu quoque in ſanguine Teſtamenti tui emiſiſti vinctos tuos de lacu, in quo non eſt aqua. Convertimini ad munitionem vincti ſpei, hodie quoque annuntians duplicia reddam tibi. Quoniam extendi mihi Judam quaſi arcum, implevi Ephraim, & ſuſcitabo filios tuos Sion; ſuper filios tuos, Græcia, & ponam te quaſi gladium fortium. Et Dominus Deus ſuper eos videbitur; & exibit ut fulgur jaculum ejus; & Dominus Deus in tuba canet, & vadet in turbine Auſtri. Dominus exercituum proteget eos: & devorabunt, & ſubjicient lapidibus funditæ, & bibentes inebriabuntur quaſi a vino, & replebuntur ut phialæ, & quaſi cornua altaris. Et ſalvabit eos Dominus Deus eorum in die illa, ut gregem populi ſui.*

ut poſſitis reſiſtere in die malo, & in omnibus perfecti ſtare. State ergo ſuccincti lumbos veſtros in veritate, & induti loricam juſtitiæ, & calceati pedes in præparatione Evangelii pacis; in omnibus ſumentes ſcutum fidei, in quo poſſitis omnia tela nequiſſimi ignea extinguere: & galeam ſalutis aſſumite, & gladium ſpiritus, quod eſt Verbum Dei.

1. Tim. 1, 18. *Hoc præceptum commendo tibi, fili Timothee, ſecundum præcedentes in te prophetias, ut milites in illis bonam militiam.*

2. Tim. 2, 4. 5. *Nemo militans Deo implicat ſe negotiis ſecularibus, ut ei placeat, cui ſe probavit: nam & qui certat in agone, non coronatur niſi legitime certaverit.*

Apoc. 1, 16. *Et de ore ejus gladius utraque parte acutus exibat.*

Apoc. 2, 12. & ſeq. *Et Angelo Pergami Eccleſiæ ſcribe, Hæc dicit qui habet rhomphæam utraque parte acutam ..... habes & tu tenentes doctrinam Nicolaitarum: ſimiliter pœnitentiam age, ſi quominus veniam tibi cito, & pugnabo cum illis in gladio oris mei.*

Apoc. 19, 11. & ſeq. *Et vidi cælum apertum, & ecce equus albus, & qui ſedebat ſuper eum, vocabatur Fidelis & Verax, & cum juſtitia judicat & pugnat ..... & veſtitus erat veſte aſperſa ſanguine, & vocatur nomen ejus Verbum Dei. Et exercitus qui ſunt in cælo, ſequebantur eum in equis albis, veſtiti byſſino albo & mundo: & de ore ejus procedit gladius ex utraque parte acutus, ut in ipſo percutiat gentes: & ipſe reget eas in virga ferrea, & ipſe calcat torcular vini furoris iræ Dei omnipotentis ..... & cæteri occiſi ſunt in gladio ſedentis ſuper equum, qui procedit de ore ipſius, & omnes aves ſaturatæ ſunt carnibus eorum.*

De bello, quod per Jeſum Chriſtum geritur.

JEſum pacificum eſſe ſupra oſtendimus; hic eum exhibemus bellatorem, nec nobiſcum tamen ipſi pugnamus, allegorica modo adhibeatur, interpretatio. Quod quo jure fiat, ſanequam egregie demonſtrat Iſaias, cum ait de puero, qui Meſſiæ typus eſt: *Et dixit Dominus ad me, Voca nomen ejus, Accelera ſpolia detrahere, feſtina prædari; quia antequam ſciat puer vocare patrem ſuum, & matrem ſuam, auferetur fortitudo Damaſci, & ſpolia Samariæ coram rege Aſſyriorum.* Quæ ſic pulchre interpretatur Tertullianus: *Ante eſt inſpicias ætatis demonſtrationem, an hominem jam Chriſtum exhibere poſſit, nedum Imperatorem. Scilicet vagitu ad arma eſſet convocaturus infans, & ſigna belli, non tuba, ſed crepitaculo daturus: nec ex equo, vel de curru, vel de muro, ſed de nutricis aut gerulæ ſuæ collo, ſive dorſo hoſtem deſtinaturus; atque ita Damaſcum & Samariam pro mamillis ſubacturus.* Demum ſententiam his verbis concludit: *Enimvero ſi nusquam hoc natura concedit, ante militare, quam vivere, ante virtutem Damaſci ſumere, quam patris & matris vocabulum noſſe, ſequitur ut figurata pronuntiatio videatur.* Subjicit alia deinde multa; pariaque his apud eum alibi reperias, quibus quod addam, nihil habeo. Allegoriam

Iſa. 8, 3. 4.

Tertull. l. 3. adv. Marc. c. 13.

Tertull. contr. Jud. c. 9. Iſa. 11, 4-5. præterea demonſtrant & hæc Iſaiæ: *Percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium: & erit juſtitia cingulum lumborum ejus, & fides cinctorium renum ejus.* En arma quibus bellum gerit Chriſtus, verba, ſpiritus, juſtitia, & fides. Hinc Paulus 2. Cor. 10, 3. & ſeq. Eph. 6, 11. & ſeq. ad Corinthios: *In carne ambulantes, non ſecundum carnem militamus: nam arma militiæ noſtræ carnalia ſunt:* & ad Epheſios: *Induite vos armaturam Dei, ut poſſitis ſtare adverſus inſidias Diaboli; quoniam non eſt nobis colluctatio adverſus carnem & ſanguinem, ſed adverſus Principes & Poteſtates, adverſus mundi rectores tenebrarum harum, contra ſpiritualia nequitiæ in cœleſtibus.* Tum arma recenſet, quibus geri vult hujusmodi bellum; nempe loricam juſtitiæ, ſcutum fidei, galeam ſalutis, & gladium ſpiritus.

CAPUT LXIV.

Jeſus lapis, fundamentum, mons.

PSalm. 117, 22. *Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli.*

Iſa. 8, 13. 14. *Dominum exercituum ipſum ſanctificate; ipſe pavor veſter, ipſe terror veſter. Et erit vobis in ſanctificationem: in lapidem autem offenſionis, & in petram ſcandali duabus domibus Iſrael; in laqueum, & in ruinam habitantibus Jeruſalem. Et offendent ex eis plurimi & cadent, & conterentur, & irretientur, & capientur.*

Iſa. 26, 16. 18. *Idcirco hæc dicit Dominus Deus, Ecce ego mittam in fundamentis Sion lapidem, lapidem probatum, angularem, pretioſum, in fundamento fundatum, qui crediderit non feſtinet ..... Et delebitur fœdus veſtrum cum morte, & pactum veſtrum cum inferno non ſtabit.*

Dan. 2, 34. & ſeq. *Videbas ita, donec abſciſſus eſt lapis de monte ſine manibus, & percuſſit ſtatuam in pedibus ejus ferreis, & fictilibus, & comminuit eos. Tunc contrita ſunt pariter, ferrum, teſta, æs, argentum, & aurum, & redacta quaſi in favillam, æſtivæ areæ, quæ rapta ſunt vento; nullusque locus inventus eſt eis: lapis autem qui percuſſerat ſtatuam, factus eſt mons magnus, & implevit univerſam terram ..... In diebus autem regnorum illorum ſuſcitabit Deus cœli regnum, quod in æternum non diſſipabitur, & regnum ejus alteri populo non tradetur: comminuet autem & conſumet univerſa regna hæc; & ipſum ſtabit in æternum. Secundum quod vidiſti, quod de monte abſciſſus eſt lapis ſine manibus, & comminuit teſtam, & ferrum, & æs, & argentum, & aurum, Deus magnus oſtendit regi, quæ ventura ſunt poſtea.*

MAtth. 21, 42. & ſeq. *Dicit illis Jeſus, Nunquam legiſtis in Scripturis, Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli: a Domino factum eſt iſtud, & eſt mirabile in oculis noſtris? Ideo dico vobis, quia auferetur a vobis regnum Dei, & dabitur genti facienti fructus ejus: & qui ceciderit ſuper lapidem iſtum, confringetur; ſuper quem vero ceciderit, conteret eum.* Et Marc. 12, 10. & ſeq. Luc. 20, 17. 18.

Act. 4, 11. *Hic eſt lapis, qui reprobatus eſt a vobis ædificantibus, qui factus eſt in caput anguli, & non eſt in alio aliquo ſalus.*

Rom. 9, 32. 33. *Offenderunt in lapidem offenſionis; ſicut ſcriptum eſt, Ecce pono in Sion lapidem offenſionis, & petram ſcandali: & omnis qui credit in eum, non confundetur.*

1. Cor. 3, 11. *Fundamentum enim aliud nemo poteſt ponere, præter id quod poſitum eſt, quod eſt Chriſtus Jeſus.*

1. Cor. 10, 4. *Bibebant autem de ſpirituali conſequente eos petra: petra autem erat Chriſtus.*

Eph. 2, 19. & ſeq. *Ergo jam non eſtis hoſpites & advenæ, ſed eſtis cives Sanctorum, & domeſtici Dei, ſuperædificati ſuper fundamentum Apoſtolorum & Prophetarum, ipſo ſummo angulari lapide Chriſto Jeſu, in quo omnis ædificatio conſtructa creſcit in Templum ſanctum in Domino, in quo & vos coædificamini in habitaculum in ſpiritu.*

1. Petr. 2, 4. *Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum & honorificatum; & ipſi tanquam lapidem vivi ſuperædificamini.*

Zach. 3, 8. & ſeq. *Ecce enim ego adducam ſervum meum Orientem: quia ecce lapis, quem dedi coram Jeſu, ſuper lapidem unum ſeptem oculi ſunt, ecce ego calabo ſculpturam ejus, ait Dominus exercituum: & auferam iniquitatem terræ illius in die una.*

Zach. 4,

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Zach. 4, 7. 10. *Quis tu, mons magne, coram Zorobabel? in planum: & educet lapidem primarium, & exæquabit gratiam gratiæ ejus ..... & lætabuntur, & videbunt lapidem ſtanneum in manu Zorobabel.*

CAPUT LXVII.

Jeſu Diſcipuli lapides.

ZAch. 9, 16. *Et ſalvabit eos Dominus eorum in die illa, ut gregem populi ſui: quia lapides ſancti elevabuntur ſuper terram ejus.*

EPheſ. 2, 19. & ſeq. *Ergo jam non eſtis hoſpites & advenæ: ſed eſtis cives ſanctorum, & domeſtici Dei, ſuperædificati ſuper fundamentum Apoſtolorum & Prophetarum; ipſo ſummo angulari lapide Chriſto Jeſu, in quo omnis ædificatio conſtructa creſcit in templum ſanctum in Domino; in quo & vos coædificavi in habitaculum Dei in ſpiritu.*

1. Petr. 2, 4. 5. *Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum & honorificatum; ipſi tanquam lapides vivi ſuperædificamini domus ſpiritualis, ſacerdotium ſanctum, offerre ſpirituales hoſtias, acceptabiles Deo per Jeſum Chriſtum.*

CAPUT LXVIII.

Jeſus ſcandalum & ruina.

PSalm. 109, 6. *Judicabit in nationibus, implebit ruinas.*

Iſa. 8, 13. 14. *Dominum exercituum ipſum ſanctificate: ipſe pavor veſter, & ipſe terror veſter, & erit vobis in ſanctificationem: in lapidem autem offenſionis, & in petram ſcandali duabus domibus Iſrael, in laqueum & in ruinam habitantibus Jeruſalem. Et offendent ex eis plurimi, & cadent, & conterentur, & irretientur, & capientur.*

MAtth. 11, 6. *Beatus eſt, qui non fuerit ſcandalizatus in me.* Et Luc. 7, 23.

Matth. 13, 57. *Et ſcandalizabantur in eo.* Et Marc. 6, 3.

Matth. 15, 12. *Tunc accedentes Diſcipuli ejus dixerunt ei, Scis quia Phariſæi audito verbo hoc ſcandalizati ſunt?*

Matth. 26, 31. & ſeq. *Tunc dicit illis Jeſus, Omnes vos ſcandalum patiemini in me in iſta nocte. Scriptum eſt enim, Percutiam paſtorem, & diſpergentur oves gregis ..... Reſpondens autem Petrus ait illi, Etſi omnes ſcandalizati fuerint in te, ego nunquam ſcandalizabor.* Et Marc. 14, 27. & ſeq.

Luc. 2, 34. *Et benedixit illis Simeon, & dixit ad Mariam matrem ejus, Ecce poſitus eſt hic in ruinam, & reſurrectionem multorum in Iſrael.*

Rom. 9, 32. 33. *Offenderunt enim in Lapidem offenſionis, ſicut ſcriptum eſt, Ecce pono in Sion lapidem offenſionis, & petram ſcandali; & omnis, qui credit in eum, non confundetur.*

1. Cor. 1, 23. *Nos autem prædicamus Chriſtum crucifixum, Judæis quidem ſcandalum, gentibus autem ſtultitiam.*

Gal. 5, 11. *Ego autem, fratres, ſi circumciſionem adhuc prædico, quid adhuc perſecutionem patior? ergo evacuatum eſt ſcandalum crucis.*

1. Petr. 2, 7. 8. *Vobis igitur honor credentibus; non credentibus autem Lapis, quem reprobaverunt ædificantes: hic factus eſt in caput anguli, & lapis offenſionis, & petra ſcandali, his qui offendunt verbo, nec credunt in quo & poſiti ſunt.*

CAPUT LXIX.

Jeſus dux.

ISa. 55, 4. *Ecce teſtem populis dedi eum, ducem ac præceptorem gentibus.*

Jerem. 30, 21. *Et erit dux ejus ex eo, & princeps de medio ejus producetur, & applicabo eum, & accedat ad me.*

MAtth. 2, 6. *Sic enim ſcriptum eſt per Prophetam, Et tu, Bethlehem terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux, qui regat populum meum Iſrael.*

Dan. 9, 25. *Scito ergo & animadverte, Ab exitu ſermonis ut iterum ædificetur Jeruſalem, uſque ad Chriſtum ducem, hebdomades ſeptem, & hebdomades ſexaginta duæ erunt.*

CAPUT LXX.

Jeſus oſtium.

PSalm. 117, 20. *Hæc porta Domini: juſti intrabunt in eam.*

JOh. 10, 7. & ſeq. *Dixit ergo eis iterum Jeſus, Amen, amen dico vobis, quia ego ſum oſtium ovium: omnes quotquot venerunt, fures ſunt & latrones; & non audierunt eos oves. Ego ſum oſtium: per me ſi quis introierit, ſalvabitur, & ingredietur, & egredietur, & paſcua inveniet.*

CAPUT LXXI.

Jeſus via.

ISa. 30, 21. *Et aures tuæ audient verbum poſt tergum monentis, Hæc eſt via, ambulate in ea, & non declinetis neque ad dexteram, neque ad ſiniſtram.*

JOh. 14, 6. *Dicit ei Jeſus, Ego ſum via, & veritas, & vita: nemo venit ad Patrem niſi per me.*

Iſa. 35, 8. & ſeq. *Et erit ibi ſemita, & via ſancta vocabitur: non tranſibit per eam pollutus, & hæc erit vobis directa via, ita ut ſtulti non errent per eam. Non erit ibi leo, & mala beſtia non aſcendet per eam, nec invenietur ibi, & ambulabunt, qui liberati fuerint, & redemti a Domino convertentur.*

Jer. 6, 16. *Hæc dicit Dominus, State ſuper vias, & videte, & interrogate de ſemitis antiquis, quæ ſit via bona, & ambulate in ea, & invenietis refrigerium animabus veſtris.*

CAPUT LXXII.

Jeſus veritas.

PSalm. 42, 3. *Emitte lucem tuam, & veritatem tuam; ipſa me deduxerunt & adduxerunt in montem ſanctum tuum & in tabernacula tua.*

Pſalm. 84, 12. *Veritas de terra orta eſt, & juſtitia de cœlo proſpexit.*

Eccl. 24, 25. *In me gratia omnis viæ & veritatis; in me omnis ſpes vitæ & virtutis.*

JOh. 8, 31. 32. *Dicebat ergo Jeſus ad eos, qui crediderunt ei Judæos, Si vos manſeritis in ſermone meo, vere Diſcipuli mei eritis, & cognoſcetis veritatem, & veritas liberabit vos.*

Joh. 14, 6. *Dicit ei Jeſus, Ego ſum via, veritas & vita.*

2. Cor. 1, 20. *Quotquot enim promiſſiones Dei ſunt, in illo Eſt, & per ipſum Amen Deo ad gloriam noſtram.*

1. Joh. 5, 6. *Et ſpiritus eſt, qui teſtificatur, quoniam Chriſtus eſt veritas.*

CAPUT LXXIII.

Jeſus vita.

DEut. 30, 20. *Elige ergo vitam, ut & tu vivas, & ſemen tuum, & diligas Dominum Deum tuum, atque obedias voci ejus, & illi adhæreas: ipſe eſt enim vita tua, & longitudo dierum tuorum.*

Pſalm. 35, 10. *Quoniam apud te eſt fons vitæ, & in lumine tuo videbimus lumen.*

Prov. 8, 35. *Qui me invenerit, inveniet vitam, & hauriet ſalutem a Domino.*

Eccl. 4, 12. & ſeq. *Sapientia filiis ſuis vitam inſpirat, & ſuſcipit inquirentes ſe, & præibit in via juſtitiæ: & qui illam diligit, diligit vitam: & qui vigilaverint ad illam, complectentur placorem ejus. Qui tenuerint illam, vitam hæreditabunt.*

JOh. 1, 4. *In ipſo vita erat, & vita erat lux hominum.*

Joh. 6, 35. 48. 49. *Dixit autem eis Jeſus, Ego ſum panis vitæ .... Patres veſtri manducaverunt manna in deſerto, & mortui ſunt: hic eſt panis de cœlo deſcendens, ut ſi quis ex ipſo manducaverit, non moriatur.*

Joh. 11, 25. 26. *Dixit ei Jeſus, Ego ſum reſurrectio & vita: qui credit in me, etiamſi mortuus fuerit, vivet; & omnis qui vivit, & credit in me, non morietur in æternum.*

Joh. 14, 6. *Dicit ei Jeſus, Ego ſum via, veritas & vita.*

Act. 3, 15. *Auctorem vero vitæ interfeciſtis, quem*

Eccl. 21, 16. *Scientia ſapientis tanquam inundatio abundabit, & conſilium illius ſicut fons vitæ permanet.*

Iſa. 25, 7. & ſeq. *Et præcipitabit in monte iſto faciem vinculi colligati ſuper omnes populos, & telam quam orditus eſt ſuper omnes nationes. Præcipitabit mortem in ſempiternum, & auferet Dominus Deus lacrymam ab omni facie, & opprobrium populi ſui auferet de univerſa terra, quia Dominus locutus eſt. Et dicet in die illa, Ecce Deus noſter iſte; expectavimus eum, & ſalvavit nos, iſte Dominus, ſuſtinuimus eum, exultabimus & lætabimur in ſalutari ejus: quia requieſcet manus Domini in monte iſto.*

quem Deus ſuſcitavit a mortuis, cujus nos teſtes ſumus.

Rom. 6, 11. *Ita & vos exiſtimate, vos mortuos quidem eſſe peccato, viventes autem Deo in Chriſto Domino noſtro.*

1. Cor. 15, 22. *Et ſicut in Adam omnes moriuntur, ita & in Chriſto omnes vivificabuntur.*

Gal. 2, 20. *Vivo autem jam non ego, vivit vero in me Chriſtus. Quod autem non vivo in carne, in fide vivo filii Dei.*

Phil. 1, 10. *Mihi enim vivere Chriſtus eſt, & mori lucrum.*

Col. 3, 3. 4. *Mortui enim eſtis, & vita veſtra eſt abſcondita cum Chriſto in Deo. Cum Chriſtus apparuerit vita veſtra, tunc & vos apparebitis cum ipſo in gloria.*

Ebr. 2, 14. *Quia ergo pueri communicaverunt carni & ſanguini, & ipſe ſimiliter participavit eisdem, ut per mortem deſtrueret eum, qui habebat mortis imperium, id eſt Diabolum.*

1. Joh. 1, 2. *Vita manifeſtata eſt, & vidimus, & teſtamur, & annuntiamus vobis vitam æternam, quæ erat apud Patrem, & apparuit nobis.*

1. Joh. 5, 11. & ſeq. *Et hoc eſt teſtimonium, quoniam vitam æternam dedit nobis Deus: & hæc vita in Filio ejus eſt. Qui habet Filium, habet vitam: qui non habet Filium, vitam non habet. Hæc ſcribo vobis, ut ſciatis quoniam vitam habetis æternam, qui creditis in nomine Filii Dei.*

CAPUT LXXIV.

Jeſus Sapientia.

PRov. 8, 12. & ſeq. *Ego Sapientia habito in conſilio, & eruditis interſum cogitationibus .... Meum eſt conſilium & æquitas; mea eſt fortitudo. Per me reges regnant, & legum conditores juſta decernunt .... Ego diligentes me diligo; & qui mane vigilant ad me, inveniunt me: mecum ſunt divitiæ & gloria, opes ſuperbæ & juſtitia, melior eſt enim fructus meus auro & lapide pretioſo, & genimina mea argento electo .... Dominus poſſedit me in initio viarum ſuarum, antequam quidquam faceret a principio: ab æterno ordinata ſum, & ex antiquis, antequam terra fieret. Nondum erant abyſſi, & ego jam concepta eram: necdum fontes aquarum eruperant; necdum montes gravi mole conſtiterant; ante colles ego parturiebar: adhuc terram non fecerat, & flumina, & cardines orbis terræ. Quando præparabat cœlos aderam..... cum eo eram cuncta componens, & delectabar per ſingulos dies, ludens coram eo omni tempore, ludens in orbe terrarum, & deliciæ meæ eſſe cum filiis hominum. Nunc ergo, filii, audite me, Beati qui cuſtodiunt vias meas .... Beatus homo qui audit me, & qui vigilat ad fores meas quotidie, & obſervat ad poſtes oſtii mei. Qui me invenerit, inveniet vitam & hauriet ſalutem a Domino: qui autem in me peccaverit, lædet animam ſuam. Omnes qui me oderunt, diligunt mortem.*

MAtth. 11, 19. *Venit Filius hominis manducans & bibens, & dicunt, Ecce homo vorax & potator vini, publicanorum & peccatorum amicus. Et juſtificata eſt Sapientia a filiis ſuis.* Et Luc. 7, 34. 35.

Luc. 11, 49. *Propterea & Sapientia Dei dixit, Mittam ad illos Prophetas & Apoſtolos, & ex illis occident & perſequentur.*

1. Cor. 1, 23. 24. *Nos autem prædicamus Chriſtum crucifixum, Judæis quidem ſcandalum gentibus autem ſtultitiam; ipſis autem vocatis Judæis atque Græcis, Chriſtum Dei virtutem, & Dei Sapientiam.*

1. Cor. 1, 30. *Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis Sapientia a Deo.*

Col. 2, 4. *In quo ſunt omnes theſauri ſapientiæ & ſcientiæ abſconditi.*

Sap. 7, 21. & ſeq. *Omnium artifex docuit me Sapientia: eſt enim in illa ſpiritus intelligentiæ ſanctus, unicus . . . . . omnem habens virtutem, omnia proſpiciens, & qui capiat omnes ſpiritus, intelligibilis, mundus, ſubtilis. Omnibus enim mobilibus mobilior eſt Sapientia. Attingit autem ubique propter ſuam munditiam: vapor eſt enim virtutis Dei, & emanatio quædam eſt claritatis omnipotentis Dei ſincera, & ideo nihil inquinatum in eam incurrit: candor eſt enim lucis æternæ, & ſpeculum ſine macula Dei majeſtatis, & imago bonitatis illius: & cum ſit una, omnia poteſt, & in ſe permanens omnia innovat, & per nationes in animas ſanctas ſe transfert, amicos Dei & Prophetas conſtituit.*

Sap. 9, 4. *Da mihi ſedium tuarum aſſiſtricem Sapientiam.*

Sap. 9, 9. *Tecum Sapientia tua, quæ novit opera tua, quæ & affuit tunc, cum orbem terrarum faceres: & ſciebat quid eſſet placitum oculis tuis, & quid directum in præceptis tuis.*

Eccl. 1, 5. & ſeq. *Fons Sapientiæ, Verbum Dei in excelſis & ingreſſus illius mandata æterna. Radix Sapientiæ cui revelata eſt, & aſtutias illius quis agnovit? Diſciplina Sapientiæ cui revelata eſt & manifeſtata? & multiplicationem ingreſſus illius quis intellexit? Unus eſt altiſſimus creator omnipotens, & rex potens & metuendus nimis, ſedens ſuper thronum illius, & dominans Deus. Ipſe creavit illam in Spiritu ſancto, & vidit, & dinumeravit, & menſus eſt: & effudit illam ſuper omnia opera ſua, & ſuper omnem carnem ſecundum datum ſuum, & præbuit illam diligentibus ſe.*

Eccl. 24, 1. & ſeq. *Sapientia laudabit animam ſuam, & in Deo honorabitur, & in medio populi ſui gloriabitur, & in Eccleſiis Altiſſimi aperiet os ſuum, & in conſpectu virtutis illius gloriabitur, & in medio populi ſui exaltabitur, & in plenitudine ſancta admirabitur, & in multitudine electorum habebit laudem, & inter benedictos benedicetur, dicens, Ego ex ore Altiſſimi prodivi, primogenita ante omnem creaturam. Ego feci in cœlis, ut oriretur lumen indeficiens, & ſicut nebula texi omnem terram. Ego in altiſſimis habitavi, & thronus meus in columna nubis. Gyrum cœli circuivi ſola, & profundum abyſſi penetravi, in fluctibus maris ambulavi, & in omni terra ſteti, & in omni gente primatum habui: & omnium excellentium & humilium corda virtute calcavi, & in his omnibus requiem quæſivi, & in hæreditate Domini morabor. Tunc præcepit, & dixit mihi creator omnium, & qui creavit me, requievit in tabernaculo meo, & dixit mihi, In Jacob inhabita, & in Iſrael hæreditare, & in electis meis mitte radices. Ab initio, & ante ſecula creata ſum, & usque ad futurum ſeculum non deſinam, & in habitatione ſancta coram ipſo miniſtravi.*

CAPUT LXXV.

Jeſus principium & finis, primus & noviſſimus, alpha & omega.

GEn. 1, 1. *In principio creavit Deus cœlum & terram.*

Pſalm. 101, 26. & ſeq. *Initio tu, Domine, terram fundaſti, & opera manuum tuarum ſunt cœli: ipſi peribunt, tu autem permanes, & omnes ſicut veſtimentum veteraſcent, & ſicut opertorium mutabit eos, & mutabuntur: tu autem idem ipſe es, & anni tui non deficient.*

Pſalm. 109, 3. *Tecum principium in die virtutis tuæ, in ſplendoribus ſanctorum: ex utero ante luciferum genui te.*

Prov. 8, 22. *Dominus poſſedit me in initio viarum ſuarum, antequam quicquam faceret a principio: ab æterno ordinata ſum & ex antiquis, antequam terra fieret.*

Eccl. 24, 14. *Ab initio, & ante ſecula creata ſum, & usque ad futurum ſeculum non deſinam.*

JOh. 1, 1. 2. *In principio erat Verbum, & Verbum erat apud Deum, & Deus erat Verbum. Hoc erat in principio apud Deum.*

Joh. 8, 25. *Dicebant ergo ei, Tu quis es? Dixit eis Jeſus, Principium, qui & loquor vobis.*

Rom. 10, 4. *Finis enim Legis Chriſtus, ad juſtitiam omni credenti.*

Col. 1, 18. *Et ipſe eſt caput corporis Eccleſiæ, qui eſt principium, primogenitus ex mortuis, ut ſit in omnibus ipſe primatum tenens.*

Ebr. 1, 8. & ſeq. *Ad Filium autem* (dicit Deus) *Tu in principio, Domine, terram fundaſti, & opera manuum tuarum ſunt cœli: ipſi peribunt, tu autem permanebit, & omnes ut veſtimentum veteraſcent, & velut amictum mutabis eos, & mutabuntur: tu autem idem ipſe es, & anni tui non deficient.*

Apoc. 1, 8. *Ego ſum Alpha & Omega, principium*

Iſa. 41, 4. *Ego Dominus : primus & noviſſimus ego ſum.*

Iſa. 43. 10. *Ante me non eſt formatus Deus, & poſt me non erit.*

Iſa. 44. 6. *Hæc dicit Dominus rex Iſrael, & redemtor ejus Dominus exercituum, Ego primus & noviſſimus, & absque me non eſt Deus.*

Iſa. 48, 12. *Audi me, Jacob, & Iſrael quem ego voco : ego ipſe, ego primus, & ego noviſſimus.*

Iſa. 53, 2. 3. *Vidimus eum, & non erat aſpectus ; & deſideravimus eum, deſpectum, & noviſſimum virorum.*

cipium & finis, dicit Dominus Deus, qui eſt, & qui erat, & qui venturus eſt omnipotens. Et Apoc 1, 11. juxta Græcum exemplar.

Apoc. 1, 17. *Et poſuit dexteram ſuam ſuper me dicens, Noli timere, ego ſum primus & noviſſimus.*

Apoc. 3, 14. *Et Angelo Laodicæ Eccleſiæ ſcribe, Hæc dicit, Amen, teſtis fidelis & verus, qui eſt principium creaturæ Dei.*

Apoc. 21, 6. *Ego ſum alpha & omega, initium & finis.*

Apoc. 22, 13. *Ego ſum alpha & omega, primus & noviſſimus, & principium & finis.*

CAPUT LXXVI.

Jeſus căput.

PSalm. 17, 44. *Eripies me de contradictionibus populi, conſtitues me in caput gentium.*

Pſalm. 117, 22. *Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli.*

MAtth. 21, 46. *Dixit illis Jeſus, Nunquam legiſtis in ſcripturis, Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli ?* Et Marc. 12, 10. Luc. 20, 17. Act. 4, 11. & 1. Petr. 2, 7.

1. Cor. 11, 3. *Volo autem vos ſcire quod omnis viri caput Chriſtus eſt.*

Eph. 1, 22. 23. *Et omnia ſubjecit ſub pedibus ejus, & ipſum dedit caput ſupra omnem Eccleſiam, quæ eſt corpus ipſius, & plenitudo ejus qui omnia in omnibus adimpletur.*

Eph. 4, 15. 16. *Veritatem autem facientes in charitate, creſcamus in illo per omnia, qui eſt caput Chriſtus : ex quo totum corpus compactum & connexum per omnem junctturam ſubminiſtrationis, ſecundum operationem in menſuram uniuscujusque membri, augmentum corporis facit in ædificationem ſui in Charitate.*

Eph. 5, 23. *Quoniam vir caput eſt mulieris, ſicut Chriſtus caput eſt Eccleſiæ, ipſe Salvator corporis ejus.*

Col. 1, 18. *Et ipſe* (Jeſus) *eſt caput corporis Eccleſiæ.*

Col. 2, 10. *Et eſtis in illo* (Jeſu) *repleti, qui eſt caput omnis principatus & poteſtatis.*

Col. 2, 18. 19. *Nemo vos ſeducat. . . . . non tenens caput, ex quo totum corpus per nexus & conjunctiones ſubminiſtratum & conſtructum, creſcit in augmentum Dei.*

CAPUT LXXVII.

In Jeſu omnia a Deo condita.

PSalm. 32, 6. *Verbo Domini cæli firmati ſunt, & ſpiritu oris ejus omnis virtus eorum.*

Pſalm. 103, 24. *Quam magnificata ſunt opera tua, Domine : omnia in Sapientia feciſti.*

Prov. 3, 19. 20. *Dominus Sapientia fundavit terram, ſtabilivit cœlos prudentia : Sapientia illius eruperunt abyſſi.*

Prov. 8, 27. & ſeq. *Quando præparabat cœlos aderam : quando certa lege & gyro vallabat abyſſos, quando æthera ſirmabat ſurſum, & liberabat fontes aquarum ; quando circumdabat mari terminum ſuum, & legem ponebat aquis, ne tranſirent fines ſuos ; quando appen-*

JOh. 1, 3. *Omnia per ipſum facta ſunt, & ſine ipſo factum eſt nihil, quod factum eſt.*

Eph. 2, 10. *Ipſius enim ſumus factura, creati in Chriſto Jeſu, in operibus bonis, quæ præparavit Deus, ut in illis ambulemus.*

Eph. 3, 11. *Secundum præfinitionem ſeculorum, quam fecit in Chriſto Jeſu Domino noſtro.*

Col. 1, 15. & ſeq. *Qui eſt imago Dei inviſibilis, primogenitus omnis creaturæ, quoniam in ipſo condita ſunt univerſa in cœlis & in terra, viſibilia & inviſibilia, ſive Throni, ſive Dominationes, ſive Principatus, ſive Poteſtates ; omnia per ipſum, & in ipſo creata ſunt, & ipſe eſt ante omnes, & omnia in ipſo conſtant.*

Ebr. 1,

debat fundamenta terræ, cum eo eram cuncta componens.

Sap. 9, 9. *Et tecum Sapientia tua, quæ & affuit tunc cum orbem terrarum faceres, & sciebat quid esset placitum oculi tuis, & quid directum in præceptis tuis.*

Jerem. 10, 12. *Præparat orbem in Sapientia sua.*

Ebr. 1, 2. *Novissime diebus istis locutus est nobis in Filio, quem constituit hæredem universorum, per quem fecit & sæcula.*

CAPUT LXXVIII.

Jesus electus.

PSalm. 88, 20. *Tunc locutus es in visione sanctis tuis, & dixisti, Posui adjutorium in potente, & exaltavi electum de plebe mea.*

Isa. 42, 1. *Ecce servus meus, suscipiam eum: electus meus, complacuit sibi in illo anima mea.*

Isa. 43, 10. *Vos testes mei, dicit Dominus, & servus meus quem elegi, ut sciatis & credatis mihi, & intelligatis quia ego ipse sum.*

Isa. 49, 2. *Posuit me sicut sagittam electam, in pharetra sua abscondit me.*

MAtth. 12, 17. & seq. *Ut adimpleretur quod dictum est per Isaiam Prophetam dicentem, Ecce puer meus quem elegi; dilectus meus, in quo bene complacuit anima mea.*

Luc. 23, 35. *Et stabat populus spectans, & deridebant eum Principes cum eis dicentes, Alios salvos fecit, se salvum faciat, si hic est Christus Dei electus.*

1. Petr. 2, 4. & seq. *Ad quem accedentes lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum, & honorificatum, & ipsi tanquam lapides vivi superædificamini domus spiritualis, sacerdotium sanctum, offerre spirituales hostias, acceptabiles Deo per Jesum Christum. Propter quod continet Scriptura, Ecce pono in Sion lapidem summum angularem, electum, pretiosum; & qui crediderit in eum, non confundetur.*

CAPUT LXXIX.

Jesus Justitia.

PSalm. 71, 7. *Orietur in diebus ejus justitia, & abundantia pacis, donec auferatur Luna.*

Psalm. 84, 12. *Veritas de terra orta est, & justitia de cælo prospexit.*

Isa. 11, 4. *Judicabit in justitia pauperes, & arguet in æquitate pro mansuetis terræ.*

1. COr. 1, 30. *Ex ipso autem vos estis in Christo Jesu, qui factus est nobis Sapientia a Deo, & justitia, & sanctificatio & redemtio.*

2. Cor. 5, 21. *Eum qui non noverat peccatum, pro nobis peccatum fecit, ut nos efficeremur justitia Dei in ipso.*

Isa. 45, 8. *Rorate cæli desuper, & nubes pluant Justum; aperiatur terra, & germinet Salvatorem, & justitia oriatur simul.*

Isa. 61, 11. *Sicut enim terra profert germen suum, & sicut hortus germen suum germinat, sic Dominus Deus germinabit justitiam.*

Isa. 63, 1. *Quis est iste qui venit de Edom, tinctis vestibus de Bosra, iste formosus in stola sua, gradiens in multitudine fortitudinis sua? Ego qui loquor justitiam, & propugnator sum ad salvandum.*

Jerem. 33, 15. *In diebus illis, & in tempore illo, germinare faciam David germen justitiæ.*

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ sunt super populum tuum, & super urbem sanctam tuam, ut consummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur justitia sempiterna.*

Mal. 4, 2. *Et orietur vobis timentibus nomen meum Sol justitiæ.*

CAPUT LXXX.

Jesus Justus dictus κατ' ἐξοχήν.

SAp. 2, 12. *Circumveniamus ergo Justum, quoniam inutilis est nobis, & contrarius est operibus nostris, & improperat nobis peccata*

MAtth. 27, 3. 4. *Tunc videns Judas qui eum tradidit, quod damnatus esset, pœnitentia ductus, retulit triginta argenteos Principibus*

Legis, & diffamat in nos peccata disciplinæ nostræ: promittit se scientiam Dei habere, & Filium Dei se nominat.

Isa. 45, 8. *Rorate cœli desuper, & nubes pluant Justum; aperiatur terra, & germinet Salvatorem.*

Isa. 51, 4. 5. *Attendite ad me, populе meus, & tribus mea me audite, quia Lex a me exiet, & judicium meum in lucem populorum requiescet. Prope est Justus meus, egressus est Salvator meus.*

Isa. 53, 11. *In scientia sua justificabit ipse Justus servus meus multos, & iniquitates eorum ipse portabit.*

Isa. 62, 1. 2. *Propter Sion non tacebo, & propter Jerusalem non quiescam, donec egrediatur ut splendor Justus ejus, & Salvator ejus ut lampas accendatur. Et videbunt gentes Justum tuum, & cuncti reges inclytum tuum, & vocabitur tibi nomen novum, quod os Domini nominabit.*

Jerem. 23, 5. 6. *Ecce dies veniunt, dicit Dominus, & suscitabo David germen justum, & regnabit rex, & sapiens erit, & faciet judicium & justitiam in terra. In diebus illis salvabitur Juda, & Israel habitabit confidenter: & hoc est nomen, quod vocabunt eum, Dominus Justus noster.* Et Jerem. 33, 16.

Zach. 9, 9. *Exulta satis, filia Sion; jubila, filia Jerusalem: ecce rex tuus veniet tibi Justus & Salvator.*

1. Joh. 2, 29. *Si scitis quoniam Justus est, scitote quoniam & omnis qui facit justitiam, ex ipso natus est.*

cipibus Sacerdotum & Senioribus, dicens, Peccavi, tradens sanguinem justum.

Matth. 27, 19. *Sedente autem illo pro tribunali, misit ad eum uxor ejus dicens, Nihil tibi & Justo illi.*

Luc. 23, 47. *Videns autem Centurio quod factum fuerat, glorificavit Deum dicens, Vere hic homo justus erat.*

Act. 3, 14. *Vos autem Sanctum & Justum negastis, & petistis virum homicidam dari vobis.*

Act. 7, 52. *Quem Prophetarum non sunt persecuti patres vestri? & occiderunt eos, qui prænuntiabant de adventu Justi, cujus vos nunc proditores & homicidæ fuistis.*

Act. 22, 14. *At ille dixit, Deus patrum nostrorum præordinavit te, ut cognoscеres voluntatem ejus, & videres Justum, & audires vocem ex ore ejus.*

Rom. 3, 26. *Ut sit ipse Justus, & justificans eum qui est ex fide Jesu Christi.*

Jac. 5, 6. *Addixistis, & occidistis Justum, & non restitit vobis.*

1. Petr. 3, 18. *Christus semel pro peccatis nostris mortuus est, Justus pro injustis.*

1. Joh. 1, 9. *Si confiteamur peccata nostra, fidelis est & justus, ut remittat nobis peccata nostra, & emundet nos ab omni iniquitate.*

1. Joh. 2, 1. *Si quis peccaverit, advocatum habemus apud Patrem, Jesum Christum Justum.*

CAPUT LXXXI.

Jesus Sanctus dictus κατ' ἐξοχήν.

PSalm. 4, 4. *Et scitote quoniam mirificavit Dominus Sanctum suum.*

Psalm. 15, 10. *Quoniam non derelinques animam meam in inferno, nec dabis Sanctum tuum videre corruptionem.*

Isa. 12, 6. *Exulta, & lauda, habitatio Sion, quia magnus in medio tui Sanctus Israel.*

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ sunt super populum tuum, & super Urbem sanctam tuam, ut consummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur justitia sempiterna, & impleatur visio & prophetia, & ungatur Sanctus sanctorum.*

MArc. 1, 23. 24. *Et erat in Synagoga eorum homo in spiritu immundo, & exclamavit dicens, Quid nobis & tibi, Jesu Nazarene? venisti perdere nos? scio qui sis, Sanctus Dei.* Et Luc. 4, 33. 34.

Luc. 1, 35. *Et respondens Angelus dixit ei, Spiritus sanctus superveniet in te, & virtus Altissimi obumbravit tibi, ideoque & quod nascetur ex te Sanctum, vocabitur Filius Dei.*

Luc. 2, 22. 23. *Et postquam impleti sunt dies purgationis ejus secundum legem Moysi, tulerunt illum in Jerusalem, ut sisterent eum Domino, sicut scriptum est in Lege Domini, Quia omne masculinum adaperiens vulvam, Sanctum Domino vocabitur.*

Act. 2, 27. *Quoniam non derelinquet animam meam in inferno, nec dabis Sanctum tuum videre corruptionem.*

Act. 3, 14. *Vos autem Sanctum & Juſtum negaſtis, & petiſtis virum homicidam donari vobis.*

Act. 4, 27. & ſeq. *Convenerunt enim vere in civitate iſta adverſus Sanctum puerum tuum Jeſum . . . . . Et nunc, Domine, reſpice in minas eorum, & da ſervis tuis cum omni fiducia loqui verbum tuum; in eo quod manum tuam extendas ad ſanitates, & ſigna, & prodigia fieri per nomen Sancti filii tui Jeſu.*

1. Cor. 1, 30. *Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia a Deo, & juſtitia, & ſanctificatio, & redemtio.*

Ebr. 7, 26. *Talis enim decebat, ut nobis eſſet Pontifex, Sanctus, innocens, impollutus.*

1. Petr. 1, 14. & ſeq. *Quaſi filii obedientiæ, non configurati prioribus ignorantiæ veſtræ deſideriis, ſed ſecundum eum, qui vocavit vos Sanctum, & ipſi in omni converſatione ſancti ſitis: quoniam ſcriptum eſt, Sancti eritis, quoniam ego Sanctus ſum.*

1. Joh. 2, 20. *Sed vos unctionem habetis a Sancto, & noſtis omnia.*

Apoc. 3, 7. *Et Angelo Philadelphiæ Eccleſiæ ſcribe, Hæc dicit Sanctus & Verus, qui habet clavem David.*

Apoc. 6, 10. *Et clamabunt voce magna dicentes, Usquequo, Domine (Sanctus & Verus) non judicas & non vindicas ſanguinem noſtrum de iis, qui habitant in terra?*

Sanctum fore Meſſiam Judæi fentiunt.

COnſentanea eſt his Veteris Teſtamenti effatis Judæorum ſententia: nam R. Abraham Schalom in libro Neve Schalom, popularium ſuorum, ut videtur, veſtigiis inhærens, ſanctiſſimum omnium Meſſiam fore docet.

CAPUT LXXXII.

Jeſus teſtis Dei.

ISa. 43, 10. *Vos teſtes mei, dicit Dominus, & ſervus meus quem elegi.*

Iſa. 55, 4. *Ecce teſtem populis dedi eum, ducem ac præceptorem gentibus.*

JOh. 3, 10. 11. *Reſpondit Jeſus, & dixit ei, tu es Magiſter in Iſrael, & hæc ignoras? Amen, amen dico tibi, quia quod ſcimus loquimur, & quod vidimus teſtamur, & teſtimonium noſtrum non accipitis.*

Joh. 3, 31. 32. *Et quod vidit & audivit, hoc teſtatur, & teſtimonium ejus nemo accipit. Qui accepit ejus teſtimonium, ſignavit quia Deus verax eſt.*

Joh. 8, 14. 18. *Reſpondit Jeſus, & dixit eis, Et ſi ego teſtimonium perhibeo de me ipſo, verum eſt teſtimonium meum . . . . . Ego ſum qui teſtimonium perhibeo de me ipſo.*

Joh. 18, 37. *Reſpondit Jeſus, Tu dicis quia rex ſum ego; ego in hoc natus ſum, & ad hoc veni in mundum, ut teſtimonium perhibeam veritati.*

1. Tim. 2, 5. 6. *Unus enim Deus, unus & mediator Dei & hominum homo Chriſtus Jeſus, qui dedit redemtionem ſemetipſum pro omnibus, teſtimonium temporibus ſuis.*

1. Tim. 6, 13. *Præcipio tibi coram Deo, qui vivificat omnia in Chriſto Jeſu, qui teſtimonium reddidit ſub Pontio Pilato, bonam confeſſionem.*

1. Joh. 5, 7. *Quoniam tres ſunt, qui teſtimonium dant in cælo, Pater, & Verbum, & Spiritus ſanctus: & hi tres unum ſunt.*

Apoc. 1, 4. 5. *Gratia vobis & pax . . . . . a Jeſu Chriſto, qui eſt teſtis fidelis, primogenitus mortuorum, & princeps regum terræ.*

Apoc. 3, 14. *Et Angelo Laodiceæ Eccleſiæ ſcribe, Hæc dicit Amen, teſtis fidelis & verus, qui eſt principium creaturæ Dei.*

CAPUT LXXXIII.

Jeſus humilis.

PSalm. 21, 7. *Ego autem ſum vermis, & non homo; opprobrium hominum, & abjectio plebis.*

MAtth. 11, 29. *Diſcite a me, quia mitis ſum & humilis corde.*

Act. 8, 23. & ſeq. *Locus autem Scripturæ quem*

Pſalm. 34, 14. *Quaſi lugens & contriſtatus, ſic humiliabar.*

Pſalm. 87, 16. *Pauper ſum ego, & in laboribus a juventute mea; exaltatus autem, & humiliatus ſum, & conturbatus.*

Pſalm. 88, 39. & ſeq. *Tu vero repuliſti & deſpexiſti, diſtuliſti Chriſtum tuum: evertiſti teſtamentum ſervi tui, profanaſti in terra Sanctuarium ejus; deſtruxiſti omnes ſepes ejus, poſuiſti firmamentum ejus formidinem: diripuerunt eum omnes tranſeuntes viam, factus eſt opprobrium vicinis: exaltaſti dexteram deprimentium eum, lætificaſti omnes inimicos ejus: avertiſti adjutorium gladii ejus, & non es auxiliatus ei in bello; deſtruxiſti eum ab emundatione, & ſedem ejus in terram colliſiſti: minoraſti dies temporis ejus, perfudiſti eum confuſione.*

Iſa. 52, 14. *Sicut obſtupuerunt ſuper te multi, ſic inglorius eſt inter viros aſpectus ejus, & forma ejus inter filios hominum.*

quem legebat, erat hic ..... In humilitate judicium ejus ſublatum eſt ..... Reſpondens autem Eunuchus Philippo dixit, Obſecro te, de quo Propheta dicit hoc? de ſe, an de alio aliquo? Aperiens autem Philippus os ſuum, & incipiens a Scriptura iſta, evangelizavit illi Jeſum.

2. Cor. 13, 4. *Nam etſi crucifixus eſt Jeſus ex infirmitate, ſed vivit ex virtute Dei.*

Phil. 2, 8. *Humiliavit ſemetipſum, factus obediens usque ad mortem.*

Ebr. 4, 15. *Non enim habemus Pontificem, qui non poſſit compati infirmitatibus noſtris; tentatum autem per omnia pro ſimilitudine abſque peccato.*

Ebr. 5, 7. & ſeq. *Qui in diebus carnis ſuæ preces, ſupplicationesque, ad eum, qui poſſit illum ſalvum facere a morte, cum clamore valido ac lacrymis offerens, exauditus eſt pro ſua reverentia: & quidem cum eſſet Filius Dei, didicit exiis, quæ paſſus eſt, obedientiam.*

Iſa. 53, 2. & ſeq. *Non eſt ſpecies ei, neque decor; & vidimus eum, & non erat aſpectus, & deſideravimus eum, deſpectum & noviſſimum virorum, virum dolorum, & ſcientem infirmitatem; & quaſi abſconditus vultus ejus & deſpectus, unde nec reputavimus eum ..... & nos putavimus eum quaſi leproſum, & percuſſum a Deo & humiliatum ..... & Dominus voluit conterere eum in infirmitate ..... & cum ſceleratis reputatus eſt.*

Jerem. 22, 30. *Hæc dicit Dominus, Scribe virum iſtum ſterilem, virum qui in diebus ſuis non proſperabitur: nec enim erit de ſemine ejus vir, qui ſedeat ſuper ſolium David, & poteſtatem habeat ultra in Juda.*

Thren. 3, 45. *Eradicationem & abjectionem poſuiſti me in medio populorum.*

Dan. 2, 34. & ſeq. *Videbas ita, donec abſciſſus eſt lapis de monte ſine manibus, & percuſſit ſtatuam in pedibus ejus ferreis & fictilibus, & comminuit eos ..... lapis autem qui percuſſerat ſtatuam, factus eſt mons magnus, & implevit univerſam terram ..... Secundum quod vidiſti quod de monte abſciſſus eſt lapis ſine manibus, & comminuit teſtam, & ferrum, & æs, & argentum, & aurum, Deus magnus oſtendit regi, quæ ventura ſunt poſtea.*

CAPUT LXXXIV.

Jeſus contemtus, & odio habitus.

Pſalm. 17, 18. 41. 44. *Eripuit me de inimicis meis fortiſſimis, & ab his qui oderunt me, quoniam confortati ſunt ſuper me ..... Et inimicos meos dediſti mihi dorſum, & odientes me diſperdidiſti .... Eripies me de contradictionibus populi; conſtitues me in caput gentium.*

Pſalm. 21, 8. *Omnes videntes me deriſerunt me, locuti ſunt labiis, & moverunt caput.*

Pſalm. 34, 16, 19. *Tentaverunt me, ſubſannaverunt me ſubſannatione, frenduerunt ſuper me dentibus ſuis .... Non ſupergaudeant*

Matth. 8, 34. *Et ecce tota civitas exiit obviam Jeſu & viſo eo rogabant, ut tranſiret a finibus eorum.*

Matth. 9, 34. *Phariſæi autem dicebant, In principe Dæmoniorum ejicit Dæmones.* Et Matth. 12, 24. Luc. 11, 15. Joh. 7, 20. & 8, 48. 52. & 10, 20.

Matth. 13, 57. *Et ſcandalizabuntur in eo. Jeſus autem dixit eis, Non eſt Propheta ſine honore, niſi in patria ſua, & in domo ſua.* Et Marc. 6, 3. 4. Luc. 4, 24. Joh. 4, 44.

Matth. 21, 42. *Dicit illis Jeſus, Numquam*

mihi qui adverſantur mihi inique; qui oderunt me gratis, & annuunt oculis.

Pſalm. 68, 6. & ſeq. *Multiplicati ſunt ſuper capillos capitis mei, qui oderunt me gratis: confortati ſunt qui perſecuti ſunt me inimici mei injuſte: quæ non rapui tunc exolvebam.... Quoniam propter te ſuſtinui opprobrium, operuit confuſio faciem meam. Extraneus factus ſum fratribus meis, & peregrinus filiis matris meæ: quoniam zelus domus tuæ comedit me, & opprobria exprobrantium tibi ceciderunt ſuper me, & operui in jejunio animam meam, & factum eſt in opprobrium mihi, & poſui veſtimentum meum cilicium, & factus ſum illis in parabolam; adverſum me loquebantur, qui ſedebant in porta, & in me pſallebant qui bibebant vinum..... Tu ſcis improperium meum, & confuſionem meam, & reverentiam meam. In conſpectu tuo ſunt omnes, qui tribulant me, improperium expectavit cor meum & miſeriam: & ſuſtinui qui ſimul contriſtaretur, & non fuit; & qui conſolaretur, & non inveni.*

Pſalm. 88, 42. & ſeq. *Diripuerunt eum omnes tranſeuntes viam, factus eſt opprobrium vicinis ſuis; exaltaſti dexteram deprimentium eum: lætificaſti omnes inimicos ejus..... minoraſti dies temporis ejus, perfudiſti eum confuſione.*

Pſalm. 108, 1. & ſeq. *Deus laudem meam ne tacueris, quia os peccatoris & os doloſi ſuper me apertum eſt: locuti ſunt adverſum me lingua doloſa, & ſermonibus odii circumdederunt me; & expugnaverunt me gratis. Pro eo ut me diligerent, detrahebant mihi, ego autem orabam; & poſuerunt adverſum me mala pro bonis, & odium pro dilectione mea.*

Pſalm. 117, 22. *Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli.*

Pſalm. 119, 7. *Cum his qui oderunt pacem, eram pacificus; cum loquebar illis, impugnabant me gratis.*

Sap. 2, 19. *Contumelia & tormento interrogemus eum, ut ſciamus reverentiam ejus, & probemus patientiam illius.*

Iſa. 1, 2. *Audite cœli, & auribus percipe terra, quoniam Dominus locutus eſt, Filios enutrivi, & exaltavi, ipſi autem ſpreverunt me.*

Iſa. 8, 13. *Dominum exercituum ipſum ſanctificate; ipſe pavor veſter, & ipſe terror veſter. Et erit vobis in ſanctificationem: in lapidem autem offenſionis & in petram ſcandali legiſtis in Scripturis, Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli?* Et Marc. 12, 10. Luc. 20, 17.

Marc. 3, 21. & ſeq. *Et cum audiſſent ſui, exierunt tenere eum: dicebant enim, quoniam in furorem verſus eſt. Et Scribæ qui ab Hieroſolymis deſcenderant, dicebant quoniam Beelbuth habet, & quia in principe Dæmoniorum ejicit Dæmonia.*

Marc. 5, 39. 40. *Et ingreſſus ait illis, Quid turbamini, & ploratis? puella non eſt mortua, ſed dormit: & irridebant eum.*

Marc. 9, 11. *Qui reſpondens ait illis, Elias cum venerit primo, reſtituet omnia; & quomodo ſcriptum eſt in Filium hominis, ut multa patiatur & contemnatur?*

Luc. 16, 14. *Audiebant omnia hæc Phariſæi, qui erant avari, & deridebant illum.*

Joh. 1, 10. 11. *In mundo erat, & mundus per ipſum factus eſt, & mundus eum non cognovit: in propria venit, & ſui eum non receperunt.*

Joh. 7, 5. *Neque enim fratres ejus credebant in eum. Dixit ergo eis Jeſus, tempus meum nondum advenit; tempus autem veſtrum ſemper eſt paratum. Non poteſt mundus odiſſe vos, me autem odit.*

Joh. 7, 47. & ſeq. *Reſponderunt ergo eis Phariſæi, Numquid & vos ſeducti eſtis? numquid ex Principibus aliquis credidit in eum, aut ex Phariſæis?*

Joh. 8, 49. *Reſpondit Jeſus, Ego Dæmonium non habeo, ſed honorifico Patrem meum, & vos inhonoraſtis me.*

Joh. 9, 29. *Nos ſcimus quia Moyſi locutus eſt Deus; hunc autem neſcimus unde ſit.*

Joh. 12, 37. & ſeq. *Cum autem tanta ſigna feciſſet coram eis, non credebant in eum, ut ſermo Iſaiæ Prophetæ impleretur, quem dixit, Domine, quis credidit auditui noſtro? & brachium Domini cui revelatum eſt? Propterea non poterant credere, quia iterum dixit Iſaias, Excæcavit oculos eorum, & induravit cor eorum, ut non videant oculis, & non intelligant corde, & convertantur, & ſanem eos.*

Joh. 15, 18. & ſeq. *Si mundus vos odit, ſcitote quia me priorem vobis odio habuit..... Nunc autem & viderunt, & oderunt, & me, & Patrem meum: ſed ut adimpleatur ſermo, qui in Lege eorum ſcriptus eſt. Quia odio habuerunt me gratis.*

Act. 4, 11. *Hic eſt Lapis, qui reprobatus eſt*

dali duabus domibus Iſrael, in laqueum & in ruinam habitantibus Jeruſalem, & offendent ex eis plurimi, & cadent, & conterentur, & irretientur, & capientur.

Iſa. 49, 7. *Hæc dicit Dominus redemtor Iſrael, ſanctus ejus, ad contemtibilem animam, ad abominatam gentem, & ad ſervum Dominorum.*

Iſa. 52, 14. *Sicut obſtupuerunt ſuper te multi, ſic inglorius erit inter viros aſpectus ejus, & forma ejus inter filios hominum.*

Iſa. 53, 3. *Deſpectum & noviſſimum virorum, virum dolorum & ſcientem infirmitatem, & quaſi abſconditus vultus ejus & deſpectus, unde nec reputavimus eum.*

Iſa. 65, 2. *Expandi manus tota die ad populum incredulum, qui graditur in via non bona poſt cogitationes ſuas.*

eſt a vobis ædificantibus, qui factus eſt in caput anguli.

Rom. 9, 32. 33. *Offenderunt enim in Lapidem offenſionis, ſicut ſcriptum eſt, Ecce pono in Sion lapidem offenſionis & petram ſcandali.*

Ebr. 12, 2. *Aſpicientes in auctorem fidei, & conſummatorem Jeſum, qui propoſito ſibi gaudio ſuſtinuit crucem, confuſione contemta.*

1. Petr. 1, 11. *De qua ſalute exquiſierunt atque ſcrutati ſunt Prophetæ, qui de futura in vobis gratia prophetaverunt; ſcrutantes in quod vel quale tempus ſignificaret in eis Spiritus Chriſti, prænuntians eas quæ in Chriſto ſunt paſſiones, & poſteriores glorias.*

1. Petr. 2, 4. *Adquem accedentes Lapidem vivum, ab hominibus quidem reprobatum, a Deo autem electum & honorificatum, & ipſi tanquam Lapides vivi ſuperædificamini.*

Jerem. 3, 20. *Sed quomodo ſi contemnat mulier amatorem ſuum, ſic contemſit me domus Iſrael, dicit Dominus.*

Jerem. 14, 8. 9. *Expectatio Iſrael, Salvator ejus in tempore tribulationis, quare quaſi colonus futurus es in terra, & quaſi viator declinans ad manendum? Quare futurus es velut vir vagus, ut fortis qui non poteſt ſalvare?*

Jerem. 32, 33. *Et verterunt ad me terga, & non facies, cum docerem eos diluculo, & erudirem, & nollent audire, ut acciperent diſciplinam.*

Jerem. 33, 8. *Propitius ero cunctis iniquitatibus eorum, in quibus deliquerunt mihi, & ſpreverunt me.*

Thren. 3, 30. 45. *Dabit percutienti ſe maxillam, ſaturabitur opprobriis ..... eradicationem & abjectionem poſuiſti me in medio populorum.*

Dan. 9, 26. *Et poſt hebdomades ſeptuaginta duas occidetur Chriſtus: & non erit ejus populus, qui eum negaturus eſt.*

Refelluntur Judæi, ex duplici adventu Meſſiæ in Libris ſacris prædicto, duplicem Meſſiam confingentes

EX prædictis, quæ hoc capite collegimus, aliisque quæ ſubinde proferentur a nobis, optime intellexerunt Judæi futuros Chriſti labores, anguſtias, ignominias, violentam denique mortem, fœdumque ſupplicium. Verum cum & ſupremos ipſi paratos honores, maximam potentiam, regnumque adeo, ex Prophetarum vaticiniis perſpectum haberent, huic diſcrepantiæ oraculorum, quibus duo portenduntur Chriſti adventus, humilis alter & inglorius, ſplendidus alter & magnificus, optime occurrere ſe poſſe ſperarunt, ſi duos Meſſias futuros comminiſcerentur; alterum Joſepho illo priſco, Jacobi & Rachelis filio oriturum, qui Nehemias Uzielis filius dicendus eſſet; infelicem hunc & ærumnis devotum ac cruentæ morti in prælio obeundæ adverſus impium & monſtroſum Armillum; alterum ex Davidis proſapia proditurum, Iſraelitici regni vindicem, ſummam geſturum gloriam, diſperſos Iſraelitas congregaturum, per quem Meſſias Joſephi filius ad vitam ſit revocandus, poſtquam Armillum Deus & univerſum Armilli exercitum igne & ſulphure de cœlo emiſſis deleverit. Traditur doctrina hæc in libro ſexto partis ſecundæ Thalmudis, qui eſt de feſto Tabernaculorum, capite quinto; traditur & in Bereſith Rabba, & apud R. Davidem Kimchi, Aben Ezram, R. Makirum in Pulvere aromatico, aliosque Rabbinos complures e recentioribus. In quo mirabile eſt, quantus ipſis error illuſerit. Prædicitur unicus Meſſias, duplex adventus; duplicem illi Meſſiam, unicum adventum expectant. Cujus commenti ſi quis rationem ab iis poſtulet, vel nullam dabunt, vel ineptam. Proferunt verba hæc Iſaiæ: *Beati qui ſeminatis ſuper omnes aquas, immittentes pedem bovis & aſini.* Sationem illam interpretantur Iſa. 32, 20.

pretantur ſtipem in egenos collatam, quam qui erogaverit, dignum illum fore ajunt Elia, & utroque Meſſia: ac Eliam quidem notari dictione, *immittentes*, idcirco quod
Mal. 4, 5. apud Malachiam ſcriptum eſt: *Ecce ego mitto Eliam prophetam.* Pedem bovis exponunt Meſſiam Joſepho oriturum, quod de Joſepho
Deut. 33, 17. dixerit Moſes morti proximus: *Quaſi primogeniti tauri pulchritudo ejus.* Aſinum vero interpretantur Meſſiam Davidis filium,
Zach. 9, 9. quem prædixit Zacharias futurum pauperem, & aſina vectum iri. Piget has nugas referre, quæ extant tamen in Bereſith Rabba; ſed utile eſt ſectæ hujus perſpectam habere vecordiam. Puduiſſet vero recentiores reſipiſcere. Itaque patrum ſuorum auctoritatem ſequuntur. At eorum errorem vel hoc ipſum ex Bereſith Rabba teſtimonium coarguit, ubi Meſſiam Davidis filium, pauperem futurum ex Zachariæ vaticinio agnoſcunt. Igitur neſcire ſe fatetur Aben Ezra, utrum Meſſiam illic indicet Zacharias: cum Saadias Gaon
Dan. 7, 14. eumdem indicari velit, cui Daniel ſeptimo capite potentiam, opes, & regnum æternum ſpondet. Altera vero Moſis clauſula, qua Joſephus tauro primo comparatur, quamque in Meſſiam Joſephi filium conferunt, adſcribitur Meſſiæ Davidis filio in Midraſch Thehillim. Ajunt Judæi hæc de Meſſia Davidis
Gen. 49, 10. filio prædixiſſe Jacobum: *Donec veniat qui mittendus eſt, & ipſe erit expectatio gentium,* & iſta Pſalten: *Et benedicentur in ipſo omnes tribus terræ; omnes gentes magnificabunt eum.* At in libro Thalmudico Sanhedrin eadem teſtimonia referuntur ad eum Meſſiam, de quo dixit Iſaias: *Vere languores noſtros ipſe tulit, & dolores noſtros ipſe portavit.* R. Selomoh Jarchi in expoſitionibus ſuis ad Gemaram Sanhedrin, & R. Moſes Alſchech, ad Davidicum Meſſiam pertinere ajunt quinquageſimum tertium Iſaiæ caput, quo Meſſiæ narrantur dolores, ignominiæ, & interitus. Quam opinionem aliquot locis refert R. Iſaac Abrabaniel. Meſſiam hic quidem Davidicum iis ſignificari docet, quæ habentur apud Iſaiam, capite undecimo:
Pſal. 71, 17. Iſa. 53, 4. Iſa. 11, 3. 4. *Non ſecundum viſionem oculorum judicabit, neque ſecundum auditum aurium arguet, ſed judicabit in juſtitia pauperes.* At liber idem Sanhedrin pœnis a Deo affectum iri docet Meſſiam ab Iſaia illic prædictum. Meſſias Ruthe prognatus, is ipſe eſt, qui Davidis nepos fuit; tamen in Ruth Rabbathi legitur, regnum Meſſiæ huic & calamitates portendi his verbis, quæ ſunt in capite libri Ruth:
Ruth. 2, 14. *Veni huc, & comede panem, & intinge buccellam tuam in aceto.* Itaque Rabbini quidam, nec infimi nominis, Meſſiam unicum, ſed bis venturum eſſe conſentiunt.

CAPUT LXXXV.

Jeſu Diſcipuli contemti, vexati, & contumeliis affecti.

PSalm. 43, 8. & ſeq. *Salvaſti enim nos de affligentibus nos, & odientes nos confudiſti ..... Nunc autem repuliſti & confudiſti nos ..... avertiſti nos retrorſum poſt inimicos noſtros: & qui oderunt nos, diripiebant ſibi. Dediſti nos tanquam oves eſcarum, & in gentibus diſperſiſti nos. Vendidiſti populum tuum ſine pretio ..... Poſuiſti nos opprobrium vicinis noſtris, ſubſannationem & deriſum, his qui ſunt in circuitu noſtro. Poſuiſti nos in ſimilitudinem gentibus, commotionem capitis in populis. Tota die verecundia mea contra me eſt, & confuſio faciei meæ cooperuit me, a voce exprobrantis & obloquentis, a facie inimici & perſequentis. Hæc omnia venerunt ſuper nos, nec obliti ſumus te, & inique non egimus in teſtamento tuo: & non receſſit retro cor noſtrum: & declinaſti ſemitas noſtras a via*

MAtth. 5, 10. & ſeq. *Beati qui perſecutionem patiuntur propter juſtitiam, quoniam ipſorum eſt regnum cœlorum. Beati eſtis cum maledixerint vobis, & perſecuti vos fuerint, & dixerint omne malum adverſum vos mentientes, propter me: gaudete & exultate, quoniam merces veſtra copioſa eſt in cœlis; ſic enim perſecuti ſunt Prophetas, qui fuerunt ante vos ..... Ego autem dico vobis, Diligite inimicos veſtros, benefacite his qui oderunt vos, & orate pro perſequentibus & calumniantibus vos, ut ſitis filii Patris veſtri, qui in cœlis eſt.* Et Luc. 6, 22.

Matth. 10, 21. & ſeq. *Tradet autem frater fratrem in mortem, & pater filium: & inſurgent filii in parentes, & morte eos afficient, & eritis odio omnibus propter nomen meum.* Et Marc. 13, 12. 13. Luc. 21, 11. 16. 17.

Matth.

tua. Quoniam humiliasti nos in loco afflictionis, & cooperuit nos umbra mortis ..... Quoniam propter te mortificamur tota die, æstimati sumus sicut oves occisionis ..... Quoniam humiliata est in pulvere anima nostra, conglutinatus est in terra venter noster.

Psal. 65, 10. & seq. *Quoniam probasti nos, Deus, igne nos examinasti, sicut examinatur argentum: induxisti nos in laqueum: posuisti tribulationes in dorso nostro: imposuisti homines super capita nostra: transivimus per ignem & aquam, & eduxisti nos in refrigerium.*

Psalm. 78, 4. *Facti sumus opprobrium vicinis nostris; subsannatio & illusio his, qui in circuitu nostro sunt.*

Psalm. 122, 3. *Miserere nostri, Domine, miserere nostri, quia multum repleti sumus despectione: quia multum repleta est anima nostra, opprobrium abundantibus & despectio superbis.*

Sap. 5, 3. & seq. *Hi sunt quos habuimus aliquando in derisum, & in similitudinem improperii. Nos insensati vitam illorum æstimabimus insaniam, & finem illorum, sine honore; ecce quomodo computati sunt inter filios Dei, & inter sanctos sors illorum est.*

Isa. 60, 14. & seq. *Et venient ad te curvi filii eorum qui humiliaverunt te, & adorabunt vestigia pedum tuorum omnes, qui detrahebant tibi & vocabunt te civitatem Domini, Sion sancti Israel. Pro eo quod fuisti derelicta, & odio habita, & non erat qui per te transiret, ponam te in superbiam seculorum.*

Thren. 4, 19. 20. *Velociores fuerunt persecutores nostri aquilis cæli: super montes persecuti sunt nos, in deserto insidiati sunt nobis. Spiritus oris nostri Christus captus est in peccatis nostris.*

Matth. 23, 34. *Ideo ecce ego mitto ad vos Prophetas, & Sapientes, & Scribas, & ex illis occidetis, & crucifigetis, & ex eis flagellabitis in Synagogis vestris, & persequemini de civitate in civitatem.* Et Matth. 10, 16. Luc. 10, 3. & 11, 49.

Matth. 24, 9. *Tunc tradent vos in tribulationem, & occident vos: & eritis odio omnibus gentibus propter nomen meum.*

Joh. 15, 17. & seq. *Hæc mando vobis, ut diligatis invicem. Si mundus vos odit, scitote quia me priorem vobis odio habuit. Si de mundo fuissetis, mundus quod suum erat diligeret: quia vero de mundo non estis, sed ego elegi vos de mundo, propterea odit vos mundus. Mementote sermonis mei, quem ego dixi vobis, Non est servus major domino suo; si me persecuti sunt, & vos persequentur.*

Joh. 16, 2. *Absque Synagogis facient vos; sed venit hora, ut omnis qui interficit vos, arbitretur obsequium se præstare Deo.*

Joh. 17, 14. *Ego dixi eis sermonem tuum, & mundus eos odio habuit, quia non sunt de mundo, sicut & ego non sum de mundo.*

Act. 14. 21. *Et quoniam per multas tribulationes oportet nos intrare in regnum Dei.*

Rom. 5, 3. *Gloriamur in tribulationibus, scientes quod tribulatio patientiam operatur, patientia autem probationem.*

1. Cor. 1, 28. *Ignobilia mundi & contemtibilia elegit Deus, & ea quæ non sunt, ut ea quæ sunt destrueret.*

1. Cor. 4, 12. 13. *Maledicimur, & benedicimus; persecutionem patimur, & sustinemus; blasphemamur, & obsecramus; tanquam purgamenta hujus mundi facti sumus, omnium peripsema usque adhuc.*

2. Cor. 1, 5. & seq. *Quoniam sicut abundant passiones Christi in nobis, ita & per Christum abundat consolatio nostra. Sive autem tribulamur, pro vestra exhortatione & salute; sive consolamur, pro vestra consolatione; sive exhortamur, pro vestra exhortatione & salute, quæ operatur tolerantiam earumdem passionum quas patimur, ut spes nostra firma sit pro vobis, scientes quod sicut socii passionum estis, sic eritis & consolationis. Non enim volumus ignorare vos, fratres, de tribulatione nostra, quæ facta est in Asia, quoniam supra modum gravati sumus supra virtutem, ita ut taderet nos etiam vivere.*

2. Cor. 2, 4. *Nam ex multa tribulatione & angustia cordis scripsi vobis per multas lacrymas.*

2. Cor. 4, 8. & seq. *In omnibus tribulationem patimur, sed non angustiamur; aporiamur, sed non destituimur; persecutionem patimur, sed non derelinquimur; dejicimur, sed non perimus; semper mortificationem Jesu in corpore nostro circumferentes, ut & vita Jesu manifestetur in corporibus nostris. Semper enim nos, qui vivimus, in mortem tradimur propter Jesum, ut & vita Jesu manifestetur in carne nostra mortali.*

2. Cor.

2. Cor. 6, 4. & ſeq. *Sed in omnibus exhibeamus noſmetipſos, ſicut Dei miniſtros, in multa patientia, in tribulationibus, in neceſſitatibus, in anguſtiis, in plagis, in carceribus, in ſeditionibus, in laboribus, in vigiliis, in jejuniis.*

2. Cor. 7, 4. 5. *Superabundo gaudio in omni tribulatione noſtra; nam & cum veniſſemus in Macedoniam, nullam requiem habuit caro noſtra, ſed omnem tribulationem paſſi ſumus; foris pugnæ, intus timores.*

2. Cor. 12, 10. *Propter quod placeo mihi in infirmitatibus meis, in contumeliis, in neceſſitatibus, in perſecutionibus, in anguſtiis pro Chriſto.*

1. Theſſ. 2, 2. & ſeq. *Sed ante paſſi, & contumeliis affecti (ſicuti ſcitis) in Philippis fiduciam habuimus in Deo noſtro, loqui ad vos Evangelium Dei in multa ſollicitudine .... Vos enim imitatores facti eſtis, fratres, Eccleſiarum Dei, quæ ſunt in Judæa, in Chriſto Jeſu: quæ paſſi eſtis & vos a contribulibus veſtris, ſicut & ipſi a Judæis, qui & Dominum occiderunt Jeſum, & Prophetas, & nos perſecuti ſunt.*

1. Theſſ. 3, 4. 7. *Nam & cum apud vos eſſemus, prædicebamus vobis paſſuros nos tribulationes; ſicut & factum eſt, & ſcitis .... ideo conſolati ſumus, fratres, in vobis, in omni neceſſitate, & tribulatione noſtra.*

2. Theſſ. 1, 4. & ſeq. *Ita ut & nos ipſi in vobis gloriemur in Eccleſiis Dei, pro patientia veſtra, & fide, & in omnibus perſecutionibus veſtris, & tribulationibus quas ſuſtinetis, in exemplum juſti judicii Dei, pro quo & patimini: ſi tamen juſtum eſt apud Deum, retribuere tribulationem iis, qui vos tribulant; & vobis qui tribulamini, requiem nobiſcum in revelatione Domini Jeſu.*

2. Tim. 3, 10. & ſeq. *Tu autem aſſecutus es meam doctrinam, inſtitutionem, propoſitum, fidem, longanimitatem, dilectionem, patientiam, perſecutiones, qualia mihi facta ſunt Antiochiæ, Iconii, & Lyſtris, quales perſecutiones ſuſtinui, & ex omnibus eripuit me Dominus. Et omnes, qui pie volunt vivere in Chriſto Jeſu, perſecutionem patientur.*

Ebr. 10, 32. & ſeq. *Rememoramini autem priſtinos dies, in quibus illuminati, magnum certamen ſuſtinuiſtis paſſionum; in altero quidem, opprobriis & tribulationibus, ſpectaculum facti: in altero autem, ſocii taliter converſantium effecti. Nam & vinctis compaſſi eſtis, & rapinam bonorum veſtrorum cum gaudio ſuſcepiſtis.*

1. Joh. 3, 13. *Nolite mirari, ſi odit vos mundus.*

Apoc. 7, 14. & ſeq. *Hi ſunt qui venerunt de tribulatione magna, & laverunt ſtolas ſuas, & dealbaverunt eas in ſanguine Agni: .... non eſurient, neque ſitient amplius, nec cadet ſuper illos Sol, neque ullus æſtus: quoniam Agnus, qui in medio throni eſt, reget illos, & deducet eos ad vitæ fontes aquarum, & abſterget Deus omnem lacrymam ab oculis eorum.*

CAPUT LXXXVI.

Jeſus ignotus.

PSalm. 141, 5. *Conſiderabam ad dexteram, & videbam; & non erat qui cognoſceret me.*

Iſa. 1, 3. *Cognovit bos poſſeſſorem ſuum, & aſinus præſepe Domini ſui; Iſrael autem me non cognovit, & populus meus non intellexit.*

Iſa. 45, 4. 5. *Vocavi te nomine tuo, aſſimilavi te, & non cognoviſti me. Ego Dominus, & non eſt amplius, extra me non eſt Deus; accinxi te, & non cognoviſti me.*

Iſa. 45, 15. *Vere tu es Deus abſconditus, Deus Iſrael Salvator.*

Iſa. 53, 3. *Quaſi abſconditus vultus ejus & deſpectus, unde nec reputavimus eum.*

Jerem. 4, 22. *Quia ſtultus populus meus me non cognovit.*

MAtth. 11, 25. *In illo tempore reſpondens Jeſus dixit, Confiteor tibi, Pater, Domine cœli ac terræ, quia abſcondiſti hæc a ſapientibus, & prudentibus, & revelaſti ea parvulis.*

Matth. 17, 12. *Dico autem vobis, quia Elias jam venit, & non cognoverunt eum, ſed fecerunt in eo quæcunque voluerunt: ſic & Filius hominis paſſurus eſt ab eis.*

Matth. 26, 69. & ſeq. *Petrus vero ſedebat foris in atrio, & acceſſit ad eum una ancilla dicens, Et tu cum Jeſu Galilæo eras. At ille negavit coram omnibus dicens, Neſcio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla, & ait his qui erant ibi, Et hic erat*

cum

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Jerem. 9, 3. *De malo ad malum egressi sunt, & me non cognoverunt, dicit Dominus.*

Jerem. 10, 25. *Effunde indignationem tuam super gentes, quæ non cognoverunt te.*

Ose. 5, 4. *Non dabunt cogitationes suas, ut revertantur ad Deum suum, quia spiritus fornicationum in medio eorum, & Dominum non cognoverunt.*

cum Jesu Nazareno: & iterum negavit cum juramento, Quia non novi hominem. Et post pusillum accesserunt, qui stabant & dixerunt Petro, Vere & tu ex illis es, nam & loquela tua manifestum te facit: tunc cœpit detestari, & jurare quia non novisset hominem. Et Marc. 14, 66. & seq. Luc. 22, 55. & seq. Joh. 18, 17. 25.

Luc. 23, 34. *Jesus autem dicebat, Pater, dimitte illis, non enim sciunt quid faciunt.*

Joh. 1, 10, 11. *In mundo erat, & mundus eum non cognovit: in propria venit, & sui eum non receperunt.*

Joh. 9, 29. *Nos scimus quia Moysi locutus est Deus: hunc autem nescimus unde sit.*

Joh. 16, 2. 3. *Venit hora, ut omnis qui interficit vos, arbitretur obsequium se præstare Deo; & hæc facient vobis, qui non noverunt Patrem, neque me.*

Act. 3, 17. *Et nunc, fratres, scio quia per ignorantiam feciſtis, sicut & principes vestri.*

Act. 23, 27. *Qui enim habitabant Jerusalem, & principes ejus hunc ignorantes, & voces Prophetarum, quæ per omne sabbathum leguntur, judicantes impleverunt, & nullam causſam mortis invenientes in eo, petierunt a Pilato ut interficerent eum.*

Act. 17, 22. & seq. *Stans autem Paulus in medio Areopagi, ait, Viri Athenienses, per omnia quasi superstitiosiores vos video: prætereins enim & videns simulacra vestra, inveni & aram, in qua scriptum erat, Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuntio vobis.*

1. Cor. 1, 21. *Nam quia in Dei sapientia non cognovit mundus per sapientiam Deum, placuit Deo per stultitiam prædicationis salvos facere credentes.*

1. Cor. 2, 7. 8. *Loquimur Dei Sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante secula in gloriam nostram, quam nemo principum hujus seculi cognovit: si enim cognovissent, nunquam Dominum gloriæ crucifixissent.*

2. Cor. 3, 13. & seq. *Non sicut Moyses ponebat velamen super faciem suam, ut non intenderent filii Israel in faciem ejus quod evacuatur, sed obtusi sunt sensus eorum: usque in hodiernum enim diem idipsum velamen in lectione Veteris Testamenti manet non revelatum, (quoniam in Christo evacuatur) sed usque in hodiernum diem, cum legitur Moyses, velamen positum est super cor eorum: cum autem conversus fuerit ad Dominum, auferetur velamen.*

CAPUT LXXXVII.

Jesus pauper.

PSalm. 39, 18. *Ego autem mendicus sum & pauper.* Et Ps. 69, 5.

Psalm. 68, 30. *Ego sum pauper & dolens.*

Psalm. 87, 16. *Pauper sum ego, & in laboribus a juventute mea.*

Psalm. 108, 22. *Libera me, quia egenus & pauper ego sum.*

Jerem. 14, 8. 9. *Expectatio Israel, salvator ejus in tempore tribulationis: quare quasi colonus futurus es in terra, & quasi viator declinans ad manendum? Quare futurus es velut vir vagus; ut fortis qui non potest salvare?*

MAtth. 8, 20. *Et dicit ei Jesus, Vulpes foveas habent, & volucres cæli nidos; Filius autem hominis non habet ubi caput reclinet.* Et Luc. 9, 57. 58.

Marc. 6, 2. 3. *Et multi audientes admirabantur in doctrina ejus dicentes, Nonne hic est faber, filius Mariæ?*

2. Cor. 8, 9. *Scitis enim gratiam Domini nostri Jesu Christi, quoniam propter vos egenus factus est, cum esset dives, ut illius inopia vos divites essetis.*

Zach. 9, 9. *Exulta satis, filia Sion; jubila, filia Jerusalem: ecce rex tuus veniet tibi justus & Salvator: ipse pauper & ascendens super asinam, & super pullum filium asinæ.*

CAPUT LXXXVIII.

Jesu Discipuli pauperes & humiles.

1. REg. 2, 8. *Suscitat de pulvere egenum, & de stercore elevat pauperem, ut sedeat cum principibus, & solium gloriæ teneat.* Et Job. 5, 11. & 12, 18. & seq.

Psalm. 11, 6. *Propter miseriam inopum & gemitum pauperum nunc exurgam, dicit Dominus: ponam in salutari, fiducialiter agam in eo.*

Psalm. 17, 28. *Quoniam tu populum humilem salvum facies, & oculos superborum humiliabis.*

Psalm. 33, 19. *Juxta est Dominus iis, qui tribulato sunt corde; & humiles spiritu salvabit.*

Psalm. 43, 24. *Quare faciem tuam avertis, obliviscêris inopiæ nostræ, & tribulationis nostræ?*

Psalm. 67, 11. & seq. *Parasti in dulcedine tua pauperi, Deus. Dominus dabit verbum evangelizantibus virtute multa. Rex virtutum dilecti dilecti, & speciei domus dividere spolia.*

Psalm. 68, 33. 34. *Videant pauperes, & lætentur: quærite Deum, & vivet anima vestra: quoniam exaudivit pauperes Dominus, & vinctos suos non despexit.*

Psalm. 71, 4. 12. 13. *Judicabit pauperes populi, & salvos faciet filios pauperum .... quia liberabit pauperem a potente, & pauperem cui non erat adjutor; parcet pauperi, & inopi, & animas pauperum salvas faciet.*

Psalm. 101, 17. 18. *Quia ædificavit Dominus Sion, & videbitur in gloria sua; respexit in orationem humilium, & non sprevit precem eorum.*

Psalm. 106, 40. 41. *Effusa est contemtio super principes, & errare fecit eos in invio, & non in via: & adjuvit pauperem de inopia, & posuit sicut oves familias.*

Psalm. 112, 5. & seq. *Quis sicut Dominus Deus noster, qui in altis habitat, & humilia respicit in cælo & in terra? suscitans a terra inopem, & de stercore erigens pauperem, ut collocet eum cum principibus, cum principibus populi sui.*

Eccli. 10, 18. 21. *Radices gentium superbarum arefecit Deus, & plantavit humiles ex ipsis gentibus ... Memoriam superborum perdidit Deus, & reliquit memoriam humilium sensu.* Et Eccli. 20, 11.

MAtth. 6, 19. *Nolite thesaurizare vobis thesauros in terra.*

Matth. 10, 19. *Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris, non peram in via, neque duas tunicas, neque calceamenta neque virgam: dignus est enim operarius cibo suo.* Et Marc. 6, 8. Luc. 9, 3. & 10, 4. & 22, 35.

Matth. 11, 5. *Cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur.*

Matth. 18, 3. 4. *Et dixit, Amen dico vobis, nisi conversi fueritis, & efficiamini sicut parvuli, non intrabitis in regnum cælorum. Quicunque ergo humiliaverit se sicut parvulus iste, hic est major in regno cælorum.*

Matth. 19, 21. *Ait illi Jesus, Si vis perfectus esse, vade, vende quæ habes, & da pauperibus, & habebis thesaurum in cælo: & veni, sequere me.* Et Marc. 10, 21. Luc. 12, 33. & 18, 22.

Matth. 20, 26. & seq. *Quicunque voluerit inter vos major fieri, sit vester minister: & qui voluerit inter vos primus esse, erit vester servus; sicut Filius hominis non venit ministrari, sed ministrare.* Et Matth. 23, 10. & seq. Luc. 14, 11. & 18, 14. Jac. 4, 6. & 1. Petr. 5, 5.

Luc. 1, 48. & seq. *Quia respexit humilitatem ancillæ suæ; ecce enim ex hoc beatam me dicent omnes generationes .... Deposuit potentes de sede & exaltavit humiles: esurientes implevit bonis, & divites dimisit inanes.*

Luc. 4, 17. & seq. *Et traditus est illi liber Isaiæ Prophetæ. Et ut revolvit librum, invenit locum, ubi scriptum erat, Spiritus Domini super me, propter quod unxit me, evangelizare, pauperibus misit me ..... Cæpit autem dicere ad illos, Quia hodie impleta est hæc Scriptura in auribus vestris.*

Luc. 6, 20. & seq. *Et ipse elevatis oculis in Discipulos suos dicebat, Beati pauperes, quia vestrum est regnum Dei.*

Joh. 7, 47. & seq. *Responderunt ergo eis Pharisæi, Numquid & vos seducti estis? numquid ex Principibus aliquis credidit in eum, aut ex Pharisæis? sed turba hæc, quæ non novit Legem, maledicti sunt.*

2. Cor. 1, 26. & seq. *Videte enim vocationem vestram, fratres, quia non multi sapientes secundum carnem, non multi potentes, non*

multi

Iſa. 28, 18. 19. *Et audient in die illa ſurdi verba libri, & de tenebris & caligine oculi cæcorum videbunt: & addent mites in Domino lætitiam, & pauperes homines in ſancto Iſrael exultabunt.*

Iſa. 41, 17. 18. *Egeni & pauperes quærunt aquas, & non ſunt; lingua eorum ſiti aruit: ego Dominus exaudiam; Deus Iſrael non derelinquam eos.*

Iſa. 49, 13. *Laudate, cæli; & exulta, terra; jubilate montes laudem: quia conſolatus eſt Dominus populum ſuum, & pauperum ſuorum miſerebitur.*

Iſa. 61, 10. *Spiritus Domini ſuper me, eo quod unxerit Dominus me; ad annuntiandum manſuetis miſit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clauſis apertionem.*

Soph. 3, 12. *Et derelinquam in medio tui populum pauperem & egenum, & ſperabunt in nomine Domini.*

Soph. 3, 19. *Salvabo claudicantem, & eam quæ ejecta fuerat congregabo, & ponam eos in laudem, & in nomen, in omni terra confeſſionis eorum.*

multi nobiles; ſed quæ ſtulta ſunt mundi, elegit Deus, ut confundat fortia; & ignobilia mundi & contemtibilia elegit Deus, & ea quæ non ſunt, ut ea quæ ſunt deſtrueret, ut non glorietur omnis caro in conſpectu ejus.

1. Cor. 4, 10. & ſeq. *Nos ſtulti propter Chriſtum, vos autem prudentes in Chriſto: nos infirmi, vos autem fortes: vos nobiles, nos autem ignobiles. Usque in hanc horam & eſurimus, & ſitimus, & nudi ſumus, & colaphis cædimur, & inſtabiles ſumus, & laboramus operantes manibus noſtris.*

2. Cor. 6, 4. & ſeq. *Sed in omnibus exhibeamus noſmetipſos, ſicut Dei miniſtros, in multa patientia, in tribulationibus; per gloriam, & ignobilitatem; per infamiam, & bonam famam... ſicut egentes, multos autem locupletantes; tanquam nihil habentes, & omnia poſſidentes.*

Jac. 2, 5. *Audite, fratres mei dilectiſſimi, nonne Deus elegit pauperes in hoc mundo, divites in fide, & hæredes regni, quod repromiſit Deus diligentibus ſe?*

CAPUT LXXXIX.

Jeſus ſervus.

Iſa. 42, 1. *Ecce ſervus meus, ſuſcipiam eum; electus meus, complacuit ſibi in illo anima mea.*

Iſa. 43, 10. *Vos teſtes mei, dicit Dominus, & ſervus meus quem elegi.*

Iſa. 43, 24. *Verumtamen ſervire me feciſti in peccatis tuis, præbuiſti mihi laborem in iniquitatibus tuis.*

Iſa. 49, 5. 6. *Et nunc dicit Dominus, formans me ex utero ſervum ſibi, ut reducam Jacob ad eum, & Iſrael non congregabitur, & glorificatus ſum in oculis Domini, & Deus meus factus eſt fortitudo mea. Et dixit, Parum eſt ut ſis mihi ſervus ad ſuſcitandas tribus Jacob, & fæces Iſrael convertendas. Ecce dedi te in lucem gentium, ut ſis ſalus mea usque ad extremum terræ.*

Iſa. 50, 10. *Quis ex vobis timens Dominum, audiens vocem ſervi ſui?*

Iſa. 52, 13. *Ecce intelliget ſervus meus, exaltabitur, & elevabitur, & ſublimis erit valde.*

Iſa. 53, 11. *In ſcientia ſua juſtificabit ipſe juſtus ſervus meus multos, & iniquitates eorum ipſe portabit.*

Ezech. 34, 23. 24. *Et ſuſcitabo ſuper eas paſtorem unum, qui paſcat eas, ſervum meum*

MAtth. 20, 27. 28. *Qui voluerit inter vos primus eſſe, erit veſter ſervus; ſicut Filius hominis non venit miniſtrari, ſed miniſtrare.* Et Marc. 10, 45.

Luc. 22, 27. *Ego autem in medio veſtrum ſum, ſicut qui miniſtrat.*

Joh. 13, 12. & ſeq. *Poſtquam ergo lavit pedes eorum, & accepit veſtimenta ſua, cum recubuiſſet iterum, dixit eis, Scitis quid fecerim vobis? Vos vocatis me Magiſter; & bene dicitis, ſum etenim. Si ergo lavi pedes veſtros Dominus & Magiſter, & vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci, ita & vos faciatis.*

Phil. 2, 5. & ſeq. *Hoc enim ſentite in vobis, quod & in Chriſto Jeſu, qui cum in forma Dei eſſet, non rapinam arbitratus eſt eſſe ſe æqualem Deo, ſed ſemetipſum exinanivit formam ſervi accipiens.*

David: ipse pascet eas, & ipse erit eis in pastorem. Ego autem Dominus ero eis in Deum, & servus meus David princeps in medio eorum, & ego Dominus locutus sum. Et Ezech. 37, 24. 25.

Zach. 3, 8. *Ecce enim ego adducam servum meum Orientem.*

CAPUT XC.

Jesu labores & angustiæ.

PSalm. 39, 3. *Expectans expectavi Dominum, & intendit mihi: & exaudivit preces meas, & eduxit me de lacu miseriæ, & de luto fœcis.*

Isa. 53, 8. 11. *De angustia, & de judicio sublatus est..... Pro eo quod laboravit anima ejus, videbit & saturabitur.*

LUc. 19, 41. *Et ut appropinquavit, videns civitatem flevit super illam.*

Joh. 4, 6. *Jesus ergo fatigatus ex itinere, sedebat sic supra fontem.*

Ebr. 5, 7. *Qui in diebus carnis suæ preces, supplicationesque ad eum, qui posset illum salvum facere a morte, cum clamore valido & lacrymis offerens, exauditus est pro sua reverentia.*

CAPUT XCI.

Jesus mansuetus & misericors.

ISa. 42, 1. & seq. *Ecce servus meus, suscipiam eum; electus meus complacuit sibi in illo anima mea; dedi spiritum meum super eum, judicium gentibus proferet. Non clamabit, neque accipiet personam, nec audietur vox ejus foris: calamum quassatum non conteret, & linum fumigans non extinguet, in veritate educet judicium: non erit tristis, neque turbulentus, donec ponat in terra judicium.*

Isa. 50, 5. *Dominus Deus aperuit mihi aurem; ego autem non contradico, retrorsum non abii.*

Isa. 53, 7. & seq. *Oblatus est, quia ipse voluit, & non aperuit os suum: sicut ovis ad occisionem ducetur, & quasi agnus coram tondente se obmutescet, & non aperiet os suum..... Et dabit impios pro sepultura, & divitem pro morte sua, eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus ..... & ipse peccata multorum tulit, & pro transgressoribus rogavit.*

Jerem. 11, 9. *Et ego quasi agnus mansuetus, qui portatur ad victimam.*

MAtth. 9, 13. *Euntes autem discite quid est, Misericordiam volo, & non sacrificium.* Et Matth. 12, 7.

Matth. 9, 36. *Videns autem turbas, misertus est eis.* Et Marc. 6, 34.

Matth. 11, 29. 30. *Tollite jugum meum super vos, & discite a me, quia mitis sum & humilis corde, & invenietis requiem animabus vestris: jugum enim meum suave est, & onus meum leve.*

Matth. 12, 15. & seq. *Jesus autem sciens recessit inde, & secuti sunt eum multi, & curavit eos omnes; & præcepit eis, ne manifestum eum facerent. Ut adimpleretur, quod dictum est per Isaiam prophetam dicentem, Ecce puer meus quem elegi; dilectus meus, in quo bene complacuit anima mea. Ponam spiritum meum super eum, & judicium gentibus nuntiabit. Non contendet, neque audiet aliquis in plateis vocem ejus: arundinem quassatam non confringet, & linum fumigans non extinguet, donec ejiciat ad victoriam judicium: & in nomine ejus gentes sperabunt.*

Matth. 14, 14. *Et exiens vidit turbam multam, & misertus est eis.*

Matth. 15, 32. *Jesus autem convocatis Discipulis suis, dixit, Misereor turbæ.* Et Marc. 8, 1. 2.

Matth. 20, 34. *Misertus autem eorum Jesus, tetigit oculos eorum.*

Matth. 26, 62. 63. *Et surgens princeps Sacerdotum ait illi, Nihil respondes ad ea, quæ isti adversum te testificantur? Jesus autem tacebat.* Et Matth. 27, 12. & seq.

Marc. 1, 41. *Jesus autem misertus ejus extendit manum suam.*

Luc. 7, 13. *Quam cum vidisset Dominus, misericordia motus super eam, dixit illi, Noli flere.*

2. Cor. 10, 1. *Ipse autem ego Paulus obsecro vos per mansuetudinem & modestiam Christi.*

Ebr. 2, 17. *Unde debuit per omnia fratribus similari, ut misericors fieret, & fidelis Pontifex ad Deum, ut repropitiaret delicta populi.*

2. Petr. 2, 23. *Qui cum malediceretur, non maledicebat; cum pateretur, non comminabatur: tradebat autem judicanti se injuste.*

CAPUT

CAPUT XCII.

Jesus obediens.

PSalm. 39, 9. *In capite libri scriptum est de me, ut facerem voluntatem tuam: Deus meus volui, & legem tuam in medio cordis mei.*

Isa. 50, 5. *Dominus Deus aperuit mihi aurem, ego autem non contradico.*

LUc. 2, 51. *Et descendit cum eis, & venit Nazareth, & erat subditus illis.*

Phil. 2, 8. *Humiliavit semetipsum, factus obediens usque ad mortem, mortem autem crucis.*

CAPUT XCIII.

Jesus agnus, pascha, ovis.

EXod. 12, 43. & seq. *Dixitque Dominus ad Moysen & Aaron, Hæc est religio Phasæ..... In una domo comedetur, nec efferetis de carnibus ejus foras, nec os illius confringetis.* Et Num. 9, 9. & seq.

Isa. 16, 1. *Emitte agnum tuum dominatorem terræ, de petra deserti ad montem filiæ Sion.*

Isa. 53, 7. *Sicut ovis ad occisionem ducetur, & quasi agnus coram tondente se obmutescet, & non aperiet os suum.*

Jerem. 11, 19. *Et ego quasi agnus mansuetus, qui portatur ad victimam.*

JOh. 1, 29. & seq. *Altera die vidit Johannes Jesum venientem ad se, & ait, Ecce Agnus Dei, ecce qui tollit peccatum mundi..... Altera die iterum stabat Johannes, & ex Discipulis ejus duo, & respiciens Jesum ambulantem dicit, Ecce Agnus Dei.*

Joh. 19, 31. & seq. *Judæi ergo, (quoniam Parasceve erat) ut non remanerent in cruce corpora sabbatho, (erat enim magnus dies ille sabbatho) rogaverunt Pilatum, ut frangerentur eorum crura, & tollerentur. Venerunt ergo milites: & primi quidem fregerunt crura, & alterius qui crucifixus est cum eo. Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura..... Facta sunt enim hæc, ut Scriptura impleretur, Os non comminuetis ex eo.*

Act. 8, 27. & seq. *Ecce vir Æthiops..... legens Isaiam Prophetam..... Locus autem Scripturæ, quem legebat, erat hic..... Tanquam ovis ad occisionem ductus, & sicut agnus coram tondente se, sine voce, sic non aperuit os suum..... Aperiens autem Philippus os suum, & incipiens a Scriptura ista, evangelizavit illi Jesum.*

1. Cor. 5, 7. *Etenim Pascha nostrum immolatus est Christus.*

1. Petr. 1, 18. 19. *Scientes quod non corruptibilibus auro vel argento redempti estis de vana vestra conversatione paterna traditionis, sed pretioso sanguine quasi Agni immaculati Christi, & incontaminati.*

Apoc. 2, 6. & seq. *Et vidi, & ecce in medio throni, & quatuor animalium, & in medio Seniorum, Agnum stantem tanquam occisum..... Et cum aperuisset Librum, quatuor animalia, & viginti quatuor Seniores ceciderunt coram agno.* Et sæpissime in reliqua Apocalypsi.

Christus cum agno confertur.

COmparationem infra instituemus, Jesum Christum inter, & Paschalem Agnum. Aliqua nunc afferenda sunt agni naturam generatim sumtam spectantia, quibus Christi Jesu similis est. Velut patientia & mansuetudo, quæ in Christo quantæ fuerint, docet hic Paralleliſmus. Agnina carne vescimur, alimur, & vitam toleramus: suam carnem edere jubet nos Christus apud Johannem; qui secus faxit, vitam non habiturum pronuntiat; carnem quippe suam vere cibum esse. Agnina lana induimur: induimus & Christum, quicunque in Christo baptismum susceptimus, ut decernit Paulus in Epistola ad Galatas, qui & Romanos ad induendum Jesum Christum hortatur. Sacrificium juge, quo ex Mosis præscripto horni Agni duo quotidie mactabantur, alter matutinis horis, alter vespertinis, imago fuit, non cruenti solum sacrificii, quo postquam Christus *unam pro peccatis obtulit hostiam, in sempiternum sedet in dextera Dei*, qua cruenta *una oblatione consummavit in sempiternum sanctificatos*; sed jugis hujus etiam & incruenti sacrificii, quo ad placandum, propitiandumque Deum, Christum quotidie Sacerdotes ad altaria offerunt.

Joh. 6, 54.

Gal. 3, 27. Rom. 13, 14.

Ebr. 10, 12. 14.

CAPUT XCIV.

Jeſus leo.

GEn. 49, 9. *Catulus leonis Juda; ad prædam, fili mi, aſcendiſti: requieſcens accubuiſti ut leo, & quaſi leæna: quis ſuſcitabit eum?*

APoc. 5, 5. *Et unus de Senioribus dixit mihi, Ne fleveris, ecce vicit leo de tribu Juda, radix David, aperire Librum, & ſolvere ſeptem ſignacula ejus.*

CAPUT XCV.

Jeſus princeps.

ISa. 9, 6. *Parvulus enim natus eſt nobis, & filius datus eſt nobis, & factus eſt principatus ſuper humerum ejus, & vocabitur nomen ejus Admirabilis, conſiliarius, Deus fortis, pater futuri ſeculi, princeps pacis.*

Jerem. 30, 21. *Et erit dux ejus ex eo, & princeps de medio ejus producetur, & applicabo eum, & accedet ad me.*

Ezech. 34, 23. 24. *Et ſuſcitabo ſuper eas paſtorem unum, qui paſcat eas, ſervum meum David, ipſe paſcet eas, & ipſe erit eis in paſtorem. Ego autem Dominus ero eis in Deum, & ſervus meus David in medio eorum. Ego Dominus locutus ſum.*

ACt. 5, 30. 31. *Deus patrum noſtrorum ſuſcitavit Jeſum, quem vos interemiſtis, ſuſpendentes in ligno. Hunc Principem & Salvatorem Deus exaltavit dextera ſua.*

Col. 1, 17. & ſeq. *Et ipſe eſt ante omnes, & omnia in ipſo conſtant. Et ipſe eſt caput corporis Eccleſiæ, qui eſt principium, primogenitus ex mortuis, ut ſit in omnibus ipſe primatum tenens.*

Col. 2, 11. *Et eſtis in illo repleti, qui eſt caput omnis principatus & poteſtatis.*

Apoc. 1, 4. 5. *Gratia vobis & pax a Jeſu Chriſto, qui eſt teſtis fidelis, primogenitus mortuorum, & princeps regum terræ.*

CAPUT XCVI.

Jeſus dominus & rex æternus.

GEn. 49, 10. *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec veniat, qui mittendus eſt, & ipſe erit expectatio gentium.*

1. Reg. 2, 10. *Dominus judicabit fines terræ, & dabit imperium Regi ſuo, & ſublimabit cornu Chriſti ſui.*

2. Reg. 7, 12. 13. *Suſcitabo ſemen tuum poſt te, quod egredietur de utero tuo, & firmabo regnum ejus. Ipſe ædificabit domum nomini meo, & ſtabiliam thronum regni ejus usque in ſempiternum.*

Pſalm. 2, 6. & ſeq. *Ego autem conſtitutus ſum rex ab eo ſuper Sion montem ſanctum ejus, prædicans præceptum ejus. Dominus dixit ad me, Filius meus es tu, ego hodie genui te. Poſtula a me, & dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam terminos terræ. Reges eos in virga ferrea.*

Pſalm. 21, 29. *Quoniam Domini eſt regnum, & ipſe dominabitur gentium.*

Pſalm. 23, 7. & ſeq. *Attollite portas principes veſtras, & elevamini portæ æternales, & introibit rex gloriæ. Quis eſt iſte rex gloriæ? Dominus fortis & potens, Dominus potens in*

MAtth. 2, 1. & ſeq. *Cum ergo natus eſſet Jeſus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Hieroſolymam, dicentes, Ubi eſt qui natus eſt rex Judæorum? ..... ſic enim ſcriptum eſt per Prophetam, Et tu, Bethlehem terra Juda, nequaquam minima es in principibus Juda: ex te enim exiet dux, qui regat populum meum Iſrael.*

Matth. 16, 17. & ſeq. *Reſpondens autem Jeſus dixit ei, Beatus es, Simon Bar-Jona. ... Et tibi dabo claves regni cælorum ..... Amen dico vobis, ſunt quidam de hic ſtantibus, qui non guſtabunt mortem, donec videant Filium hominis venientem in regno ſuo.*

Matth. 21, 4. 5. *Hoc autem totum factum eſt, ut adimpleretur, quod dictum eſt per Prophetam dicentem, Dicite filiæ Sion, Ecce rex tuus venit tibi manſuetus, ſedens ſuper aſinam, & pullum filium ſubjugalis.* Et. Joh. 12, 15.

Matth. 25, 31. & ſeq. *Cum autem venerit Filius hominis in majeſtate ſua, & omnes Angeli cum eo, tunc ſedebit ſuper ſedem majeſtatis ſuæ ..... Tunc dicet rex his, qui a dextris ejus erunt, Venite benedicti patris mei.*

Matth. 27,

prælio. Attollite portas principes veſtras, & elevamini portæ æternales & introibit rex gloriæ? Dominus virtutum, ipſe eſt rex gloriæ.

Pſalm. 44, 5. 7. *Specie tua & pulchritudine tua intende, proſpere procede, & regna . . . . . Sedes tua, Deus, in ſeculum ſeculi: virga directionis, virga regni tui.*

Pſalm. 46, 1. & ſeq. *Omnes gentes plaudite manibus, jubilate Deo in voce exultationis: quoniam Dominus excelſus, terribilis, rex magnus ſuper omnem terram . . . . . Pſallite Deo noſtro, pſallite: pſallite regi noſtro, pſallite: quoniam rex omnis terræ Deus, pſallite ſapienter: regnabit Deus ſuper gentes.*

Pſalm. 71, 1. & ſeq. *Deus judicium tuum regi da, & judicium tuum filio regis . . . . . & dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum. Coram illo procident Æthiopes, & inimici ejus terram lingent. Reges Tharſis & inſulæ munera offerent; reges Arabum & Saba dona adducent; & adorabunt eum omnes reges terræ; omnes gentes ſervient ei.*

Pſalm. 73, 12. *Deus autem rex noſter ante ſecula; operatus eſt ſalutem in medio terræ.*

Pſalm. 88, 28. & ſeq. *Et ego primogenitum ponam illum excelſum præ regibus terræ. In æternum ſervabo illi miſericordiam meam, & teſtamentum meum fidele ipſi: & ponam in ſeculum ſeculi ſemen ejus, & thronum ejus ſicut dies cæli . . . . . Semel juravi in ſancto meo, ſi David mentiar; ſemen ejus æternum manebit. Et thronus ejus ſicut Sol in conſpectu meo, & ſicut Luna perfecta in æternum, & teſtis in cælo fidelis.*

Pſalm. 109, 1, & ſeq. *Dixit Dominus Domino meo, Sede a dextris meis: donec ponam inimicos tuos ſcabellum pedum tuorum. Virgam virtutis tuæ emittet Dominus ex Sion; dominare in medio inimicorum tuorum.*

Iſa. 9, 6. 7. *Parvulus enim natus eſt nobis, & filius datus eſt nobis, & factus eſt principatus ſuper humerum ejus, & vocabitur nomen ejus, Admirabilis, conſiliarius, Deus fortis, pater futuri ſeculi, princeps pacis. Multiplicabitur ejus imperium, & pacis non erit finis: ſuper ſolium David, & ſuper regnum ejus ſedebit, ut confirmet illud, & corroboret in judicio & juſtitia, a modo & usque in ſempiternum.*

Iſa. 11, 1. 4. 10. *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet . . . . . judicabit in juſtitia pauperes, & arguet in aequitate*

Matth. 27, 11. & ſeq. *Jeſus autem ſtetit ante Præſidem, & interrogavit eum Præſes dicens, Tu es rex Judæorum? Dicit illi Jeſus, Tu dicis . . . . . Et exuentes eum, chlamydem coccineam circumdederunt ei, & plectentes coronam de ſpinis, poſuerunt ſuper caput ejus, & arundinem in dextera ejus. Et genu flexo ante eum illudebant ei dicentes, Ave rex Judæorum . . . . . Et impoſuerunt ſuper caput ejus cauſſam ipſius ſcriptam, Hic eſt Jeſus rex Judæorum . . . . . Similiter & Principes Sacerdotum illudentes cum Scribis, & Senioribus dicebant . . . . . Si rex Iſrael eſt, deſcendat nunc de cruce, & credimus ei.* Et Marc. 15, 2. 9. 12. & ſeq. Luc. 23, 2. 3. 37. & ſeq. Joh. 18, 33. 39. & 19, 3. 12. 14. & ſeq.

Matth. 28, 18. *Et accedens Jeſus locutus eſt eis dicens, Data eſt mihi omnis poteſtas in cælo & in terra.*

Luc. 1, 32. 33. *Hic erit magnus, & Filius Altiſſimi vocabitur, & dabit illi Dominus Deus ſedem David patris ejus, & regnabit in domo Jacob in æternum: & regni ejus non erit finis.*

Luc. 19, 37. 38. *Cœperunt omnes turbæ Diſcipulorum gaudentes laudare Deum voce magna ſuper omnibus, quas viderant, virtutibus, dicentes, Benedictus qui venit Rex in nomine Domini; pax in cælo & gloria in excelſis.*

Luc. 22, 29. 30. *Et ego diſpono vobis, ſicut diſpoſuit mihi Pater meus regnum, ut edatis & bibatis ſuper menſam meam in regno meo.*

Joh. 1, 49. *Reſpondit ei Nathanael, & ait, Rabbi, tu es Filius Dei, tu es rex Iſrael.*

Joh. 12, 13. *Acceperunt ramos palmarum, & proceſſerunt obviam ei, & clamabant, Hoſanna, benedictus qui venit in nomine Domini, rex Iſrael.*

Joh. 17, 1. 2. *Pater, venit hora, clarifica Filium tuum, ut Filius tuus clarificet te: ſicut dediſti ei poteſtatem omnis carnis.*

Joh. 18, 36. 37. *Reſpondit Jeſus, Regnum meum non eſt de hoc mundo: ſi ex hoc mundo eſſet regnum meum, miniſtri mei utique decertarent, ut non traderer Judæis: nunc autem regnum meum non eſt hinc. Dixit itaque ei Pilatus, ergo rex es tu? Reſpondit Jeſus, Tu dicis, quia rex ſum ego.*

Act. 2, 33. & ſeq. *Dextera igitur Dei exaltatus, & promiſſione Spiritus ſancti accepta a patre, effudit hunc quem vos videtis & auditis: non enim David aſcendit in cælum; dixit autem ipſe, Dixit Dominus Domino meo, ſede a dextris*

tate pro manſuetis terræ, & percutiet terram virga oris ſui . . . . . In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur.

Iſa. 16, 1. *Emitte Agnum, Domine, dominatorem terræ.*

Iſa. 32, 1. *Ecce in juſtitia regnabit rex.*

Iſa. 40, 10. *Ecce Deus veſter ; ecce Dominus Deus in fortitudine veniet, & brachium ejus dominabitur.*

Iſa. 49, 7. & ſeq. *Hæc dicit Dominus redemtor Iſrael, ſanctus ejus ad contemtibilem animam, ad abominatam gentem, ad ſervum dominorum : reges videbunt, & conſurgent principes, & adorabunt propter Dominum, quia fidelis eſt, & ſanctum Iſrael, qui elegit te . . . . Hæc dicit Dominus Deus, Ecce levabo ad gentes manum meam, & ad populos exaltabo ſignum meum, & afferent filios tuos in ulnis, & filias tuas ſuper humeros portabunt. Et erunt reges nutritii, & reginæ nutrices tuæ : vultu in terram demiſſo adorabunt te ; & pulverem pedum tuorum lingent.*

Iſa. 52, 7. *Quam pulchri ſuper montes pedes annuntiantis & prædicantis pacem, annuntiantis bonum, prædicantis ſalutem, dicentis Sion, Regnabit Deus tuus !*

Jerem. 23, 5. & ſeq. *Ecce dies veniunt, dicit Dominus, & ſuſcitabo Davıd germen juſtum, & regnabit Rex, & ſapiens erit, & faciet judicium & juſtitiam in terra. In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter : & hoc eſt nomen quod vocabunt eum, Dominus juſtus noſter.* Et Jerem. 33, 15. 16.

Jerem. 30, 8. 9. *Et erit in die illa, ait Dominus exercituum, conteram jugum ejus de collo tuo, & vincula ejus dirumpam, & non dominabuntur ei amplius alieni, ſed ſervient Domino Deo ſuo, & David regi ſuo, quem ſuſcitabo eis.*

Jerem. 30, 21. *Et erit dux ejus ex eo, & Princeps de medio ejus producetur, & applicabo eum, & accedet ad me.*

Jerem. 33, 17. & ſeq. *Quia hæc dicit Dominus, Non interibit de David vir, qui ſedeat ſuper thronum domus Iſrael . . . . . Hæc dicit Dominus, Si irritum poteſt fieri pactum meum cum die, & pactum meum cum nocte, ut non ſit dies & nox in tempore ſuo ; & pactum meum irritum eſſe poterit cum David ſervo meo, ut non ſit ex eo Filius, qui regnet in Throno ejus.*

Ezech. 37, 22. & ſeq. *Et faciam eos in gentem unam in terra, & dominabitur eis rex unus cunctis, & non dividentur ultra in duas gentes, neque dividetur ultra in duas partes regna.*

Dan. 2, 44. *In diebus autem regnorum illorum ſuſcitabit Deus cæli regnum, quod in æternum non diſſipabitur, & regnum ejus alteri populo non tradetur : comminuet autem & conſumet universa regna iſta, & ipſum ſtabit in æternum.*

Dan. 7, 13. 14. *Aspiciebam ergo in viſione noctis, & ecce cum nubibus cæli quaſi filius hominis venit, & uſque ad antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum. Et dedit ei potestatem, & honorem, & regnum, & omnes populi, tribus & linguæ ipſi ſervient : potestas ejus potestas æterna, quæ non auferetur, & regnum ejus quod non corrumpetur.*

Mich. 4, 1. 2. 3. 4. 7. *Et erit in novissimis diebus præparatus mons domus Domini in vertice montium, & elevabitur ſuper colles, & fluent ad eum populi, & properabunt gentes multæ, & dicent : Venite, & aſcendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos de viis ſuis, & ambulabimus in ſemitis ejus : quia de Sion exibit lex, & verbum Domini de Jeruſalem. Et judicabit gentes multas, & arguet populos fortes uſque in longe, & conflabunt gladios ſuos in vomeres, & haſtas ſuas in falces, & non levabit gens contra gentem gladium, & non exercebuntur ultra ad prælium. Et ſedebit unuſquiſque ſub vite ſua, & ſub ficu ſua, & non erit qui exterreat, quia os Domini exercituum locutum eſt. Et congregabo claudicantem, & eam quæ ejecta fuerat, & quam afflixeram. Et ponam claudicantem in reliquias, & eam quæ longe fuerat in gentem robuſtam, & regnabit Dominus super eos in monte Sion ex hoc nunc & uſque in ſæculum.*

Mich. 5, 2. 3. 4. *Et tu Bethlehem Ephrata parvulus es in millibus Juda, ex te mihi egredietur qui ſit dominator in Iſrael, & egreſſus ejus a principio, a diebus æternitatis. Propter hoc dabit eos uſque ad tempus in quo parturiens pariet, & reliquiæ fratrum ejus convertentur ad filios Iſrael. Et ſtabit & videbit, & pascet gregem ſuum in fortitudine Domini, & in ſublimitate nominis Domini Dei ſui, & convertentur, quia nunc magnificabitur uſque ad terminos terræ.*

Zach. 9, 9. 10. *Exulta ſatis filia Sion, jubila filia Jeruſalem : ecce Rex tuus venit tibi juſtus & ſalvator ipſe, pauper & aſcendens ſuper aſinam & ſuper pullum filium aſinæ. Et disperdam currum de Ephraim, & equum de Jeruſalem, & conteretur arcus belli, & loquetur pacem gentibus, & potestas ejus a mari uſque ad mare, & a flumine uſque ad terminos orbis terræ.*

Pſal. 2, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. *Quare fremuerunt gentes, & populi meditati ſunt inania ? aſtiterunt reges terræ, & principes convenerunt in unum adverſus Dominum & adverſus Chriſtum ejus. Dirumpamus vincula eorum, & projiciamus a nobis jugum ipſorum. Habitator cæli irridebit eos, & Dominus ſubſannabit eos. Tunc loquetur ad eos in ira ſua, & in furore ſuo conturbabit eos. Ego autem conſtitutus ſum Rex ab eo ſuper Sion montem ſanctum ejus, prædicans præceptum ejus. Dominus dixit ad me : Filius meus es tu, ego hodie genui te. Poſtula a me, & dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam terminos terræ. Reges eos in virga ferrea, & tanquam vas figuli confringes eos. Et nunc reges intelligite, erudimini qui judicatis terram. Servite Domino in timore, & exultate ei cum tremore. Apprehendite disciplinam, nequando irascatur Dominus, & pereatis de via juſta. Cum exarſerit in brevi ira ejus, beati omnes qui confidunt in eo.*

Pſal. 8, 2. 3. 4. 5. 6. 7. 8. 9. *Domine Dominus noſter, quam admirabile eſt nomen tuum in univerſa terra ! quoniam elevatur magnificentia tua ſuper cælos. Ex ore infantium & lactentium perfecisti laudem propter inimicos tuos, ut deſtruas inimicum & ultorem. Quoniam videbo cælos tuos, opera digitorum tuorum, lunam & ſtellas quæ tu fundasti. Quid eſt homo quod memor es ejus ? aut filius hominis quoniam viſitas eum ? Minuiſti eum paulo minus ab angelis, gloria & honore coronasti eum, & conſtituiſti eum ſuper opera manuum tuarum. Omnia ſubjecisti ſub pedibus ejus, oves & boves universas, insuper & pecora campi, volucres cæli & pisces maris, qui perambulant ſemitas maris. Domine Dominus noſter, quam admirabile eſt nomen tuum in univerſa terra !*

Pſal. 18, 44. 45. 46. 47. 48. 49. 50. *Populus quem non cognovi ſervivit mihi, in auditu auris obedivit mihi. Filii alieni mentiti ſunt mihi, filii alieni inveterati ſunt, & claudicaverunt a ſemitis ſuis. Vivit Dominus, & benedictus Deus meus, & exaltetur Deus ſalutis meæ. Deus qui das vindictas mihi, & subdis populos ſub me, liberator meus de inimicis meis iracundis. Et ab inſurgentibus in me exaltabis me, a viro iniquo eripies me. Propterea confitebor tibi in nationibus Domine, & nomini tuo pſallam. Magnificans ſalutes regis ejus, & faciens misericordiam Chriſto ſuo David, & ſemini ejus uſque in ſæculum.*

Pſal. 22, 27. 28. 29. 30. 31. *Memorabuntur & convertentur ad Dominum universi fines terræ, & adorabunt in conſpectu ejus univerſæ familiæ gentium. Quoniam Domini eſt regnum, & ipſe dominabitur gentium. Manducaverunt & adoraverunt omnes pingues terræ, in conſpectu ejus cadent omnes qui deſcendunt in terram. Et anima mea illi vivet, & ſemen meum ſervet ei. Annuntiabitur Domino generatio ventura, & annuntiabunt cæli justitiam ejus populo qui nascetur quem fecit Dominus.*

Pſal. 45, 3. 4. 5. 6. 7. 8. *Accingere gladio tuo ſuper femur tuum potentissime, ſpecie tua & pulchritudine tua intende, prospere procede & regna propter veritatem & mansuetudinem & justitiam, & deducet te mirabiliter dextera tua. Sagittæ tuæ acutæ potentissime, populi sub te cadent, in corda inimicorum regis. Sedes tua Deus in ſæculum ſæculi, virga directionis virga regni tui. Dilexisti justitiam & odisti iniquitatem, propterea unxit te Deus, Deus tuus oleo lætitiæ præ participibus tuis.*

Pſal. 47, 2. 3. 4. 5. 6. 7. 8. 9. *Omnes gentes plaudite manibus, jubilate Deo in voce exultationis, quoniam Dominus excelſus terribilis, Rex magnus ſuper omnem terram. Subjecit populos nobis, & gentes ſub pedibus noſtris. Elegit nobis hæreditatem ſuam, ſpeciem Jacob quam dilexit. Aſcendit Deus in jubilatione, & Dominus in voce tubæ. Pſallite Deo noſtro pſallite, pſallite Regi noſtro pſallite. Quoniam Rex omnis terræ Deus, pſallite ſapienter. Regnabit Deus ſuper gentes, Deus ſedet ſuper ſedem ſanctam ſuam.*

Pſal. 67, 2. 3. 4. 5. 6. 7. 8. 9. *Deus misereatur noſtri & benedicat noſtri, illuminet vultum ſuum ſuper nos & misereatur noſtri, ut cognoscamus in terra viam tuam, in omnibus gentibus ſalutare tuum. Confiteantur tibi populi Deus, confiteantur tibi populi omnes. Lætentur & exultent gentes, quoniam judicas populos in æquitate, & gentes in terra dirigis. Confiteantur tibi populi Deus, confiteantur tibi populi omnes. Terra dedit fructum ſuum, benedicat nos Deus Deus noſter, benedicat nos Deus, & metuant eum omnes fines terræ.*

Pſal. 71, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. *Deus judicium tuum regi da, & justitiam tuam filio regis, judicare populum tuum in justitia, & pauperes tuos in judicio. Suscipiant montes pacem populo, & colles justitiam. Judicabit pauperes populi, & salvos faciet filios pauperum, & humiliabit calumniatorem. Et permanebit cum ſole & ante lunam in generationem & generationem. Descendet ſicut pluvia in vellus, & ſicut ſtillicidia ſtillantia ſuper terram. Orietur in diebus ejus justitia & abundantia pacis donec auferatur luna. Et dominabitur a mari uſque ad mare, & a flumine uſque ad terminos orbis terræ. Coram illo procident Æthiopes, & inimici ejus terram lingent. Reges Tharſis & insulæ munera offerent, reges Arabum & Saba dona adducent. Et adorabunt eum omnes reges terræ, omnes gentes ſervient ei. Quia liberabit pauperem a potente, & inopem cui non erat adjutor. Parcet pauperi & inopi, & animas pauperum ſalvas faciet. Ex uſuris & iniquitate redimet animas eorum, & honorabile nomen eorum coram illo. Et vivet & dabitur ei de auro Arabiæ, & adorabunt de ipſo ſemper, tota die benedicent ei. Et erit firmamentum in terra in ſummis montium, elevabitur ſuper Libanum fructus ejus, & florebunt de civitate ſicut fœnum terræ. Sit nomen ejus benedictum in ſæcula, ante ſolem permanet nomen ejus. Et benedicentur in illo omnes tribus terræ, omnes gentes magnificabunt eum.*

Pſal. 72, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. *Quam bonus Iſrael Deus rectis corde ! mei autem pene moti ſunt pedes, pene effusi ſunt gressus mei, quia zelavi in iniquis pacem peccatorum videns. Non enim est respectus morti eorum, & firmamentum in plaga eorum. In labore hominum non ſunt, & cum hominibus non flagellabuntur. Ideo tenuit eos ſuperbia eorum, operti ſunt iniquitate & impietate eorum. Prodiit quaſi ex adipe iniquitas eorum, transierunt in affectum cordis. Cogitaverunt & locuti ſunt nequitiam, iniquitatem in excelſo locuti ſunt. Posuerunt in cælum os ſuum, & lingua eorum transivit in terra. Propterea convertetur populus meus hic, & dies plenos inveniet in eis, & dixerunt : Quomodo ſcit Deus, & ſi eſt ſcientia in excelſo ? Ecce ipſi peccatores & abundantes in ſæculo obtinuerunt divitias. Et dixi : Ergo ſine causa juſtificavi cor meum, & lavi inter innocentes manus meas. Et fui flagellatus tota die, & castigatio mea in matutinis. Si dicebam narrabo ſic, ecce nationem filiorum tuorum reprobavi. Existimabam ut cognoscerem hoc, labor eſt ante me. Donec intrem in ſanctuarium Dei, & intelligam in novissima eorum. Verumtamen propter dolos poſuisti eis, dejecisti eos dum allevarentur. Quomodo facti ſunt in desolationem ? subito defecerunt, perierunt propter iniquitatem ſuam. Sicut ſomnium ſurgentium Domine, in civitate tua imaginem ipſorum ad nihilum redigis. Quia inflammatum eſt cor meum, & renes mei commutati ſunt. Et ego ad nihilum redactus ſum & nescivi, ut jumentum factus ſum apud te, & ego ſemper tecum. Tenuisti manum dexteram meam, & in voluntate tua deduxisti me, & cum gloria ſuscepisti me. Quid enim mihi eſt in cælo, & a te quid volui ſuper terram ? Deficit caro mea & cor meum, Deus cordis mei & pars mea Deus in æternum. Quia ecce qui elongant ſe a te peribunt, perdidisti omnem qui fornicatur abs te. Mihi autem adhærere Deo bonum eſt, ponere in Domino Deo ſpem meam, ut annuntiem omnes prædicationes tuas in portis filiæ Sion.*

Pſal. 86, 1. 2. 3. 4. 5. 6. 7. *Fundamenta ejus in montibus ſanctis, diligit Dominus portas Sion ſuper omnia tabernacula Jacob. Gloriosa dicta ſunt de te civitas Dei. Memor ero Rahab & Babylonis ſcientium me, ecce alienigenæ & Tyrus & populus Æthiopum hi fuerunt illic. Numquid Sion dicet homo & homo natus eſt in ea, & ipſe fundavit eam Altissimus ? Dominus narrabit in ſcriptura populorum & principum horum qui fuerunt in ea. Sicut lætantium omnium habitatio eſt in te.*

Pſal. 96, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. *Dominus regnavit, exultet terra, lætentur insulæ multæ. Nubes & caligo in circuitu ejus, justitia & judicium correctio ſedis ejus. Ignis ante ipſum præcedet, & inflammabit in circuitu inimicos ejus. Illuxerunt fulgura ejus orbi terræ, vidit & commota eſt terra. Montes ſicut cera fluxerunt a facie Domini, a facie Domini omnis terræ. Annuntiaverunt cæli justitiam ejus, & viderunt omnes populi gloriam ejus. Confundantur omnes qui adorant ſculptilia, & qui gloriantur in idolis ſuis. Adorate eum omnes angeli ejus. Audivit & lætata eſt Sion, & exultaverunt filiæ Judæ propter judicia tua Domine. Quoniam tu Dominus altissimus ſuper omnem terram, nimis elevatus es ſuper omnes deos. Qui diligitis Dominum odite malum, custodit Dominus animas ſanctorum ſuorum, de manu peccatoris liberabit eos. Lux orta eſt justo, & rectis corde lætitia. Lætamini justi in Domino, & confitemini memoriæ ſanctificationis ejus.*

Pſal. 97, 1. 2. 3. 4. 5. 6. 7. 8. 9. *Cantate Domino canticum novum, quia mirabilia fecit. Salvavit ſibi dextera ejus & brachium ſanctum ejus. Notum fecit Dominus ſalutare ſuum, in conſpectu gentium revelavit justitiam ſuam. Recordatus eſt misericordiæ ſuæ & veritatis ſuæ domui Iſrael. Viderunt omnes fines terræ ſalutare Dei noſtri. Jubilate Deo omnis terra, cantate & exultate & pſallite. Pſallite Domino in cithara, in cithara & voce pſalmi, in tubis ductilibus & voce tubæ cornææ. Jubilate in conſpectu Regis Domini, moveatur mare & plenitudo ejus, orbis terrarum & qui habitant in eo. Flumina plaudent manu, simul montes exultabunt a conſpectu Domini, quoniam venit judicare terram. Judicabit orbem terræ in justitia, & populos in æquitate.*

Pſal. 98, 1. 2. 3. 4. 5. 6. 7. 8. 9. *Dominus regnavit, irascantur populi, qui ſedet ſuper cherubim, moveatur terra. Dominus in Sion magnus, & excelſus ſuper omnes populos. Confiteantur nomini tuo magno, quoniam terribile & ſanctum eſt, & honor regis judicium diligit. Tu parasti directiones, judicium & justitiam in Jacob tu fecisti. Exaltate Dominum Deum noſtrum, & adorate ſcabellum pedum ejus, quoniam ſanctum eſt. Moyses & Aaron in ſacerdotibus ejus, & Samuel inter eos qui invocant nomen ejus. Invocabant Dominum & ipſe exaudiebat eos, in columna nubis loquebatur ad eos. Custodiebant testimonia ejus & præceptum quod dedit illis. Deus noſter tu exaudiebas eos, Deus propitius fuisti eis & ulciscens in omnes adinventiones eorum. Exaltate Dominum Deum noſtrum, & adorate in monte ſancto ejus, quia ſanctus Dominus Deus noſter.*

Pſal. 99, 1. 2. 3. *Jubilate Deo omnis terra, ſervite Domino in lætitia. Introite in conſpectu ejus in exultatione. Scitote quoniam Dominus ipſe eſt Deus, ipſe fecit nos & non ipſi nos, populus ejus & oves pascuæ ejus.*

Pſal. 102, 19. 20. 21. 22. *Dominus in cælo paravit ſedem ſuam, & regnum ipſius omnibus dominabitur. Benedicite Domino omnes angeli ejus, potentes virtute facientes verbum ejus, ad audiendam vocem ſermonum ejus. Benedicite Domino omnes virtutes ejus, ministri ejus qui facitis voluntatem ejus. Benedicite Domino omnia opera ejus, in omni loco dominationis ejus benedic anima mea Domino.*

Pſal. 109, 1. 2. 3. 4. 5. 6. 7. *Dixit Dominus Domino meo : ſede a dextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum. Virgam virtutis tuæ emittet Dominus ex Sion, dominare in medio inimicorum tuorum. Tecum principium in die virtutis tuæ in ſplendoribus ſanctorum, ex utero ante luciferum genui te. Juravit Dominus & non pœnitebit eum, tu es ſacerdos in æternum ſecundum ordinem Melchiſedech. Dominus a dextris tuis confregit in die iræ ſuæ reges. Judicabit in nationibus, implebit ruinas, conquassabit capita in terra multorum. De torrente in via bibet, propterea exaltabit caput.*

Pſal. 110, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. *Confitebor tibi Domine in toto corde meo, in conſilio juſtorum & congregatione. Magna opera Domini exquisita in omnes voluntates ejus. Confessio & magnificentia opus ejus, & justitia ejus manet in ſæculum ſæculi. Memoriam fecit mirabilium ſuorum misericors & miſerator Dominus, escam dedit timentibus ſe. Memor erit in ſæculum testamenti ſui, virtutem operum ſuorum annuntiabit populo ſuo. Ut det illis hæreditatem gentium, opera manuum ejus veritas & judicium. Fidelia omnia mandata ejus confirmata in ſæculum ſæculi, facta in veritate & æquitate. Redemtionem misit populo ſuo, mandavit in æternum testamentum ſuum. Sanctum & terribile nomen ejus, initium ſapientiæ timor Domini. Intellectus bonus omnibus facientibus eum, laudatio ejus manet in ſæculum ſæculi.*

Pſal. 111, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. *Beatus vir qui timet Dominum, in mandatis ejus volet nimis. Potens in terra erit ſemen ejus, generatio rectorum benedicetur. Gloria & divitiæ in domo ejus, & justitia ejus manet in ſæculum ſæculi. Exortum eſt in tenebris lumen rectis, misericors & miſerator & justus. Jucundus homo qui miſeretur & commodat, disponet ſermones ſuos in judicio, quia in æternum non commovebitur. In memoria æterna erit justus, ab auditione mala non timebit. Paratum cor ejus ſperare in Domino, confirmatum eſt cor ejus non commovebitur donec despiciat inimicos ſuos. Dispersit, dedit pauperibus, justitia ejus manet in ſæculum ſæculi, cornu ejus exaltabitur in gloria. Peccator videbit & irascetur, dentibus ſuis fremet & tabescet, desiderium peccatorum peribit.*

Pſal. 112, 1. 2. 3. 4. 5. 6. 7. 8. 9. *Laudate pueri Dominum, laudate nomen Domini. Sit nomen Domini benedictum ex hoc nunc & uſque in ſæculum. A solis ortu uſque ad occaſum laudabile nomen Domini. Excelſus ſuper omnes gentes Dominus, & ſuper cælos gloria ejus. Quis ſicut Dominus Deus noſter qui in altis habitat, & humilia reſpicit in cælo & in terra ? Suscitans a terra inopem, & de ſtercore erigens pauperem. Ut collocet eum cum principibus, cum principibus populi ſui. Qui habitare facit ſterilem in domo, matrem filiorum lætantem.*

Pſal. 113, 1. 2. 3. 4. 5. 6. 7. 8. *In exitu Iſrael de Ægypto, domus Jacob de populo barbaro. Facta eſt Judæa ſanctificatio ejus, Iſrael potestas ejus. Mare vidit & fugit, Jordanis conversus eſt retrorsum. Montes exultaverunt ut arietes, & colles ſicut agni ovium. Quid eſt tibi mare quod fugisti, & tu Jordanis quia conversus es retrorsum ? Montes exultastis ſicut arietes, & colles ſicut agni ovium ? A facie Domini mota eſt terra, a facie Dei Jacob. Qui convertit petram in ſtagna aquarum, & rupem in fontes aquarum.*

Pſal. 116, 1. 2. *Laudate Dominum omnes gentes, laudate eum omnes populi. Quoniam confirmata eſt ſuper nos misericordia ejus, & veritas Domini manet in æternum.*

Pſal. 117, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. *Confitemini Domino quoniam bonus, quoniam in ſæculum misericordia ejus. Dicat nunc Iſrael quoniam bonus, quoniam in ſæculum misericordia ejus. Dicat nunc domus Aaron quoniam in ſæculum misericordia ejus. Dicant nunc qui timent Dominum quoniam in ſæculum misericordia ejus. De tribulatione invocavi Dominum, & exaudivit me in latitudine Dominus. Dominus mihi adjutor, non timebo quid faciat mihi homo. Dominus mihi adjutor, & ego videbo inimicos meos. Bonum eſt confidere in Domino, quam confidere in homine. Bonum eſt ſperare in Domino, quam ſperare in principibus. Omnes gentes circumdederunt me, & in nomine Domini quia ultus ſum in eis. Circumdantes circumdederunt me, & in nomine Domini quia ultus ſum in eis. Circumdederunt me ſicut apes favum, & exarſerunt ſicut ignis in ſpinis, & in nomine Domini quia ultus ſum in eis. Impulsus eram ut caderem, & Dominus ſuscepit me. Fortitudo mea & laus mea Dominus, & factus eſt mihi in ſalutem. Vox exultationis & ſalutis in tabernaculis justorum. Dextera Domini fecit virtutem, dextera Domini exaltavit me, dextera Domini fecit virtutem. Non moriar ſed vivam, & narrabo opera Domini. Castigans castigavit me Dominus, & morti non tradidit me. Aperite mihi portas justitiæ, ingressus in eas confitebor Domino. Hæc porta Domini, justi intrabunt in eam. Confitebor tibi quoniam exaudisti me, & factus es mihi in ſalutem. Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli. A Domino factum eſt iſtud, & eſt mirabile in oculis noſtris. Hæc eſt dies quam fecit Dominus, exultemus & lætemur in ea. O Domine ſalvum me fac, O Domine bene proſperare. Benedictus qui venit in nomine Domini, benedixi vobis de domo Domini. Deus Dominus & illuxit nobis, constituite diem ſolemnem in condensis uſque ad cornu altaris. Deus meus es tu & confitebor tibi, Deus meus es & exaltabo te. Confitemini Domino quoniam bonus, quoniam in ſæculum misericordia ejus.*

Pſal. 118, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. *Beati immaculati in via, qui ambulant in lege Domini. Beati qui ſcrutantur testimonia ejus, in toto corde exquirunt eum. Non enim qui operantur iniquitatem in viis ejus ambulaverunt. Tu mandasti mandata tua custodiri nimis. Utinam dirigantur viæ meæ ad custodiendas justificationes tuas. Tunc non confundar cum perlustro omnia mandata tua. Confitebor tibi in directione cordis, in eo quod didicerim judicia justitiæ tuæ. Justificationes tuas custodiam, non me derelinquas uſquequaque. In quo corrigit adolescentior viam ſuam ? in custodiendo ſermones tuos. In toto corde meo exquisivi te, ne repellas me a mandatis tuis. In corde meo abscondi eloquia tua, ut non peccem tibi. Benedictus es Domine, doce me justificationes tuas. In labiis meis pronuntiavi omnia judicia oris tui. In via testimoniorum tuorum delectatus ſum, ſicut in omnibus divitiis. In mandatis tuis exercebor, & conſiderabo vias tuas. In justificationibus tuis meditabor, non obliviſcar ſermones tuos. Retribue ſervo tuo vivificabo me, & custodiam ſermones tuos. Revela oculos meos, & conſiderabo mirabilia de lege tua. Inquisitor ego ſum in terra, non abscondas a me mandata tua. Concupivit anima mea desiderare justificationes tuas in omni tempore. Increpasti ſuperbos maledictos qui declinant a mandatis tuis. Auferte a me opprobrium & contemtum, quia testimonia tua exquisivi. Etenim ſederunt principes & adversum me loquebantur, ſervus autem tuus exercebatur in justificationibus tuis. Nam & testimonia tua meditatio mea eſt, & consilium meum justificationes tuæ. Adhæsit pavimento anima mea, vivifica me ſecundum verbum tuum. Vias meas enarravi & exaudisti me, doce me justificationes tuas. Viam justificationum tuarum instrue me, & exercebor in mirabilibus tuis. Dormitavit anima mea præ tædio, confirma me in verbis tuis. Viam iniquitatis amove a me, & de lege tua miserere mei. Viam veritatis elegi, judicia tua non sum oblitus. Adhæsi testimoniis tuis Domine, noli me confundere. Viam mandatorum tuorum cucurri, cum dilatasti cor meum. Lex oris tui mihi bonum eſt, super millia auri & argenti. Manus tuæ fecerunt me & plasmaverunt me, da mihi intellectum & discam mandata tua. Qui timent te videbunt me & lætabuntur, quia in verba tua ſuper abundavi. Scio Domine quia æquitas judicia tua, & in veritate tua humiliasti me. Fiat misericordia tua ut consoletur me, ſecundum eloquium tuum ſervo tuo. Veniant mihi miserationes tuæ & vivam, quia lex tua meditatio mea eſt. Confundantur ſuperbi quia injuſte iniquitatem fecerunt in me, ego autem exercebor in mandatis tuis. Convertantur mihi timentes te & qui noverunt testimonia tua. Fiat cor meum immaculatum in justificationibus tuis, ut non confundar. Defecit in ſalutare tuum anima mea, & in verbum tuum ſuper ſperavi. Defecerunt oculi mei in eloquium tuum, dicentes : Quando consolaberis me ? Quia factus ſum ſicut uter in pruina, justificationes tuas non sum oblitus. Quot ſunt dies ſervi tui ? quando facies de persequentibus me judicium ? Narraverunt mihi iniqui fabulationes, ſed non ut lex tua Domine. Omnes viæ tuæ veritas, inique persecuti ſunt me, adjuva me. Paulo minus consumserunt me in terra, ego autem non dereliqui mandata tua. Secundum misericordiam tuam vivifica me, & custodiam testimonia oris tui. In æternum Domine verbum tuum permanet in cælo, in generationem & generationem veritas tua. Fundasti terram & permanet, ordinatione tua perseverat dies, quoniam omnia ſervi tui. Nisi quod lex tua meditatio mea eſt, tunc forte periissem in humilitate mea. In æternum non obliviſcar justificationes tuas, in ipſis enim vivificasti me. Meus ſum ego ſalvum me fac, quoniam justificationes tuas exquisivi. Me exspectaverunt peccatores ut perderent me, testimonia tua intellexi. Omnis consummationis vidi finem, latum mandatum tuum nimis. Quomodo dilexi legem tuam Domine, tota die meditatio mea eſt. Super inimicos meos prudentem me fecit mandatum tuum, quia in æternum mihi eſt. Super omnes docentes me intellexi, quia testimonia tua meditatio mea eſt. Super ſenes intellexi, quia mandata tua exquisivi. Ab omni via mala prohibui pedes meos, ut custodiam ſermones tuos. A judiciis tuis non declinavi, quia tu legem posuisti mihi. Quam dulcia faucibus meis eloquia tua, ſuper mel ori meo. A mandatis tuis intelligam, propterea odivi omnem viam iniquitatis. Lucerna pedibus meis verbum tuum, & lumen ſemitis meis. Juravi & ſtatui custodire judicia justitiæ tuæ. Humiliatus ſum uſquequaque Domine, vivifica me ſecundum verbum tuum. Voluntaria oris mei beneplacita fac Domine, & judicia tua doce me. Anima mea in manibus meis ſemper, & legem tuam non sum oblitus. Posuerunt peccatores laqueum mihi, & de mandatis tuis non erravi. Hæreditate acquisivi testimonia tua in æternum, quia exultatio cordis mei hæc eſt. Inclinavi cor meum ad faciendas justificationes tuas in æternum propter retributionem. Iniquos odio habui, & legem tuam dilexi. Adjutor & ſuscipiens meus es tu, & in verbum tuum ſuper ſperavi. Declinate a me maligni, & scrutabor mandata Dei mei. Suscipe me ſecundum eloquium tuum & vivam, & non confundas me ab expectatione mea. Adjuva me & ſalvus ero, & meditabor in justificationibus tuis ſemper. Sprevisti omnes discedentes a judiciis tuis, quia injuſta cogitatio eorum. Prævaricantes reputavi omnes peccatores terræ, ideo dilexi testimonia tua. Confige timore tuo carnes meas, a judiciis enim tuis timui. Feci judicium & justitiam, non tradas me calumniantibus me. Suscipe ſervum tuum in bonum, non calumnientur me ſuperbi. Oculi mei defecerunt in ſalutare tuum, & in eloquium justitiæ tuæ. Fac cum ſervo tuo ſecundum misericordiam tuam, & justificationes tuas doce me. Servus tuus ego ſum da mihi intellectum, ut sciam testimonia tua. Tempus faciendi Domino, dissipaverunt legem tuam. Propterea dilexi mandata tua ſuper aurum & topazion. Propterea ad omnia mandata tua dirigebar, omnem viam iniquam odio habui. Mirabilia testimonia tua, propterea ſcrutata eſt ea anima mea. Declaratio ſermonum tuorum illuminat, & intellectum dat parvulis. Os meum aperui & attraxi ſpiritum, quia mandata tua desiderabam. Aspice in me & miserere mei, ſecundum judicium diligentium nomen tuum. Gressus meos dirige ſecundum eloquium tuum, & non dominetur mei omnis injuſtitia. Redime me a calumniis hominum, & custodiam mandata tua. Faciem tuam illustra ſuper ſervum tuum, & doce me justificationes tuas. Exitus aquarum deduxerunt oculi mei, quia non custodierunt legem tuam. Justus es Domine, & rectum judicium tuum. Mandasti justitiam testimonia tua, & veritatem tuam nimis. Tabescere me fecit zelus meus, quia obliti ſunt verba tua inimici mei. Ignitum eloquium tuum vehementer, & ſervus tuus dilexit illud. Adolescentulus ſum ego & contemtus, justificationes tuas non sum oblitus. Justitia tua justitia in æternum, & lex tua veritas. Tribulatio & angustia invenerunt me, mandata tua meditatio mea eſt. Æquitas testimonia tua in æternum, intellectum da mihi & vivam. Clamavi in toto corde meo exaudi me Domine, justificationes tuas requiram. Clamavi ad te ſalvum me fac, ut custodiam mandata tua. Præveni in maturitate & clamavi, quia in verba tua ſuper ſperavi. Prævenerunt oculi mei ad te diluculo, ut meditarer eloquia tua. Vocem meam audi Domine ſecundum misericordiam tuam, & ſecundum judicium tuum vivifica me. Appropinquaverunt persequentes me iniquitati, a lege autem tua longe facti ſunt. Prope es tu Domine, & omnes viæ tuæ veritas. Initio cognovi de testimoniis tuis, quia in æternum fundasti ea. Vide humilitatem meam & eripe me, quia legem tuam non sum oblitus. Judica judicium meum & redime me, propter eloquium tuum vivifica me. Longe a peccatoribus ſalus, quia justificationes tuas non exquisierunt. Misericordiæ tuæ multæ Domine, ſecundum judicium tuum vivifica me. Multi qui persequuntur me & tribulant me, a testimoniis tuis non declinavi. Vidi prævaricantes & tabescebam, quia eloquia tua non custodierunt. Vide quoniam mandata tua dilexi Domine, in misericordia tua vivifica me. Principium verborum tuorum veritas, in æternum omnes justitiæ judicia tua. Principes persecuti ſunt me gratis, & a verbis tuis formidavit cor meum. Lætabor ego ſuper eloquia tua, ſicut qui invenit ſpolia multa. Iniquitatem odio habui & abominatus ſum, legem autem tuam dilexi. Septies in die laudem dixi tibi, ſuper judicia justitiæ tuæ. Pax multa diligentibus legem tuam, & non eſt illis ſcandalum. Exspectabam ſalutare tuum Domine, & mandata tua dilexi. Custodivit anima mea testimonia tua, & dilexit ea vehementer. Servavi mandata tua & testimonia tua, quia omnes viæ meæ in conſpectu tuo. Appropinquet deprecatio mea in conſpectu tuo Domine, ſecundum eloquium tuum da mihi intellectum. Intret poſtulatio mea in conſpectu tuo, ſecundum eloquium tuum eripe me. Eructabunt labia mea hymnum, cum docueris me justificationes tuas. Pronuntiabit lingua mea eloquium tuum, quia omnia mandata tua æquitas. Fiat manus tua ut ſalvet me, quoniam mandata tua elegi. Concupivi ſalutare tuum Domine, & lex tua meditatio mea eſt. Vivet anima mea & laudabit te, & judicia tua adjuvabunt me. Erravi ſicut ovis quæ perit, quære ſervum tuum, quia mandata tua non sum oblitus.*

Pſal. 119, 1. 2. 3. 4. 5. 6. 7. *Ad Dominum cum tribularer clamavi, & exaudivit me. Domine libera animam meam a labiis iniquis, & a lingua dolosa. Quid detur tibi aut quid apponatur tibi ad linguam dolosam ? Sagittæ potentis acutæ, cum carbonibus desolatoriis. Heu mihi quia incolatus meus prolongatus eſt, habitavi cum habitantibus Cedar, multum incola fuit anima mea. Cum his qui oderunt pacem eram pacificus, cum loquebar ill

tem unam in terra in montibus Iſrael, & rex unus erit omnibus imperans ..... & ſervus meus David rex ſuper eos, & paſtor unus erit omnium eorum.

Dan. 2, 44. *In diebus autem regnorum illorum ſuſcitabit Deus cœli regnum, quod in æternum non diſſipabitur, & regnum ejus alteri populo non tradetur: comminuet autem & conſumet univerſa regna hæc, & ipſum ſtabit in æternum.*

Dan. 9, 13. & ſeq. *Aſpiciebam ergo in viſione noctis, & ecce cum nubibus cœli quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum: & dedit ei poteſtatem, & honorem, & regnum; & omnes populi, tribus & linguæ ipſi ſervient; poteſtas ejus, poteſtas æterna quæ non auferetur, & regnum ejus quod non corrumpetur ..... Regnum autem, & poteſtas, & magnitudo regni, quæ eſt ſubter omne cœlum, detur populo ſanctorum Altiſſimi; cujus regnum, regnum ſempiternum eſt, & omnes reges ſervient ei, & obedient.*

Oſe. 3, 5. *Et poſt hæc revertentur filii Iſrael, & quærent Dominum Deum ſuum, & David regem ſuum.*

Mich. 4, 2. & ſeq. *Quia de Sion egredietur lex, & verbum Domini de Jeruſalem .... & regnabit Dominus ſuper eos in monte Sion, ex hoc nunc & usque in æternum.*

Mich. 5, 2. *Et tu, Bethlehem Ephrata, parvulus es in millibus Juda: ex te mihi egredietur, qui ſit dominator in Iſrael, & egreſſus ejus ab initio, a diebus æternitatis.*

Zach. 6, 12. 13. *Hæc dicit Dominus exercituum dicens, Ecce vir, Oriens, nomen ejus, & ſubter eum orietur, & ædificabit templum Domino, & ipſe portabit gloriam, & ſedebit, dominabitur ſuper ſolio ſuo.*

Zach. 9, 9. *Exulta ſatis, filia Sion; jubila, filia Jeruſalem: ecce rex tuus veniet tibi juſtus & Salvator; ipſe pauper & aſcendens ſuper aſinam, & ſuper pullum filium aſinæ.*

Malach. 3, 1. *Ecce ego mitto Angelum meum, & præparabit viam ante faciem meam. Et ſtatim veniet ad templum ſuum Dominator quem vos quæritis, & Angelus Teſtamenti quem vos vultis.*

portansque omnia verbo virtutis ſuæ, purgationem peccatorum faciens, ſedet ad dexteram majeſtatis in excelſis; tanto melior Angelis effectus, quanto differentius præ illis nomen hæreditavit. Cui enim dixit aliquando Angelorum, Filius meus es tu, ego hodie genui te? & rurſum, Ego ero illi in Patrem, & ipſe erit mihi in Filium? Et cum iterum introducit primogenitum in orbem terræ, dicit, Et adorent eum omnes Angeli ejus. Et ad Angelos quidem dicit, Qui facit Angelos ſuos ſpiritus, & miniſtros ſuos flammam ignis: ad Filium autem, Thronus tuus, Deus, in ſeculum ſeculi; virga æquitatis, virga regni tui: dilexiſti juſtitiam, & odiſti iniquitatem; propterea unxit te, Deus, Deus tuus oleo exultationis præ participibus tuis.

Ebr. 2, 9. *Eum autem, qui modico quam Angeli minoratus eſt, videmus Jeſum, propter paſſionem mortis, gloria & honore coronatum.*

Ebr. 7, 1. & ſeq. *Hic enim Melchiſedec, rex Salem, ſacerdos Dei ſummi, qui obviavit Abrahæ regreſſo a cæde regum, & benedixit ei; cui & decimas omnium diviſit Abraham; primum quidem qui interpretatur, Rex juſtitiæ; deinde autem & Rex Salem, quod eſt Rex pacis; ſine patre, ſine matre, ſine genealogia; neque initium dierum, neque finem vitæ habens; aſſimilatus autem Filio Dei, manet Sacerdos in perpetuum.*

1. Petr. 4, 11. *Ut in omnibus honorificetur Deus per Jeſum Chriſtum, cui eſt gloria, & imperium in ſecula ſeculorum.* Et 1. Petr. 5, 11.

2. Petr. 1, 11. *Sic enim abundanter miniſtrabitur vobis introitus in æternum regnum Domini noſtri & Salvatoris Jeſu Chriſti.*

Jud. 4. *Subintroierunt enim quidam homines (qui olim præſcripti ſunt in hoc judicium) impii, Dei noſtri gratiam transferentes in luxuriam, & ſolum dominatorem & Dominum noſtrum Jeſum Chriſtum negantes.*

Apoc. 3, 21. *Qui vicerit, dabo ei ſedere mecum in throno meo, ſicut & ego vici, & ſedi cum Patre meo in throno ejus.*

Apoc. 11, 15. *Et ſeptimus Angelus tubæ cecinit, & factæ ſunt voces magnæ in cœlo dicentes, Factum eſt regnum hujus mundi Domini noſtri, & Chriſti ejus, & regnabit in ſecula ſeculorum. Amen.*

Apoc. 12, 5. 10. *Et peperit filium maſculum, qui recturus erat omnes gentes in virga ferrea, & raptus eſt Filius ejus ad Deum, & ad thronum ejus ..... Et audivi vocem magnam in cœlo dicentem, Nunc facta eſt ſalus, & virtus, & regnum Dei noſtri, & poteſtas Chriſti ejus.*

Apoc. 17, 14. *Hi cum Agno pugnabunt, & Agnus vincet illos, quoniam dominus dominorum eſt, & rex regum.*

Apoc. 19, 11. 12. 15. *Et vidi cœlum apertum, & ecce equus albus, & qui ſedebat ſuper eum, vocabatus Fidelis & verax, & cum juſtitia judicat & pugnat: oculi autem ejus ſicut flamma ignis, & in capite ejus diademata multa . . . . . & de ore ejus procedit gladius ex utraque parte acutus, ut in ipſo percutiat gentes: & ipſe reget eas in virga ferrea.*

CAPUT XCVII.

Jeſu Diſcipuli reges.

PSalm. 44, 7. *Pro patribus tuis nati ſunt tibi filii: conſtitues eos principes ſuper omnem terram.*

Sap. 3, 7. 8. *Fulgebunt juſti, & tanquam ſcintillæ in arundineto diſcurrent, judicabunt nationes, & dominabuntur populis.*

Sap. 5, 16. 17. *Juſti autem in perpetuum vivent, & apud Dominum eſt merces eorum, & cogitatio illorum apud Altiſſimum. Ideo accipient regnum decoris, & diadema ſpeciei de manu Domini.*

Sap. 6, 21. *Concupiſcentia itaque Sapientia deducit ad regnum perpetuum.*

Dan. 7, 18. & ſeq. *Suſcipient autem regnum Sancti Dei Altiſſimi, & obtinebunt regnum usque in ſeculum, & ſeculum ſeculorum . . . Aſpiciebam, & ecce cornu illud faciebat bellum adverſus Sanctos, & prævalebat eis, donec venit Antiquus dierum, & judicium dedit Sanctis Excelſi, & tempus advenit, & regnum obtinuerunt Sancti . . . . . Regnum autem, & poteſtas, & magnitudo regni, quæ eſt ſubter omne cœlum, detur populo Sanctorum Altiſſimi.*

Luc. 12, 32. *Nolite timere, puſillus grex, quia complacuit Patri veſtro dare vobis regnum.*

Luc. 22, 29. 30. *Et ego diſpono vobis, ſicut diſpoſuit mihi Pater meus regnum, ut eatis & bibatis ſuper menſam meam in regno meo, & ſedeatis ſuper thronos judicantes duodecim tribus Iſrael.*

Rom. 5, 7. *Si enim unius delicto mors regnavit per unum, multo magis abundantiam gratiæ, & donationis, & juſtitiæ accipientes in vita regnabunt per unum Jeſum Chriſtum.*

1. Cor. 4, 8. *Jam ſaturati eſtis, jam divites facti eſtis, ſine nobis regnatis, & utinam regnetis, ut & nos vobiſcum regnemus.*

1. Cor. 9, 25. *Omnis autem, qui in agone contendit, ab omnibus ſe abſtinet; & illi quidem, ut corruptibilem coronam accipiant, nos autem incorruptam.*

Ebr. 12, 28. *Itaque regnum immobile ſuſcipientes, habemus gratiam per quam ſerviamus, placentes Deo cum metu & reverentia.*

Jac. 2, 5. *Audite, Fratres mei dilectiſſimi, nonne Deus elegit pauperes in hoc mundo, divites in fide, & hæredes regni, quod repromiſit Deus diligentibus ſe?*

1. Petr. 2, 9. *Vos autem genus electum, regale ſacerdotium, gens ſancta.*

Apoc. 1, 6. 9. *Fecit nos regnum & ſacerdotes Deo & Patri ſuo.*

Apoc. 2, 26. 27. *Et qui vicerit, & cuſtodierit usque in finem opera mea, dabo illi poteſtatem ſuper gentes, & reget eas in virga ferrea, & tanquam vas figuli confringentur, ſicut & ego accepi a Patre meo.*

Apoc. 3, 21. *Qui vicerit, dabo ei ſedere mecum in throno meo, ſicut & ego vici, & ſedi cum Patre meo in throno ejus.*

Apoc. 4, 4. *Et in circuitu ſedis ſedilia viginti quatuor, & ſuper thronos viginti quatuor ſeniores ſedentes, circumamicti veſtimentis albis, & in capitibus eorum coronæ aureæ.*

Apoc. 5, 10. *Et feciſti nos Deo noſtro regnum, & ſacerdotes, & regnabimus ſuper terram.*

Apoc. 20, 4, 6. *Et vidi ſedes, & ſederunt ſuper eas, & judicium datum eſt illis: & animas decollatorum propter teſtimonium Jeſu . . . . . & vixerunt, & regnaverunt cum Chriſto mille annis . . . . . Beatus ſanctus qui habet partem in reſurrectione prima: in his ſecunda mors non habet poteſtatem, ſed erunt ſacerdotes Dei & Chriſti, & regnabunt cum illo mille annis.*

Apoc. 22, 5. *Et nox ultra non erit, & non egebunt lumine lucernæ, neque lumine Solis; quoniam Dominus Deus illuminabit illos, & regnabunt in ſecula ſeculorum.*

CAPUT

CAPUT XCVIII.
Jesu claritas & gloria.

PSalm. 8, 5. 6. *Quid est homo, quod memor es ejus? aut Filius hominis, quoniam visitas eum? Minuisti eum paulo minus ab Angelis, gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum.*

Psalm. 23, 7. & seq. *Attollite portas principes vestras, & elevamini portæ æternales, & introibit rex gloriæ. Quis est iste rex gloriæ? Dominus fortis & potens, Dominus potens in prælio. Attollite portas principes vestras, & elevamini portæ æternales, & introibit rex gloriæ. Quis est iste rex gloriæ? Dominus virtutum, ipse est rex gloriæ.*

Psalm. 109, 1. & seq. *Dixit Dominus Domino meo, Sede a dextris meis: donec ponam inimicos tuos, scabellum pedum tuorum. Virgam virtutis tuæ emittet Dominus ex Sion, dominare in medio inimicorum tuorum. Tecum principium in die virtutis tuæ, in splendoribus sanctorum ..... De torrente in via bibet, propterea exaltabit caput.*

Eccl. 24, 1. & seq. *Sapientia laudabit animam suam, & in Deo honorabitur, & in medio populi sui gloriabitur, & in Ecclesiis Altissimi aperiet os suum, & in conspectu virtutis illius gloriabitur, & in medio populi sui exaltabitur, & in plenitudine sancta admirabitur, & in multitudine electorum habebit laudem, & inter benedictos benedicetur.*

Isa. 4, 2. *In die illa erit germen Domini in magnificentia, & gloria, & fructus terræ sublimis.*

Isa. 49, 5. *Et nunc dicit Dominus, formans me ex utero servum sibi, ut reducam Jacob ad eum, & Israel non congregabitur, & glorificatus sum in oculis Domini.*

Isa. 52, 13. *Ecce intelliget servus meus, & exaltabitur, & elevabitur, & sublimis erit valde.*

Dan. 7, 13. 14. *Aspiciebam ergo in visione noctis, & ecce cum nubibus cæli quasi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conspectu ejus obtulerunt eum. Et dedit ei potestatem, & honorem, & regnum; & omnes populi, tribus, & linguæ ipsi servient; potestas æterna, quæ non auferetur, & regnum ejus quod non corrumpetur.*

MAtth. 16, 27. *Filius enim hominis venturus est in gloria Patris sui cum Angelis suis; & tunc reddet unicuique secundum opera ejus.* Et Matth. 19, 28. & 24, 30. & 25, 31. & 26, 69. Marc. 8, 38. Luc. 9, 26. & 21, 27.

Matth. 17, 1. & seq. *Et post dies sex assumit Jesus Petrum, & Jacobum, & Johannem fratrem ejus, & ducit illos in montem excelsum seorsum, & transfiguratus est ante eos: & resplenduit facies ejus sicut Sol, vestimenta autem ejus facta sunt alba sicut nix ..... Ecce nubes lucida obumbravit eos. Et ecce vox de nube dicens, Hic est Filius meus dilectus, in quo mihi bene complacui: ipsum audite.* Et Marc. 9, 2. & seq. Luc. 9, 28. seq.

Luc. 24, 26. *Nonne hæc oportuit pati Christum, & ita intrare in gloriam suam?*

Joh. 1, 14. *Et Verbum caro factum est, & habitavit in nobis: & vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ & veritatis.*

Joh. 2, 11. *Hoc fecit initium signorum Jesus in Cana Galilææ, & manifestavit gloriam suam, & crediderunt in eum Discipuli ejus.*

Joh. 7, 39. *Nondum enim erat Spiritus datus, quia Jesus nondum erat glorificatus.* Et Joh. 12, 16.

Joh. 11, 4. *Audiens autem Jesus dixit eis, infirmitas hæc non est ad mortem, sed pro gloria Dei, ut glorificetur Filius Dei per eam.*

Joh. 12, 23. *Jesus autem respondit eis dicens, Venit hora, ut clarificetur Filius hominis.*

Joh. 13, 31. 32. *Cum ergo exisset, dixit Jesus, Nunc clarificatus est Filius hominis, & Deus clarificatus est in eo. Si Deus clarificatus est in eo, & Deus clarificabit eum in semetipso, & continuo clarificabit eum.*

Joh. 14, 13. *Et quodcunque petieritis Patrem in nomine meo, hoc faciam, ut glorificetur Pater in Filio.*

Joh. 16, 14. *Ille me clarificabit, quia de meo accipiet, & annuntiabit vobis.*

Joh. 17, 1. & seq. *Hæc locutus est Jesus, & sublevatis oculis in cælum dixit, Pater, venit hora, clarifica Filium tuum, ut Filius tuus clarificet te ..... Et nunc clarifica me tu, Pater, apud temetipsum claritate quam habui, priusquam*

Zach. 6, 12. 13. *Hæc ait Dominus exercituum, dicens, Ecce vir, Oriens nomen ejus, & ſubter eum orietur, & ædificabitur Templum Domino, & ipſe portabit gloriam, & ſedebit, & dominabitur ſuper ſolio ſuo.*

Zach. 14, 6. *Et veniet Dominus Deus meus, omnesque ſancti cum eo.*

quam mundus eſſet, apud te ..... Et mea omnia tua ſunt, & tua mea ſunt, & clarificatus ſum in iis.

Act. 3, 13. *Deus Abraham, & Deus Iſaac, & Deus Jacob, Deus Patrum noſtrorum, glorificavit Filium ſuum Jeſum.*

Act. 5, 31. *Hunc principem & Salvatorem Deus exaltavit dextera ſua, ad dandam pœnitentiam Iſraeli, & remiſſionem peccatorum.*

1. Cor. 2, 8. *Si enim cognoviſſent, numquam Dominum gloriæ crucifixiſſent.*

2. Cor. 4, 4. *In quibus Deus hujus ſeculi excæcavit mentes infidelium, ut non fulgeat illis illuminatio Evangelii gloriæ Chriſti, qui eſt imago Dei.*

Eph. 1, 19. & ſeq. *Nos qui credimus ſecundum operationem potentiæ virtutis ejus, quam operatus eſt in Chriſto, ſuſcitans illum a mortuis, & conſtituens ad dexteram ſuam in cœleſtibus ſupra omnem principatum, & poteſtatem, & virtutem, & dominationem, & omne nomen quod nominatur, non ſolum in hoc ſeculo, ſed etiam in futuro. Et omnia ſubjecit ſub pedibus ejus, & ipſum dedit caput ſupra omnem Eccleſiam, quæ eſt corpus ipſius, & plenitudo ejus, qui omnia in omnibus adimpletur.*

Phil. 2, 9. & ſeq. *Propter quod & Deus exaltavit illum, & donavit illi nomen, quod eſt ſuper omne nomen, ut in nomine Jeſu omne genu flectatur, cœleſtium, terreſtrium, & infernorum, & omnis lingua confiteatur, quia Dominus Jeſus Chriſtus in gloria eſt Dei Patris.*

Col. 2. 10. *Eſtis in illo repleti, qui eſt caput omnis principatus & poteſtatis.*

2. Theſſ. 1, 9. 10. *Qui pœnas dabunt in interitu æternas a facie Domini, & a gloria virtutis ejus, cum venerit glorificari in ſanctis ſuis, & admirabilis fieri in omnibus, qui crediderunt.*

Ebr. 1. 3. & ſeq. *Qui cum ſit ſplendor gloriæ, & figura ſubſtantiæ ejus ..... ſedet ad dexteram majeſtatis in excelſis; tanto melior Angelis effectus, quanto differentius præ illis nomen hæreditavit ..... Et cum iterum introducit primogenitum in orbem terræ, dicit, Et adorent eum omnes Angeli Dei ..... Thronus tuus, Deus, in ſeculum ſeculi; virga æquitatis, virga regni tui. At quem autem Angelorum dixit aliquando, Sede a dextris meis, quoad usque ponam inimicos tuos ſcabellum pedum tuorum?*

Ebr. 2, 5. & ſeq. *Non enim Angelis ſubjecit Deus orbem terræ futurum, de quo loquimur. Teſtatus eſt autem in quodam loco quis dicens, Quid eſt homo, quod memor es ejus? aut Filius hominis, quoniam viſitas eum? Minuiſti eum paulo minus ab Angelis, gloria & honore coronaſti eum, & conſtituiſti eum ſuper opera manuum tuarum. Omnia ſubjeciſti ſub pedibus ejus. In eo enim quod omnia ei ſubjecit, nihil dimiſit non ſubjectum ei. Nunc autem necdum videmus omnia ſubjecta ei. Eum autem qui modico quam Angeli minoratus eſt, videmus Jeſum propter paſſionem mortis, gloria & honore coronatum.*

Ebr. 3, 3. *Amplioris enim gloriæ iſte præ Moyſe dignus eſt habitus, quanto ampliorem honorem habet domus, qui fabricavit illam.*

1. Petr. 1, 11. *Spiritus Chriſti prænuntians eas quæ in Chriſto ſunt paſſiones, & poſteriores glorias.*

1. Petr. 4, 11. *Ut in omnibus honorificetur Deus per Jeſum Chriſtum, cui eſt gloria & imperium in ſecula ſeculorum.*

2. Petr. 1, 16, 17. *Non enim doctas fabulas ſecuti, notam fecimus vobis Domini noſtri Jeſu Chriſti virtutem & præſentiam, ſed ſpectatores facti illius magnitudinis. Accipiens enim a Patre honorem & gloriam, voce delapſa ad eum hujuscemodi a magnifica gloria, Hic eſt Filius meus dilectus, in quo mihi complacui; ipſum audite.*

Apoc. 5, 12. 13. *Dignus eſt Agnus, qui occiſus eſt, accipere virtutem, & divinitatem, & ſapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem. Et omnem creaturam, quæ in cœlo eſt, & ſuper terram, & ſub terra, & quæ ſunt in mari, & quæ in eo, omnes audivi dicentes, Sedenti in throno, & Agno benedictio, & honor, & gloria, & poteſtas in ſecula ſeculorum.*

CAPUT

CAPUT XCIX.

Diſcipulorum Jeſu claritas & gloria.

1. REg. 2, 30. *Nunc autem dicit Dominus, Abſit hoc a me; ſed quicunque glorificavit me, glorificabo eum.*

Pſalm. 36, 34. *Expecta Dominum, & cuſtodi viam ejus, & exaltabit te.*

Pſalm. 83, 10. & ſeq. *Elegi abjectus eſſe in domo Dei mei, magis quam habitare in tabernaculis peccatorum. Quia miſericordiam & veritatem diligit Deus; gratiam & gloriam dabit Dominus. Non privabit bonis eos, qui ambulant in innocentia. Domine virtutum, beatus homo qui ſperat in te.*

Pſalm. 90, 15. *Clamabit ad me, & ego exaudiam eum, cum ipſo ſum in tribulatione; eripiam eum, & glorificabo eum.*

Pſalm. 111, 1. & ſeq. *Beatus vir qui timet Dominum, in mandatis ejus volet nimis: potens in terra erit ſemen ejus; generatio rectorum benedicetur; gloria & divitiæ in domo ejus ..... Diſperſit, dedit pauperibus; juſtitia ejus manet in ſeculum ſeculi, cornu ejus exaltabitur in gloria.*

Pſalm. 149, 4. & ſeq. *Quia beneplacitum eſt Domino in populo ſuo, & exaltabit manſuetos in ſalutem: exaltabunt ſancti in gloria, lætabuntur in cubilibus ſuis: exaltationes Dei in gutture eorum, & gladii ancipites in manibus eorum: ad faciendam vindictam in nationibus, increpationes in populis: ad alligandos reges eorum in compedibus, & nobiles eorum in manicis ferreis: ut faciant in eis judicium conſcriptum; gloria hæc eſt omnibus ſanctis ejus.*

Prov. 4, 7. 8. *Poſſide ſapientiam, & in omni poſſeſſione tua acquire prudentiam; arripe illam, & exaltabit te; glorificaberis ab ea, cum eam fueris amplexatus.*

Prov. 28, 12. *In exaltatione juſtorum multa gloria eſt.*

Prov. 29, 23. *Superbum ſequitur humilitas, & humilem ſpiritu ſuſcipiet gloria.*

Eccl. 1, 11. 24. *Timor Domini gloria & gloriatio ..... ſcientiam & intellectum prudentiæ ſapientia compartietur, & gloriam tenentium ſe exaltat.*

Eccl. 6, 30. & ſeq. *Et erunt tibi compedes ejus* (Sapientiæ) *in protectionem fortitudinis, & baſes virtutis, & torques illius in ſtolam gloriæ; decor enim vitæ eſt in illa, & vincula*

MAtth. 19, 28. *Jeſus autem dixit illis, Amen dico vobis, quod vos qui ſecuti eſtis me, in regeneratione cum ſederit Filius hominis in ſede majeſtatis ſuæ, ſedebitis & vos ſuper ſedes duodecim, judicantes duodecim tribus Iſrael.* Et Luc. 22, 29. 30.

Matth. 23, 12. *Qui autem ſe exaltaverit, humiliabitur; & qui ſe humiliaverit, exaltabitur.* Et Luc. 1, 52. & 14, 11. & 18, 14. Jac. 4, 6. & 1. Petr. 5, 5. Job. 22, 29.

Rom. 2, 6. 7. 10. *Qui reddet unicuique ſecundum opera ejus; iis quidem, qui ſecundum patientiam boni operis, gloriam, & honorem, & incorruptionem quærunt, vitam æternam. Gloria autem, & honor, & pax omni operanti bonum.*

Rom. 5, 1. & ſeq. *Juſtificati ergo ex fide, pacem habeamus ad Deum per Dominum noſtrum Jeſum Chriſtum, per quem habemus acceſſum per fidem in gratiam iſtam, in qua ſtamus, & gloriamur in ſpe gloriæ filiorum Dei.*

Rom. 8, 18. & ſeq. *Exiſtimo enim quod non ſunt condignæ paſſiones hujus temporis ad futuram gloriam, quæ revelabitur in nobis, ... quia & ipſa creatura liberabitur a ſervitute corruptionis in libertatem gloriæ filiorum Dei ..... Quos autem prædeſtinavit, hos & vocavit; & quos vocavit, hos & juſtificavit; quos autem juſtificavit, illos & glorificavit.*

Rom. 9, 3. 4. 23. *Optabam enim ego ipſe anathema eſſe a Chriſto pro fratribus meis, qui ſunt cognati mei ſecundum carnem, qui ſunt Iſraelitæ, quorum adoptio eſt filiorum, & gloria, & teſtamentum, & legislatio, & obſequium, & promiſſa ..... ut oſtenderet divitias gloriæ ſuæ in vaſa miſericordiæ, quæ præparavit in gloriam.*

1. Cor. 2, 7. *Sed loquimur Dei ſapientiam in myſterio, quæ abſcondita eſt, quam prædeſtinavit Deus ante ſecula in gloriam noſtram.*

2. Cor. 3, 18. *Nos vero omnes revelata facie gloriam Domini ſpeculantes, in eamdem imaginem transformamur a claritate in claritatem, tanquam a Domini ſpiritu.*

2. Cor. 4, 17. *Id enim quod in præſenti eſt momentaneum, & leve tribulationis noſtræ, ſupra modum in ſublimitate æternum gloriæ pondus operatur in nobis.*

Col. 1, 27. *Quibus voluit Deus notas facere*

illius alligaturâ ſalutaris: ſtolam gloriæ indues eam, & coronam gratulationis ſuperpones tibi.

Eccl. 11, 1. *Sapientia humiliati exaltabit caput ejus, & in medio magnatorum conſedere illum faciet.*

Eccl. 14, 23. & ſeq. *Qui excogitat vias illius* (Sapientiæ) *in corde ſuo .... protegetur ſub tegmine illius a fervore, & in gloria ejus requieſcet.*

Eccl. 15, 1. & ſeq. *Qui timet Deum, faciet bona; & qui continens eſt juſtitiæ, apprehendet illam; & obviabit illi quaſi mater honorificata, & quaſi mulier a virginitate ſuſcipiet illum. Cibabit illum pane vitæ & intellectus, & aqua ſapientiæ ſalutaris potabit illum; & firmabitur in illo, & non flectetur; & continebit illum, & non confundetur, & exaltabit illum apud proximos ſuos, & in medio Eccleſiæ aperiet os ejus, & adimplebit illum ſpiritu ſapientiæ & intellectus, & ſtola gloriæ veſtiet illum; jucunditatem & exultationem theſaurizabit ſuper illum, & nomine æterno hæreditabit illum.*

Eccl. 23, 38. *Gloria magna eſt ſequi Dominum.*

Iſa. 60, 14. & ſeq. *Et venient ad te curvi filii eorum, qui humiliaverunt te, & adorabunt veſtigia pedum tuorum omnes, qui detrahebant tibi, & vocabunt te Civitatem Domini, Sion ſancti Iſrael. Pro eo quod fuiſti derelicta, & odio habita, & non erat qui per te tranſiret, ponam te in ſuperbiam ſeculorum, gaudium in generationem & generationem: & ſuges lac gentium, & mamillas regum lactaberis: & ſcies quia ego Dominus ſalvans te, & redemtor tuus fortis Jacob.*

Iſa. 62, 1. & ſeq. *Propter Sion non tacebo, & propter Jeruſalem non quieſcam, donec egrediatur ut ſplendor juſtus ejus, & Salvator ejus ut lampas accendatur..... Et eris corona gloriæ in manu Domini, & diadema regni in manu Dei tui.*

Jerem. 30, 18. 19. *Hæc dicit Dominus, Ecce ego convertam converſionem tabernaculorum Jacob, & tectis ejus miſerebor, & ædificabitur civitas in excelſo ſuo, & templum juxta ordinem ſuum fundabitur. Et egredietur de eis laus, voxque ludentium, & multiplicabo eos, & non minuentur; & glorificabo eos, & non attenuabuntur.*

Agg. 2, 8. & ſeq. *Et veniet Deſideratus cunctis gentibus, & implebo domum iſtam gloria, dicit Dominus exercituum ..... Magna erit gloria domus iſtius noviſſima plusquam prima, dicit Dominus exercituum.*

CAPUT C.

Jeſus fortitudo & poteſtas.

PSalm. 23, 7. 8. *Attollite portas principes veſtras, & elevamini portæ æternales, & introibit rex gloriæ. Quis eſt iſte rex gloriæ? Dominus fortis & potens, Dominus potens in prælio.*

Pſalm. 109, 1. & ſeq. *Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum. Virtutis tuæ emittet Dominus ex Sion, dominare in medio inimicorum tuorum ..... Dominus a dextris tuis, confregit in die iræ ſuæ reges; judicabit in nationibus, implebit ruinas, conquaſſabit capita in terra multorum; de torrente in via bibet, propterea exaltabit caput.*

MAtth. 3, 11. *Ego quidem baptizo vos in aqua in pœnitentiam: qui autem poſt me venturus eſt, fortior me eſt, cujus non ſum dignus calceamenta portare; ipſe vos baptizabit Spiritu ſancto & igne.* Luc. 3, 16.

Matth. 7, 29. *Erat enim docens eos, ſicut poteſtatem habens.* Et Marc. 1, 22. Luc. 4, 32.

Matth. 11, 27. *Omnia mihi tradita ſunt a Patre meo.* Et Joh. 3, 24. & 13, 3. & 17, 2.

Matth. 24, 30. *Et videbunt Filium hominis venientem in nubibus cæli cum virtute multa & majeſtate.* Et Marc. 13, 26. Luc. 21, 27. & 2. Theſſ. 1, 7. & ſeq.

Matth. 28, 18. *Et accedens Jeſus locutus eſt eis,*

Eccl. 24, 7. 11. *Ego* (Sapientia) *in altiſſimis habitavi ... & omnium excellentium & humilium corda virtute calcavi.*

Iſa. 8, 1. & ſeq. *Et dixit Dominus ad me, Sume tibi librum grandem, & ſcribe in eo ſtylo hominis, Velociter ſpolia detrahe, cito praedare .... Et acceſſi ad Prophetiſſam, & concepit, & peperit filium. Et dixit Dominus ad me, Voca nomen ejus, Accelera ſpolia detrahere, feſtina praedari.*

Iſa. 9, 6. *Parvulus enim natus eſt nobis, & filius datus eſt nobis, & factus eſt principatus ſuper humerum ejus, & vocabitur nomen ejus, Admirabilis, conſiliarius, Deus fortis.*

Iſa. 11, 1. & ſeq. *Et egredietur virga de radice Jeſſe & flos de radice ejus aſcendet: & requieſcet ſuper eum ſpiritus Domini; ſpiritus ſapientiæ & intellectus; ſpiritus conſilii & fortitudinis ... & percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium.*

Iſa. 42, 2. *Quis ſuſcitavit ab oriente Juſtum, vocavit eum ut ſequeretur ſe? dabit in conſpectu ejus gentes, & reges obtinebit; dabit quaſi pulverem gladio ejus, ſicut ſtipulam vento raptam arcui ejus.*

Iſa. 42, 13. *Dominus ſicut fortis egredietur, ſicut vir prœliator ſuſcitabit zelum; vociferabitur & clamabit, ſuper inimicos ſuos confortabitur.*

Iſa. 49, 25. 26. *Quia hæc dicit Dominus, Equidem & captivitas a forti tolletur, & quod ablatum fuerit a robuſto ſalvabitur; eos vero qui judicaverunt te, ego judicabo; & filios tuos ego ſalvabo: & cibabo hoſtes tuos carnibus ſuis, & quaſi muſto ſanguine ſuo inebriabuntur: & ſciet omnis caro quia ego Dominus ſalvans te, & redemtor tuus fortis Jacob.*

Dan. 7, 13. 14. *Aſpiciebam ergo in viſione noctis, & ecce cum nubibus cœli quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum, & dedit ei poteſtatem, & honorem, & regnum. Et omnes populi, tribus, & linguæ ipſi ſervient: poteſtas ejus, poteſtas æterna quæ non auferetur, & regnum ejus quod non corrumpetur.*

Zach. 9, 9. 10. *Exulta ſatis, filia Sion; jubila, filia Jeruſalem; ecce rex tuus veniet tibi juſtus & Salvator; ipſe pauper, & aſcendens ſuper aſinam, & ſuper pullum filium aſinæ: & diſperdam quadrigam ex Ephraim, & equum de Jeruſalem, & diſſipabitur arcus belli, & loquetur pacem gentibus, & poteſtas ejus eſt eis, dicens, Data eſt mihi omnis poteſtas in cœlo & in terra.*

Marc. 1, 27. *Et mirati ſunt omnes, ita ut conquirerent inter ſe dicentes, Quidnam eſt hoc? quænam doctrina hæc nova? quia in poteſtate etiam ſpiritibus immundis imperat, & obediunt ei.* Luc. 4, 36.

Luc. 24, 19. *De Jeſu Nazareno, qui fuit vir Propheta, potens in opere & ſermone, coram Deo & omni populo.*

Joh. 5, 26. 27. *Sicut enim Pater habet vitam in ſemetipſo, ſic dedit & Filio habere vitam in ſemetipſo, & poteſtatem dedit ei judicium facere, quia Filius hominis eſt.*

1. Cor. 1, 23. & ſeq. *Nos autem prædicamus Chriſtum crucifixum, Judæis quidem ſcandalum, gentibus autem ſtultitiam; ipſis autem vocatis Judæis atque Græcis, Chriſtum Dei virtutem, & Dei ſapientiam: quia quod ſtultum eſt Dei, ſapientius eſt hominibus; & quod infirmum eſt Dei, fortius eſt hominibus.*

1. Cor. 5, 4. *Congregatis vobis & meo ſpiritu, cum virtute Domini noſtri Jeſu Chriſti.*

1. Cor. 15, 24. & ſeq. *Deinde finis, cum tradiderit regnum Deo & Patri, cum evacuaverit omnem principatum, & poteſtatem, & virtutem. Oportet autem illum regnare, donec ponat omnes inimicos ſub pedibus ejus. Cum autem dicat, Omnia ſubjecta ſunt ei, ſine dubio præter eum qui ſubjecit ei omnia. Cum autem ſubjecta fuerint illi omnia, tunc & ipſe Filius ſubjectus erit ei, qui ſubjecit ſibi omnia, ut ſit Deus omnia in omnibus.*

2. Cor. 12, 9. *Libenter igitur gloriabor in infirmitatibus meis, ut inhabitet in me virtus Chriſti.*

2. Cor. 13, 3. *An experimentum quæritis ejus, qui in me loquitur Chriſtus, qui in vobis non infirmatur, ſed potens eſt in vobis?*

Eph. 1, 20. & ſeq. *Suſcitans illum a mortuis, & conſtituens ad dexteram ſuam in cœleſtibus ſupra omnem Principatum, & Poteſtatem, & Virtutem & Dominationem, & omne nomen quod nominatur non ſolum in hoc ſeculo, ſed etiam in futuro: & omnia ſubjecit ſub pedibus ejus, & ipſum dedit caput ſupra omnem Eccleſiam.*

2. Theſſ. 2, 8. *Et tunc revelabitur ille iniquus, quem Dominus Jeſus interficiet ſpiritu oris ſui, & deſtruet illuſtratione adventus ſui.*

Ebr. 1, 3. *Qui cum ſit ſplendor gloriæ & figura ſubſtantiæ ejus, purgationem peccatorum*

a mari usque ad mare, & a fluminibus usque ad fines terræ.

torum faciens, sedet ad dexteram majestatis in excelsis.

Ebr. 2, 6. & seq. *Testatus est autem in quodam loco quis dicens, Quid est homo quod memor es ejus, aut Filius hominis quoniam visitas eum? minuisti eum paulo minus ab Angelis, gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum. Omnia subjecisti sub pedibus ejus. In eo enim quod omnia ei subjecit, nihil dimisit non subjectum ei. Nunc autem necdum videmus omnia subjecta ei. Eum autem qui modico quam Angeli minoratus est, videmus Jesum, propter passionem mortis, gloria & honore coronatum.*

2. Petr. 1, 2. & seq. *Gratia vobis & pax adimpleatur in cognitione Dei, & Jesu Christi Domini nostri, quomodo omnia nobis divinæ virtutis suæ, quæ ad vitam & pietatem, donata sunt, per cognitionem ejus, qui vocavit nos propria gloria & virtute.*

Apoc. 5, 12. 13. *Dignus est Agnus; qui occisus est, accipere virtutem, & divinitatem, sapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem. Et omnem creaturam, quæ in cælo est, & super terram, & sub terra, & quæ sunt in mari, & quæ in ea, omnes audivi dicentes, Sedenti in throno, & Agno, benedictio, & honor, & gloria, & potestas in sæcula sæculorum.*

Apoc. 12, 10. *Et audivi vocem magnam in cælo dicentem, Nunc facta est salus, & virtus, & regnum Dei nostri, & potestas Christus ejus.*

CAPUT CI.

Discipulorum Jesu fortitudo & potestas.

PSalm. 67, 36. *Mirabilis Deus in sanctis suis, Deus Israel ipse dabit virtutem, & fortitudinem plebi suæ.*

Isa. 12, 2. *Ecce Deus Salvator meus, fiducialiter agam, & non timebo, quia fortitudo mea, & laus mea Dominus, & factus est mihi in salutem.*

Isa. 25, 3. *Super hoc laudabit te populus fortis, civitas gentium robustarum timebit te.*

Isa. 61, 1. & seq. *Spiritus Domini super me, eo quod unxerit Dominus me ..... ut ponerem lugentibus Sion, & darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro spiritu mœroris; & vocabuntur in ea fortes justitiæ, plantatio Domini ad glorificandum.*

Dan. 7, 27. *Regnum autem, & potestas, & magnitudo regni, quæ est subter omne cælum, detur populo Sanctorum Altissimi.*

MAtth. 10, 1. *Et convocatis duodecim Discipulis, dedit illis potestatem spirituum immundorum, ut ejicerent eos, & curarent omnem languorem, & omnem infirmitatem.* Et Marc. 3, 15. & 6, 7. Luc. 9, 1.

Luc. 10, 10. *Ecce dedi vobis potestatem calcandi super serpentes & scorpiones, & super omnem virtutem inimici, & nihil vobis nocebit.*

Act. 6, 8. *Stephanus plenus gratia & fortitudine, faciebat prodigia & signa magna in populo.*

2. Cor. 12, 10. *Propter quod placeo mihi in infirmitatibus meis, in contumeliis, in necessitatibus, in persecutionibus, in angustiis pro Christo: cum enim infirmor, tunc potens sum.*

1. Joh. 2, 14. *Scribo vobis, Juvenes, quoniam fortes estis, & verbum Dei manet in vobis, & vicistis malignum.*

Apoc. 2, 26. *Et qui vicerit, & custodierit usque in finem opera mea, dabo illi potestatem super gentes, & reget eas in virga ferrea, & tanquam vas figuli confringentur.*

CAPUT CII.

Jesus dives.

PSalm. 2, 8. *Postula a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ.*

Prov. 8, 17. 18. *Ego* (Sapientia) *diligentes me diligo, & qui mane vigilant ad me, invenient me. Mecum sunt divitiæ, & gloria, opes superbæ, & justitia.*

2. COr. 8, 9. *Scitis enim gratiam Domini nostri Jesu Christi, quoniam propter vos egenus factus est, cum esset dives.*

Eph. 1, 7. *In quo habemus redemtionem per sanguinem ejus, remissionem peccatorum, secundum divitias gratiæ ejus, quæ superabundavit in nobis.*

Eph. 3,

Eph. 3, 8. *Mihi omnium Sanctorum minimo data est gratia hæc, in gentibus evangelizare investigabiles divitias Christi.*

Col. 1, 26. 27. *Mysterium quod absconditum fuit a seculis, & generationibus, nunc autem manifestum est Sanctis ejus, quibus voluit Deus notas facere divitias gloriæ Sacramenti hujus in Gentibus, quod est Christus.*

CAPUT CIII.

Jesu Discipuli divites.

PSalm. 36, 3. *Spera in Domino, & fac bonitatem; & inhabita terram, & pasceris in divitiis ejus.*

Psalm. 111, 1. & seq. *Beatus vir, qui timet Dominum, in mandatis ejus volet nimis; potens in terra erit semen ejus, generatio rectorum benedicetur: gloria & divitiæ in domo ejus.*

Prov. 1, 33. *Qui autem me* (Sapientiam) *audierit, absque terrore requiescet, & abundantia perfruetur, timore malorum sublato.*

Isa. 1, 19. *Si volueritis, & audieritis me, bona terræ comedetis.*

Isa. 49, 8. *Hæc dicit Dominus, in tempore placito exaudivi te, & in die salutis auxiliatus sum tui, & servavi te, & dedi te in fœdus populi, ut suscitares terram, & possideres hæreditates dissipatas.*

MAtth. 5, 4. *Beati mites, quoniam ipsi possidebunt terram.*

Matth. 6, 20. *Thesaurizate autem vobis thesauros in cœlo, ubi neque ærugo, neque tinea demolitur, & ubi fures non effodiunt, nec furantur.* Et Matth. 19, 21. Marc. 11, 21. Luc. 12, 33.

Matth. 13, 44. *Simile est regnum cœlorum thesauro abscondito in agro, quem qui invenit homo abscondit, & præ gaudio illius vadit, & vendit universa quæ habet, & emit agrum illum.*

1. Cor. 1, 4. 5. *Gratias ago Deo meo semper pro vobis in gratia Dei, quæ data est vobis in Christo Jesu, quod in omnibus divites facti estis in illo.*

1. Cor. 4, 8. *Jam saturati estis, jam divites facti estis, sine nobis regnatis, & utinam regnetis, ut & nos vobiscum regnemus.*

2. Cor. 4, 6. 7. *Quoniam Deus, qui dixit de tenebris lucem splendescere, ipse illuxit in cordibus vestris, ad illuminationem scientiæ claritatis Dei in facie Christi Jesu. Habemus autem thesaurum istum in vasis fictilibus.*

2. Cor. 6, 4. & seq. *Sed in omnibus exhibeamus nosmetipsos ..... sicut egentes, multos autem locupletantes; tanquam nihil habentes, & omnia possidentes.*

2. Cor. 8, 9. *Scitis enim gratiam Domini nostri Jesu Christi, quoniam propter vos egenus factus est, cum esset dives, ut illius inopia vos divites essetis.*

Phil. 4, 18. *Habeo autem omnia, & abundo: repletus sum acceptis ab Epaphrodito quæ misistis.*

Col. 2, 2. 3. *Ut consolentur corda ipsorum, instructi in charitate, & in omnes divitias plenitudinis intellectus in agnitionem mysterii Dei Patris, & Christi Jesu; in quo sunt omnes thesauri sapientiæ & scientiæ abscondit.*

1. Tim. 6, 17. & seq. *Divitibus hujus seculi præcipe non sublime sapere, neque sperare in incerto divitiarum, sed in Deo vivo (qui præstat nobis omnia abunde ad fruendum) bene agere, divites fieri in bonis operibus, facile tribuere, communicare, thesaurizare sibi fundamentum bonum in futurum, ut apprehendant veram vitam.*

Ebr. 11, 24. & seq. *Fide Moyses grandis factus negavit se esse filium filiæ Pharaonis, magis eligens affligi cum populo Dei, quam temporalis peccati habere jucunditatem; majores divitias æstimans thesauro Ægyptiorum, improperium Christi; aspiciebat enim in remunerationem.*

Jac. 2, 5. *Audite, Fratres mei dilectissimi, nonne Deus elegit pauperes in hoc mundo, divites in fide, & hæredes regni, quod repromisit Deus diligentibus se?*

Apoc. 2, 8. 9. *Et Angelo Smyrnæ Ecclesiæ scribe, Hæc dicit primus & novissimus; qui fuit mortuus, & vivit, Scio tribulationem tuam & paupertatem tuam, sed dives es.*

CAPUT CIV.

Jesus legumlator.

DEut. 18, 15. & seq. *Prophetam de gente tua, & de fratribus tuis, sicut me, suscitabit tibi Dominus Deus tuus: ipsum audies ..... Et ait Dominus mihi, Bene omnia sunt locuti, Prophetam suscitabo eis de medio fratrum suorum similem tui: & ponam verba mea in ore ejus, loqueturque ad eos omnia quæ præcepero illi. Qui autem verba ejus, quæ loquetur in nomine meo, audire noluerit, ego ultor existam.*

Psalm. 9, 20. 21. *Exurge, Domine, non confortetur homo; judicentur gentes in conspectu tuo. Constitue, Domine, legislatorem super eos, ut sciant gentes quoniam homines sunt.*

Isa. 2, 3. *Et ibunt populi multi, & dicent, Venite, & ascendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias suas, & ambulabimus in semitis ejus: quia de Sion exibit lex, & verbum Domini de Jerusalem.* Et Mich. 4, 2.

Isa. 33, 22. *Dominus enim judex noster, Dominus legifer noster, Dominus rex noster, ipse salvabit nos.*

Isa. 42, 4. *Non erit tristis, neque turbulentus, donec ponat in terra judicium, & legem ejus insulæ expectabunt.*

Isa. 51, 4. *Attendite ad me, populi mei, & tribus mea, me audite: quia lex a me exiet, & judicium meum in lucem populorum requiescet.*

Jerem. 31, 33. *Sed hoc erit pactum, quod feriam cum domo Israel post dies illos, dicit Dominus; dabo legem meam in visceribus eorum, & in corde eorum scribam eam.*

MAtth. 5, 21. & seq. *Audistis quia dictum est antiquis, Non occides; qui autem occiderit, reus erit judicio: ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit judicio; qui autem dixerit fratri suo, Raca, reus erit concilio; qui autem dixerit, Fatue, reus erit gehennæ ignis ..... Audistis quia dictum est antiquis, Non mœchaberis; ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo ..... Dictum est autem, quicunque dimiserit uxorem suam, excepta fornicationis caussa, facit eam mœchari; & qui dimissam duxerit, adulterat.* Et per totum caput reliquum, & sequentia duo: & cap. 10. & Luc. 16, 9. & seq. & 17, 1. & seq.

Joh. 13, 34. *Mandatum novum do vobis, ut diligatis invicem.*

Joh. 14, 15. 21. *Si diligitis me, mandata mea servate .... Qui habet mandata mea, & servat ea, ille est qui diligit me.* Et Joh. 15, 17. & passim apud reliquos Evangelistas.

Rom. 8, 2. *Lex enim spiritus vitæ in Christo Jesu liberavit me a lege peccati & mortis.*

1. Cor. 9, 20. 21. *Et factus sum Judæis tanquam Judæus, ut Judæos lucrarer ..... iis, qui sine lege erant, tanquam sine lege essem (cum sine lege Dei non essem, sed in lege essem Christi) ut lucrifacerem eos, qui sine lege erant.*

Gal. 6, 2. *Alter alterius onera portate, & sic adimplebitis legem Christi.*

Ebr. 8, 10. *Quia hoc est Testamentum, quod disponam domui Israel post dies illos, dicit Dominus: dando leges meas in mentem eorum, & in corde eorum superscribam eas.* Et 10, 16.

Jac. 1, 25. *Quid autem perspexerit in legem perfectam libertatis, & permanserit in ea, non auditor obliviosus factus, sed factor operis; hic beatus in facto suo erit.*

Jac. 2, 12. *Sic loquimini, & sic facite, sicut per legem libertatis incipientes judicari.*

CAPUT CV.

Jesus clavem gerit domus David.

ISa. 22, 22. *Et dabo clavem domus David super humerum ejus: & aperiet, & non erit, qui claudat; & claudet, & non erit, qui aperiat.*

APoc. 3, 7. *Et Angelo Philadelphiæ Ecclesiæ scribe, Hæc dicit Sanctus & Verus, qui habet clavem David; qui aperit, & nemo claudit; claudit, & nemo aperit.*

Ad explicandum locum hunc Isa. 22, 22.

QVoniam alio loco demonstrabimus Christi typum gessisse Eliacimum Helciæ filium, cui hic promittit Dominus apud Isaiam, futurum ut *det clavem domus David super humerum ejus*, istis verbis ineſſe liquet prædictionem præcipui cujusdam

Disputatur de clavibus humero gestari solitis.

Christi

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Chriſti officii, & poteſtatis ipſi a Patre traditæ. Cæterum non injucundum, certe non ſupervacuum erit diſquirere, cur dicat Iſaias traditum iri clavem ſuper humerum Eliacimi; cum hic geſtandarum clavium mos nobis plane ignotus ſit. Nam etſi hæc videri poſſumus diſputare præter inſtitutum, utile tamen eſt, quidquid ad Scripturæ intelligentiam conferre poteſt. Varias Interpretum expoſitiones ambitioſe colligere ac confutare non vacat, quæ poſtquam legitimam firmavero ſententiam, ſponte ipſæ corruent. Sciendum ergo eſt vetuſtiſſimum fuiſſe clavium genus, quæ curvatæ erant, non abſimili forma curvarum falcium. Hæ januis intus clauſis per foramen inſerebantur ad excutiendos peſſulos & repagula: nec ignoratur penitus hodieque earum uſus; furibus præcipue, alienas domos hoc inſtrumento clam reſerantibus & ſuppilantibus: ſed & fabris ferrariis, occluſas fores, cum propriæ claves amiſſæ ſunt, vicaria hac clave aperientibus: & monachis etiam quibusdam noſtratibus ſimili clavium genere interiora domuum clauſtra patefacere ſolitis. Vulgatus olim fuit, & communis earum uſus, præcipue inter eos, quorum munus erat pretioſam ſupellectilem, κειμήλια, pecuniam, & fruges aſſervare. Eburneis vel ligneis capulis præfigebantur, unde ſcias fuiſſe prælongas. Citabimus teſtes idoneos. Narrat Homerus, viceſimo primo Odyſſeæ, Penelopen Palladis ſuaſu arcum, aliaque depromptum iviſſe ex ταμείῳ, *(penu)* ſeu ἀποθήκῃ, *(reconditorio)* quæ erat in thalamo: tum ſubjicit:

Εἵλετο δὲ κλῆῖδ' ἰυκαμπέα χερὶ παχείῃ,
Καλὴν, χαλκείην. κώπη δ' ἐλέφαντος ἔπῆεν.

Sumſit autem clavem bene curvatam manu craſſa,
Pulcram, eneam; capulus autem eburneus additus erat.

Quo loco ſic diſſerit Euſtathius: ἀρχαϊκὸν εἶδος κλειδὸς φράζει, καὶ ἡ κατὰ τὰ ὕστερον τετυπώμενα εἰς πολλὰς ὀπάς. Ἔτι δὲ καὶ τοιούτων κλείθρων μέχρι καὶ νῦν χρῆσις, δι' ὀπῆς θύρας ἐνιεμένων, καὶ μετανευόντων τὴν ἔνδον σπεῖρον ἐπὶ ἀνάξιν τῆς θύρας. *Antiquum dicit clavis genus, neque ut recentiora, multis foraminibus pertuſum. Perſeverat autem ad hoc tempus ejusmodi clavium uſus, quæ per portæ foramen inſeruntur, & ferram intus excutiunt ad aperiendum oſtium.* En tibi antiquiſſimam clavium formam, longe diverſarum ab iis, quæ multifores ſunt, & a Laconibus ſubinde inventæ: atque immittuntur illæ, ut dixi, per januæ foramen, ad dimovendum obicem & fores reſerandas. Addit deinde: κώπην δὲ ἐλεφαντίνην τὴν λαβὴν λέγει, τοιαύτην δὲν διὰ τὸ τιμιώτερον. αἱ γὰρ λοιπαὶ, ξύλιναι, ὡς εἰκός. *Capulum eburneum dicit, manubrium ſignificans, quod tale fingit, ut ſit pretioſus. Alia enim lignea ſunt, ut veriſimile eſt.* Ligneis ergo vel eburneis manubriis inſtruebantur. Subjungit denique: ἦκεν ἐπὶ ξίφος μόνη ἡ κώπη, ἀλλ' ἰδοὺ καὶ ἐπὶ τῆς δρεπανοειδοῦς ταύτης κλειδὸς, τῆς καὶ διὰ τοῦτο ἀγκαμπὲς ἐπῳδούσης. *Non ergo gladius ſolum capulo inſtruitur, ſed ecce & falcata iſta clavis, quæ & propterea bene curvata appellatur.* Inflexam igitur dixit Homerus, quod falcis figuram præferret. Facile intelligitur ejusmodi clavem fuiſſe, quam humero geſtabat Eliacimus gazæ regiæ cuſtos. (Hoc enim munus exprimitur dictione, הַמַּכְנ, quam Iſaias Sobnæ tribuit eodem viceſimo ſecundo capite. Sobnæ autem in eo munere ſucceſſit Eliacimus.) Claves quippe hujusmodi graves & bene longas fuiſſe perſuadet curvatura illa & eburneus capulus; tum & quod eam ait Homerus arripuiſſe Penelopen χερὶ παχείῃ. *craſſa & valida manu.* Βαθυκαμπῆ κλεῖδα, *clavem ampla flexura curvatam* appellat Ariſton in Anthologia. Atqui vix aliter geſtari commode poterat clavis illa falcata, propter pondus & curvaturam, quam humero impoſita: quemadmodum ruſticos noſtrates ſæpe videmus humeris geſtantes meſſorias falculas complures in unum faſciculum colligatas. Inde eſt quod κατωμάδιον vocabantur hæ claves: hoc eſt, *humero geſtari ſolitæ.* Scribit Callimachus Hymno in Cererem, floreas coronas & papaver manu quidem tuliſſe Cererem Nicippe ſacerdoti ſuæ aſſimilatam; at geſtaſſe κατωμάδιον κλεῖδα. Clavis iſta humero ferri ſolita, videri poſſit inſigne fuiſſe ſacerdotii hujus: Ceres quippe frugibus condendis & cuſtodiendis præeſt. Sed aliarum tamen Dearum ſacerdotibus tributum id reperimus. Sic Junonis Argivæ clavigera dicitur Io apud Æſchylum, & Callithoe ab Auctore Pharaonidis, quem citat Clemens Alexandrinus. Nemo, opinor, inducet in animum claves Laconicas noſtris breviores, cæterum haud abſimiles, humero fuiſſe geſtatas; quod cogitare abſurdum eſt.

Iſa. 22, 15.

Anthol. l. 7.

Æſchyl. Supplic. v. 299. Clem. Alex. Strom. 1.

PROPOSITIO IX.
CAPUT CVI.
Abrogatio Moſaicæ Legis.

ISa.1,11.& ſeq. *Quo mihi multitudinem victimarum veſtrarum? dicit Dominus: plenus ſum: holocauſta arietum, & adipem pinguium, & ſanguinem vitulorum, & agnorum, & hircorum nolui. Cum veniretis ante conſpectum meum, quis quæſivit hæc de manibus veſtris, ut ambularetis in atriis? ne offeratis ultra ſacrificium fruſtra: incenſum abominatio eſt mihi. Neomeniam, & ſabbathum, & feſtivitates alias non feram; iniqui ſunt cœtus veſtri: calendas veſtras & ſolemnitates veſtras odivit anima mea, facta ſunt mihi moleſta, laboravi ſuſtinens.* Et Jer.6,20. Amos 5,21.22. Mich.6,6. & ſeq.

Iſa.43,18. & ſeq. *Ne memineris priorum, & antiqua ne intueamini. Ecce ego facio nova, & nunc orientur, utique cognoſcetis ea: ponam in deſerto viam; & in invio flumina. Glorificabit me beſtia agri, dracones & ſtruthiones: quia dedi in deſerto aquas, flumina in invia ut darem potum populo meo, electo meo. Populum iſtum formavi mihi, laudem meam narrabit. Non me invocaſti, Jacob, nec laboraſti in me, Iſrael.*

Iſa.65,18. *Ecce enim ego creo cœlos novos, & terram novam, & non erunt in memoria propria, & non aſcendent ſuper cor.*

Iſa.66,22.23. *Quia ſicut cœli novi & terra nova, quæ ego facio ſtare coram me, dicit Dominus, ſic ſtabit ſemen veſtrum, & nomen veſtrum. Et erit menſis ex menſe, & ſabbathum ex ſabbatho; veniet omnis caro, ut adoret coram facie mea, dicit Dominus.*

Jerem.3,16. *Cumque multiplicati fueritis, & creveritis in terra in diebus illis, ait Dominus, non dicent ultra, Arca teſtamenti Domini; neque aſcendet ſuper cor, neque recordabuntur illius, nec viſitabitur, nec fiet ultra.*

Jerem.7,11. & ſeq. *Numquid ergo ſpelunca latronum facta eſt domus iſta, in qua invocatum eſt nomen meum in oculis veſtris? Ego, ego ſum, ego vidi, dicit Dominus. Ite ad locum meum in Silo, ubi habitavit nomen meum a principio, & videte, quæ fecerim ei propter malitiam populi mei Iſrael: & nunc quia feciſtis omnia opera hæc, dicit Dominus, & locutus ſum ad vos mane conſurgens, & loquens, & non audiſtis, & vocavi vos, & non reſpondiſtis; faciam domui huic, in qua invocatum eſt nomen meum, & in qua vos habetis fiduciam, & loco quem dedi vobis & patribus veſtris, ſicut feci Silo, & projiciam vos a facie mea.*

MAtth. 11,12.13. *A diebus autem Johannis Baptiſtæ, usque nunc, regnum cœlorum vim patitur, & violenti rapiunt illud. Omnes enim Prophetæ & Lex usque ad Johannem prophetaverunt.* Luc. 16,16.

Joh. 4,21. *Dicit ei Jeſus, Mulier crede mihi, quia venit hora, quando neque in monte hoc, neque in Jeroſolymis adorabitis Patrem.*

Act. 10,28. *Dixitque ad illos, Vos ſcitis quomodo abominatum ſit viro Judæo conjungi aut accedere ad alienigenam: ſed mihi oſtendit Deus, neminem communem aut immundum dicere hominem.*

Act. 13,38.39. *Notum igitur ſit vobis, viri fratres, per hunc vobis remiſſio peccatorum annunciatur, & ab omnibus, quibus non potuiſtis in lege Moyſi juſtificari, in hoc omnis qui credit, juſtificatur.*

Act.15,5. & ſeq. *Surrexerunt autem quidam de hæreſi Phariſæorum, qui crediderunt dicentes, quia oportet circumcidi eos, præcipere quoq; ſervare legem Moyſi. Convenerunt que Apoſtoli & Seniores de verbo hoc. Cum autem magna conquiſitio fieret, ſurgens Petrus dixit ad eos ..... Nunc ergo, quid tentatis Deum imponere jugum ſuper cervices Diſcipulorum, quod neque patres noſtri, neque nos portare potuimus? Et poſtquam tacuerunt, reſpondit Jacobus dicens..... Propter quod ego judico non inquietari eos, qui ex Gentibus convertuntur ad Deum, ſed ſcribere ad eos, ut abſtineant ſe a contaminationibus ſimulacrorum, & fornicatione, & ſuffocatis, & ſanguine..... Tunc placuit Apoſtolis & Senioribus cum omni Eccleſia, eligere viros ex eis, & mittere Antiochiam .....ſcribentes per manus eorum Apoſtoli & Seniores fratres his, qui ſunt Antiochiæ..... Salutem ..... viſum eſt Spiritui ſancto & nobis, nihil ultra vobis imponere oneris, quam hæc neceſſaria, ut abſtineatis vos ab immolatis ſimulacrorum, & ſanguine, & ſuffocato, & fornicatione.*

Rom. 3,21.28. *Per Legem enim cognitio peccati: nunc autem ſine Lege juſtitia Dei manifeſtata eſt, teſtificata a Lege & Prophetis ..... Arbitramur enim juſtificari hominem per fidem ſine operibus Legis.*

Rom.6,14.15. *Peccatum enim vobis non dominabitur, non enim ſub Lege eſtis, ſed ſub gratia. Quid ergo? peccabimus, quoniam non ſumus ſub Lege, ſed gratia? abſit.*

Rom.7,

Jerem. 31, 31. & ſeq. *Ecce dies venient, dicit Dominus, & feriam domui Iſrael, & domui Juda fœdus novum; non ſecundum pactum, quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti, pactum quod irritum fecerunt, & ego dominatus ſum eorum, dicit Dominus. Dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam.*

Ezech. 7, 26. *Conturbatio ſuper conturbationem veniet, & auditus ſuper auditum, & quærent viſionem de Propheta, & conſilium a Senioribus.*

Ezech. 34, 10. *Hæc dicit Dominus meus, Ecce ego ipſe ſuper paſtores requiram gregem meum de manu eorum, & ceſſare faciam eos, ut ultra non paſcant gregem, nec paſcant amplius paſtores ſemetipſos, & liberabo gregem meum de ore eorum, & non erit ultra eis in eſcam.*

Dan. 9, 24. & ſeq. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper Urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio, & prophetia, & ungatur Sanctus ſanctorum ..... Et poſt hebdomades ſexaginta duas occidetur Chriſtus, & non erit ejus populus, qui eum negaturus eſt. Et civitatem, & ſanctuarium diſſipabit populus cum duce venturo, & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio. Confirmabit autem pactum multis hebdomada una, & in dimidio hebdomadis deficiet hoſtia, & ſacrificium, & erit in Templo abominatio deſolationis; & usque ad conſummationem & finem perſeverabit deſolatio.*

Dan. 12, 11. *Et a tempore cum ablatum fuerit juge ſacrificium, & poſita fuerit abominatio in deſolationem, dies mille ducenti nonaginta.*

Oſe. 3, 4. 5. *Dies multos ſedebunt filii Iſrael ſine rege, & ſine principe, & ſine ſacrificio, & ſine altari, & ſine Ephod, & ſine Theraphim.*

Mal. 1, 10. 11. *Qui eſt in vobis, qui claudat oſtia, & incendat altare meum gratuito? Non eſt mihi voluntas in vobis, dicit Dominus exercituum; & munus non ſuſcipiam de manu veſtra. Ab ortu enim Solis usque ad occaſum, magnum eſt nomen meum in gentibus, & in omni loco ſacrificatur, & offertur nomini meo oblatio munda.*

Rom. 7, 4. & ſeq. *Itaque, fratres mei, & vos mortificati eſtis Legi per corpus Chriſti, ut ſitis alterius, qui ex mortuis reſurrexit, ut fructificemus Deo. Cum enim eſſemus in carne, paſſiones peccatorum, quæ per Legem erant, operabantur in membris noſtris, ut fructificarent morti. Nunc autem ſoluti ſumus a lege mortis, in qua detinebamur, ita ut ſerviamus in novitate ſpiritus, & non in vetuſtate litera.*

Rom. 8, 2. & ſeq. *Lex enim ſpiritus vitæ in Chriſto Jeſu liberavit me a lege peccati & mortis. Nam quod impoſſibile erat Legi, in quo infirmabatur per carnem, Deus Filium ſuum mittens in ſimilitudinem carnis peccati, damnavit peccatum in carne, ut juſtificatio Legis impleretur in nobis.*

Rom. 10, 4. *Finis enim Legis Chriſtus, ad juſtitiam omni credenti.*

2. Cor. 5, 17. *Si qua ergo in Chriſto nova creatura, vetera tranſierunt, ecce facta ſunt omnia nova.*

Gal. 2, 16. 21. *Scientes autem, quod non juſtificatur homo ex operibus Legis, niſi per fidem Jeſu Chriſti, & nos in Chriſto Jeſu credimus, ut juſtificemur ex fide Chriſti, & non ex operibus Legis: propter quod ex operibus Legis non juſtificabitur omnis caro ..... Si enim per Legem juſtitia, ergo gratis Chriſtus mortuus eſt.*

Gal. 3, 24. 25. *Itaque Lex pædagogus noſter fuit in Chriſto, ut ex fide juſtificemur. At ubi venit fides, jam non ſub pædagogo.*

Gal. 5, 18. *Quod ſi ſpiritu ducimini, non eſtis ſub Lege.*

Gal. 6, 15. *In Chriſto enim Jeſu, neque circumciſio aliquid valet, ſed nova creatura.*

Eph. 2, 14. 15. *Ipſe enim eſt pax noſtra, qui fecit utraque unum, & medium parietem maceriæ ſolvens, inimicitias in carne ſua; legem mandatorum decretis evacuans, ut duos condat in ſemetipſo in unum novum hominem, faciens pacem.*

Eph. 4. 20. & ſeq. *Vos autem non ita didiciſtis Chriſtum, ſi tamen illum audiſtis, & in ipſo edocti eſtis, ſicut & veritas in Jeſu, deponere vos ſecundum priſtinam converſationem veterem hominem, qui corrumpitur ſecundum deſideria erroris. Renovamini autem ſpiritu mentis veſtræ, & induite novum hominem, qui ſecundum Deum creatus eſt in juſtitia & ſanctitate veritatis.*

Mal. 2, 11. 12. *Transgreſſus eſt Juda, & abominatio facta eſt in Iſrael & in Jeruſalem; quia contaminavit Judas ſanctificationem Domini, quam dilexit, & habuit filiam Dei alieni. Diſperdet Dominus virum, qui fecerit hoc, magiſtrum & diſcipulum de tabernaculis Jacob, & offerentem munus Domino exercituum.*

Col. 3, 9. & ſeq. *Nolite mentiri invicem, exſpoliantes vos veterem hominem cum actibus ſuis, & induentes novum, eum qui renovatur in agnitionem, ſecundum imaginem ejus, qui creavit illum: ubi non eſt Gentilis & Judæus, circumciſio & præputium, Barbarus & Scytha, ſervus & liber; ſed omnia & in omnibus Chriſtus.*

Ebr. 7, 11. & ſeq. *Si ergo conſummatio per ſacerdotium Leviticum erat (populus enim ſub ipſo Legem accepit) quid adhuc neceſſarium fuit, ſecundum ordinem Melchiſedec alium ſurgere ſacerdotem, & non ſecundum ordinem Aaron? Translato enim ſacerdotio, neceſſe eſt, ut & Legis translatio fiat. In qua enim hæc dicuntur, de alia tribu eſt, de qua nullus altari præſto fuit: manifeſtum eſt enim, quod ex Juda ortus ſit Dominus noſter, in qua tribu nihil de ſacerdotibus Moyſes locutus eſt. Et amplius adhuc manifeſtum eſt, ſi ſecundum ſimilitudinem Melchiſedec exſurgat alius ſacerdos, qui non ſecundum legem mandati carnalis factus eſt, ſed ſecundum virtutem vitæ inſolubilis: conteſtatur enim, Quoniam tu es ſacerdos in æternum, ſecundum ordinem Melchiſedec. Reprobatio quidem fit præcedentis mandati, propter infirmitatem ejus, & inutilitatem; nihil enim ad perfectum adduxit Lex, introductio vero melioris ſpei, per quam proximamus ad Deum. Et quantum eſt non ſine jurejurando (alii quidem ſine jurejurando ſacerdotes facti ſunt, hic autem cum jurejurando per eum, qui dixit ad illum, Juravit Dominus, & non pœnitebit eum: tu es ſacerdos in æternum, ſecundum ordinem Melchiſedec) in tantum melioris Teſtamenti ſponſor factus eſt Jeſus ..... Lex enim homines conſtituit ſacerdotes infirmitatem habentes: ſermo autem juris jurandi, qui poſt Legem eſt, Filium in æternum perfectum.*

Ebr. 8, 6. & ſeq. *Nunc autem melius ſortitus eſt miniſterium, quanto & melioris Teſtamenti mediator eſt, quod in melioribus repromiſſionibus ſancitum eſt: nam ſi illud prius culpa vacaſſet, non utique ſecundi locus inquireretur. Vituperans enim eos dicit, Ecce dies venient, dicit Dominus; & conſummabo ſuper domum Iſrael, & ſuper domum Juda Teſtamentum novum; non ſecundum Teſtamentum, quod feci patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Ægypti, quoniam ipſi non permanſerunt in Teſtamento meo, & ego neglexi eos, dicit Dominus. Quia hoc eſt Teſtamentum, quod diſponam domui Iſrael poſt dies illos dicit Dominus, dando leges meas in mentem eorum, & in corde eorum ſuperſcribam eas ..... Dicendo autem novum, veteravit prius. Quod autem antiquatur & ſeneſcit, prope interitum eſt.*

Ebr. 9, 6. & ſeq. *In priori quidem tabernaculo ſemper introibant Sacerdotes, ſacrificiorum officia conſummantes: in ſecundo autem, ſemel in anno ſummus Pontifex, non ſine ſanguine, quem offert pro ſua & populi ignorantia, hoc ſignificante Spiritu ſancto nondum propalatam eſſe Sanctorum viam, adhuc priore tabernaculo habente ſtatum: quæ parabola eſt temporis inſtantis, juxta quam munera & hoſtiæ offeruntur, quæ non poſſunt juxta conſcientiam perfectum facere ſervientem, ſolummodo in cibis & in potibus, & variis baptiſmatibus, & juſtitiis carnis, usque ad tempus correctionis impoſitis.*

Ebr. 10, 11. & ſeq. *Et omnis quidem ſacerdos præſto eſt quotidie miniſtrans, & easdem ſæpe offerens hoſtias, quæ numquam poſſunt auferre peccata: hic autem unam pro peccatis offerens hoſtiam, in ſempiternum ſedet in dextera Dei; de cætero expectans, donec ponantur inimici ejus ſcabellum pedum ejus. Una enim oblatione conſummavit in ſempiternum ſanctificatos. Conteſtatur autem nos & Spiritus ſanctus. Poſtquam enim dixit, Hoc autem Teſtamentum, quod teſtabor ad illos poſt dies illos, dicit Dominus, dando leges meas in cordibus eorum, & in mentibus eorum ſuperſcribam eas, & peccatorum & iniquitatum eorum jam non recordabor amplius. Ubi autem horum remiſſio, jam non eſt oblatio pro peccato ..... Voluntarie enim peccantibus nobis poſt acceptam notitiam veritatis, jam non relinquitur pro peccatis hoſtia.*

Apoc. 3, 12. *Qui vicerit, faciam illum columnam in Templo Dei mei, & foras non egredietur amplius, & ſcribam ſuper eum nomen Dei mei, & nomen civitatis Dei mei novæ Jeruſalem, quæ deſcendit de cælo a Deo meo, & nomen meum novum.*

Apoc. 21, 5. *Et dixit, qui ſedebat in throno, Ecce nova facio omnia. Et dixit mihi, Scribe, quia hæc verba fideliſſima ſunt & vera.*

CAPUT

CAPUT CVII.
Sanctio novæ legis.

DEut. 18, 15. & ſeq. *Prophetam de gente tua & de fratribus tuis, ſicut me, ſuſcitabit tibi Dominus Deus: ipſum audies, ut petiſti Domino Deo tuo in Horeb, quando concio congregata eſt, atque dixiſtis, Ultra non audiam vocem Domini Dei mei, & ignem hunc maximum amplius non videbo, ne moriar. Et ait Dominus mihi, Bene omnia ſunt locuti: Prophetam ſuſcitabo eis de medio fratrum ſuorum ſimilem tui: & ponam verba mea in ore ejus, loqueturque ad eos omnia, quæ præcepero illi. Qui autem verba ejus, quæ loquetur in nomine meo, audire noluerit, ego ultor exiſtam.*

Iſa. 2, 2. *Et erit noviſſimis diebus præparatus mons domus Domini in vertice montium, & elevabitur ſuper colles, & fluent ad eum omnes gentes. Et ibunt populi mei, & dicent, Venite, & aſcendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias ſuas, & ambulabimus in ſemitis ejus; quia de Sion exibit Lex, & verbum Domini de Jeruſalem.* Et Mich. 4, 1. & ſeq.

Iſa. 42, 9. *Quæ prima fuerunt, ecce venerunt; nova quoque annuntio: antequam oriantur, audita vobis faciam.*

Iſa. 43, 18. & ſeq. *Ne memineritis priorum, & antiqua ne intueamini. Ecce ego facio nova, & nunc orientur, utique cognoſcetis ea; ponam in deſerto viam, & in invio flumina. Glorificabit me beſtia agri, dracones & ſtruthiones; quia dedi in deſerto aquas, flumina in invio, ut darem potum populo meo. Populum iſtum formavi mihi, laudem meam narrabit.*

Iſa. 56, 4. 5. *Quia hæc dicit Dominus Eunuchis, qui cuſtodierint ſabbatha mea, & elegerint quæ ego volui, & tenuerint fœdus meum: dabo eis in domo mea & in muris meis locum, & nomen melius a filiis & filiabus, nomen ſempiternum dabo eis, quod non peribit.*

Iſa. 62, 2. 3. *Et videbunt gentes Juſtum tuum, & cuncti Reges inclytum tuum, & vocabitur tibi nomen novum, quod os Domini nominabit. Et eris corona gloriæ in manu Domini, & diadema regni in manu Dei tui. Non vocaberis ultra, Derelicta; & terra tua non vocabitur amplius, Deſolata; ſed vocaberis, Voluntas mea in ea, & terra tua inhabitata, quia complacuit Domino in te, & terra tua inhabitabitur.*

MAtth. 26, 27. 28. *Et accipiens calicem gratias egit, & dedit illis, dicens, Bibite ex hoc omnes: hic eſt enim ſanguis meus Novi Teſtamenti, qui pro multis effundetur in remiſſionem peccatorum.* Marc. 14, 24. Luc. 22, 20. & 1. Cor. 11, 25.

Marc. 1, 27. *Et mirati ſunt omnes, ita ut conquirerent inter ſe, dicentes, Quidnam eſt hoc? quænam doctrina hæc nova?*

Joh. 4, 21. & ſeq. *Dicit ei Jeſus, Mulier, crede mihi, quia venit hora, quando neque in monte hoc, neque in Hieroſolymis adorabitis Patrem. Vos adoratis quod neſcitis; nos adoramus quod ſcimus, quia ſalus ex Judæis eſt. Sed venit hora, & nunc eſt, quando veri adoratores adorabunt Patrem in ſpiritu & veritate.*

Joh. 13, 34. *Mandatum novum do vobis, ut diligatis invicem, ſicut dilexi vos, ut & vos diligatis invicem.* Et 15, 12.

Act. 17, 19. 20. *Et apprehenſum eum ad Areopagum duxerunt, dicentes, Poſſumus ſcire quæ eſt hæc nova, quæ a te dicitur, doctrina? nova enim quædam infers auribus noſtris.*

Rom. 3, 28. *Arbitramur enim juſtificari hominem per fidem, ſine operibus Legis.*

Rom. 7, 6. *Nunc autem ſoluti ſumus a lege mortis, in qua detinebamur, ita ut ſerviamus in novitate ſpiritus, & non in vetuſtate literæ.*

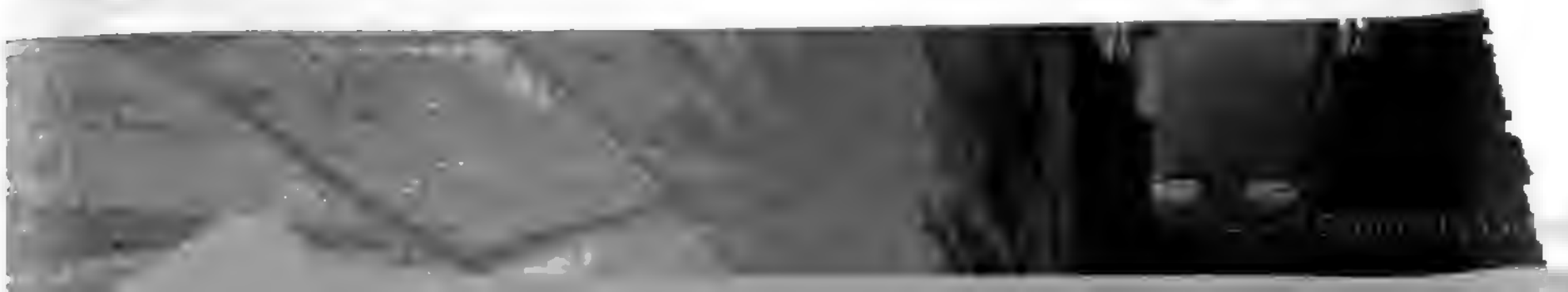
2. Cor. 3, 6. *Qui & idoneos nos fecit miniſtros Novi Teſtamenti; non literæ, ſed ſpiritus: literæ enim occidit, ſpiritus autem vivificat.*

2. Cor. 5, 17. *Si qua ergo in Chriſto nova creatura, vetera tranſierunt; ecce facta ſunt omnia nova.*

Gal. 6, 15. *In Chriſto enim Jeſu neque circumciſio aliquid valet, neque præputium, ſed nova creatura.* Et Rom. 6, 4. & 12, 2. & 1. Cor. 5, 7. & Eph. 4, 20. & ſeq.

Eph. 2, 14. 15. *Ipſe enim eſt pax noſtra, qui fecit utraque unum, & medium parietem maceriæ ſolvens, inimicitias in carne ſua, legem mandatorum decretis evacuans, ut duos condat in ſemetipſo in unum novum hominem, faciens pacem.*

Col. 3, 9. & ſeq. *Nolite mentiri invicem, exſpoliantes vos veterem hominem cum actibus ſuis, & induentes novum, eum qui renovatur in agnitionem, ſecundum imaginem ejus, qui creavit illum, ubi non eſt Gentilis & Judæus, circum-*



Iſa. 65. 15. & ſeq. *Et dimittetis nomen veſtrum in juramentum electis meis, & interficiet te Dominus Deus, & ſervos ſuos vocabit nomine alio . . . . . Ecce enim ego creo cœlos novos, & terram novam, & non erunt in memoria priora, & non aſcendent ſuper cor: ſed gaudebitis & exultabitis usque in ſempiternum his quæ ego creo.*

Iſa. 66, 22. *Quia ſicut cœli novi, & terra nova, quæ ego facio ſtare coram me, dicit Dominus; ſic ſtabit ſemen veſtrum, & nomen veſtrum.*

Jerem. 4, 3. 4. *Hæc enim dicit Dominus viro Juda & Jeruſalem, Novate vobis novale, & nolite ſerere ſuper ſpinas: circumcidimini Domino, & auferte præputia cordium veſtrorum, viri Juda, & habitatores Jeruſalem.*

Jerem. 11, 19. 20. *Et dabo eis cor unum, & ſpiritum novum tribuam in viſceribus eorum; auferam cor lapideum de carne eorum, & dabo eis, ut in præceptis meis ambulent, & judicia mea cuſtodiant, faciantque ea, & ſint mihi in populum, & ego ſim eis in Deum.*

Jerem. 18, 31. *Projicite a vobis omnes prævaricationes veſtras, in quibus prævaricati eſtis, & facite vobis cor novum & ſpiritum novum.*

Jerem. 31, 31. & ſeq. *Ecce dies venient, dicit Dominus, & feriam domui Iſrael & domui Juda fœdus novum; non ſecundum pactum quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti, pactum quod irritum fecerunt, & ego dominatus ſum eorum, dicit Dominus. Sed hoc erit pactum, quod feriam cum domo Iſrael poſt dies illos, dicit Dominus: dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam, & ero eis in Deum, & ipſi erunt mihi in populum: & non docebit ultra vir proximum ſuum, & vir fratrem ſuum, dicens, Cognoſce Dominum; omnes enim cognoſcent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.*

Jerem. 34, 10. 11. *Hæc dicit Dominus Deus, Ecce ego ipſe ſuper paſtores requiram gregem meum de manu eorum, & ceſſare faciam eos, ut ultra non paſcant gregem, nec paſcant amplius paſtores ſemetipſos, & liberabo gregem meum de ore eorum, & non erit ultra eis in eſcam. Quia hæc dicit Dominus Deus, Ecce ego ipſe requiram oves meas, & viſitabo eas.*

Ezech. 36, 25. & ſeq. *Et effundam ſuper vos aquam mundam, & mundabimini ab omnibus inquinamentis veſtris, & ab univerſis idolis veſtris mundabo vos. Et dabo vobis cor novum, & ſpiritum novum dabo in medio veſtri, & auferam cor lapideum de carne veſtra, & dabo vobis cor carneum. Et ſpiritum meum ponam in medio veſtri, & faciam ut in præceptis meis ambuletis, & judicia mea cuſtodiatis, & operemini ea. Et habitabitis in terra quam dedi patribus veſtris, & eritis mihi in populum, & ego ero veſtri Deus.*

Ezech. 37, 26. & ſeq. *Et feriam eis pactum pacis, pactum ſempiternum erit cum eis, & dabo eos, & multiplicabo eos, & ponam ſanctificationem meam in medio eorum in ſempiternum. Et erit tabernaculum meum ſuper eos, & ero eis in Deum, & ipſi erunt mihi in populum. Et ſciet gentes quia ego Dominus ſanctificans Iſrael, cum fuerit ſanctificatio mea in medio eorum in ſempiternum.*

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio & prophetia, & ungatur Sanctus ſanctorum.*

Joel. 2, 28. & ſeq. *Et erit poſt hæc, effundam de ſpiritu meo ſuper omnem carnem, & prophetabunt filii veſtri & filiæ veſtræ, ſenes veſtri ſomnia ſomniabunt, & juvenes veſtri viſiones videbunt. Sed & ſuper ſervos meos & ſuper ancillas meas in diebus illis effundam de ſpiritu meo.*

Mich. 7, 18. & ſeq. *Quis Deus ſimilis tui auferens iniquitatem, & tranſiens peccatum reliquiæ hæreditatis ſuæ? Non tenuit in æternum furorem ſuum, quoniam voluntarius eſt misericordiæ. Reverteris, & miſereberis noſtri, deprimes iniquitates noſtras, & projicies in profundum maris omnia peccata eorum. Dabis veritatem Jacob, & miſericordiam Abraham, ſicut juraſti patribus noſtris a diebus antiquis.*

Hab. 2, 3. & ſeq. *Quia adhuc viſio ad tempus, & reſpirat in finem, & non mentietur: ſi moram fecerit, ſuſtine eum, quia veniens veniet, & non tardabit. Ecce qui incredulus eſt, non erit rectus anima ejus in ſemetipſa: juſtus autem in fide ſua vivet.*

Hag. 2, 7. 8. 10. *Et movebo omnes gentes, & veniet electus cunctis gentibus, & implebo domum iſtam gloria, dicit Dominus exercituum. Meum eſt argentum, & meum eſt aurum, dicit Dominus exercituum. Magna erit gloria domus iſtius novæ poſterioris plus quam primæ, dicit Dominus exercituum, & locum iſtum dabo pacem, dicit Dominus exercituum.*

Zach. 3, 8. 9. *Ecce enim ego adducam ſervum meum Germen. Quia ecce lapis quem dedi coram Joſue, ſuper lapidem unum ſeptem oculi ſunt, ecce ego ſculpturam ejus ſculpam, dicit Dominus exercituum, & auferam iniquitatem terræ illius in die una.*

Zach. 9, 9. 10. *Exulta ſatis filia Sion, jubila filia Jeruſalem, ecce Rex tuus venit tibi juſtus & ſalvator, ipſe pauper & aſcendens ſuper aſinam & ſuper pullum filium aſinæ. Et diſperdam currum de Ephraim, & equum de Jeruſalem, & diſperdetur arcus belli, & loquetur pacem gentibus, & poteſtas ejus a mari uſque ad mare, & a flumine uſque ad terminos orbis terræ.*

Zach. 13, 1. *In die illa erit fons patens domui David & habitatoribus Jeruſalem ad ablutionem peccatoris & menſtruatæ.*

Mal. 3, 1. *Ecce ego mitto angelum meum, & præparabit viam ante faciem meam. Et ſtatim veniet ad templum ſuum dominator quem vos quæritis, & angelus teſtamenti quem vos vultis, ecce venit, dicit Dominus exercituum.*

Mal. 4, 2. *Vobis autem timentibus nomen meum orietur ſol juſtitiæ, & ſanitas in pennis ejus.*

Matth. 1, 21. *Vocabis nomen ejus Jeſum, ipſe enim ſalvum faciet populum ſuum a peccatis eorum.*

Matth. 3, 2. *Pœnitentiam agite, appropinquabit enim regnum cœlorum.*

Matth. 4, 17. *Pœnitentiam agite, appropinquavit enim regnum cœlorum.*

Matth. 9, 2. *Confide fili, remittuntur tibi peccata tua.*

Matth. 9, 6. *Ut autem ſciatis quia filius hominis habet poteſtatem in terra dimittendi peccata, tunc ait paralytico, Surge, tolle lectum tuum, & vade in domum tuam.*

Matth. 11, 28. *Venite ad me omnes qui laboratis & onerati eſtis, & ego reficiam vos.*

Matth. 12, 6. *Dico autem vobis quia templo major hic eſt.*

Matth. 12, 41. *Ecce plus quam Jonas hic.*

Matth. 12, 42. *Ecce plus quam Salomon hic.*

Matth. 16, 18. *Et ego dico tibi quia tu es Petrus, & ſuper hanc petram ædificabo eccleſiam meam, & portæ inferi non prævalebunt adverſus eam.*

Matth. 16, 19. *Et tibi dabo claves regni cœlorum, & quodcumque ligaveris ſuper terram erit ligatum & in cœlis, & quodcumque ſolveris ſuper terram erit ſolutum & in cœlis.*

Matth. 18, 18. *Amen dico vobis quæcumque alligaveritis ſuper terram erunt ligata & in cœlo, & quæcumque ſolveritis ſuper terram erunt ſoluta & in cœlo.*

Matth. 26, 28. *Hic eſt enim ſanguis meus novi teſtamenti qui pro multis effundetur in remiſſionem peccatorum.*

Marc. 1, 15. *Pœnitentiam agite, & credite Evangelio, quia impletum eſt tempus, & appropinquavit regnum Dei.*

Marc. 2, 5. *Fili, remittuntur tibi peccata tua.*

Marc. 2, 10. *Ut autem ſciatis quia filius hominis habet poteſtatem in terra dimittendi peccata, ait paralytico, Tibi dico, ſurge, tolle grabatum tuum, & vade in domum tuam.*

Luc. 1, 77. *Ad dandam ſcientiam ſalutis plebi ejus in remiſſionem peccatorum eorum.*

Luc. 7, 47. *Remittuntur ei peccata multa quia dilexit multum.*

Luc. 7, 48. *Dimittuntur tibi peccata.*

Luc. 11, 31. *Ecce plus quam Salomon hic.*

Luc. 11, 32. *Ecce plus quam Jonas hic.*

Luc. 22, 20. *Hic calix novum teſtamentum eſt in ſanguine meo, qui pro vobis fundetur.*

Luc. 24, 47. *Prædicari pœnitentiam & remiſſionem peccatorum in omnes gentes incipientibus ab Jeruſalem.*

Joan. 1, 17. *Quia lex per Moyſen data eſt, gratia & veritas per Jeſum Chriſtum facta eſt.*

Joan. 8, 36. *Si ergo vos filius liberaverit, vere liberi eritis.*

Act. 2, 38. *Pœnitentiam agite & baptizetur unuſquiſque veſtrum in nomine Jeſu Chriſti in remiſſionem peccatorum veſtrorum.*

Act. 3, 19. *Pœnitentiam agite & convertimini ad Deum, ut deleantur peccata veſtra.*

Act. 5, 31. *Hunc principem & ſalvatorem exaltavit dextera ejus, dare pœnitentiam Iſrael & remiſſionem peccatorum.*

Act. 10, 43. *Huic omnes prophetæ teſtimonium perhibent remiſſionem peccatorum accipere per nomen ejus omnes qui credunt in eum.*

Act. 13, 38. *Notum ergo ſit vobis viri fratres, quia per hunc vobis remiſſio peccatorum annunciatur, & ab omnibus quibus non potuiſtis in lege Moyſi juſtificari, in hoc omnis qui credit juſtificatur.*

Act. 26, 18. *Ut aperias oculos eorum, ut convertantur a tenebris ad lucem, & de poteſtate Satanæ ad Deum, ut accipiant remiſſionem peccatorum & ſortem inter ſanctos fide quæ eſt in me.*

Rom. 3, 21. 22. *Nunc autem ſine lege juſtitia Dei manifeſtata eſt, teſtificata a lege & prophetis, juſtitia autem Dei per fidem Jeſu Chriſti in omnes & ſuper omnes qui credunt in eum.*

Rom. 3, 24. *Juſtificati gratis per gratiam ipſius per redemptionem quæ eſt in Chriſto Jeſu.*

Rom. 3, 25. *Quem propoſuit Deus propitiationem per fidem in ſanguine ipſius ad oſtenſionem juſtitiæ ſuæ propter remiſſionem præcedentium delictorum.*

Rom. 3, 26. *Ad oſtenſionem juſtitiæ ejus in hoc tempore, ut ſit ipſe juſtus & juſtificans eum qui eſt ex fide Jeſu.*

Rom. 3, 28. *Arbitramur enim juſtificari hominem per fidem ſine operibus legis.*

Rom. 4, 5. *Credenti autem in eum qui juſtificat impium, reputatur fides ejus ad juſtitiam ſecundum propoſitum gratiæ Dei.*

Rom. 4, 6. 7. 8. *Sicut & David dicit beatitudinem hominis cui Deus accepto fert juſtitiam ſine operibus, Beati quorum remiſſæ ſunt iniquitates, & quorum tecta ſunt peccata. Beatus vir cui non imputavit Dominus peccatum.*

Rom. 4, 25. *Qui propter delicta noſtra traditus eſt, & reſurrexit propter juſtificationem noſtram.*

Rom. 5, 1. *Juſtificati ergo ex fide pacem habeamus ad Deum per Dominum noſtrum Jeſum Chriſtum.*

Rom. 5, 9. *Multo magis juſtificati nunc in ſanguine ipſius ſalvi erimus ab ira per ipſum.*

Rom. 5, 15. *Si enim unius delicto multi mortui ſunt, multo magis gratia Dei & donum in gratia unius hominis Jeſu Chriſti in plures abundavit.*

Rom. 5, 16. *Et non ſicut per unum peccatum, ita & donum. Nam judicium quidem ex uno in condemnationem, gratia autem ex multis delictis in juſtificationem.*

Rom. 5, 17. *Si enim unius delicto mors regnavit per unum, multo magis abundantiam gratiæ & donationis & juſtitiæ accipientes in vita regnabunt per unum Jeſum Chriſtum.*

Rom. 5, 18. *Igitur ſicut per unius delictum in omnes homines in condemnationem, ita & per unius juſtificationem in omnes homines in juſtificationem vitæ.*

Rom. 5, 19. *Sicut enim per inobedientiam unius hominis peccatores conſtituti ſunt multi, ita & per unius obedientiam juſti conſtituentur multi.*

Rom. 5, 20. *Lex autem ſubintravit ut abundet delictum, ubi autem abundavit delictum, ſuperabundavit gratia.*

Rom. 5, 21. *Ut ſicut regnavit peccatum in morte, ita & gratia regnet per juſtitiam in vitam æternam per Jeſum Chriſtum Dominum noſtrum.*

Rom. 6, 14. *Non enim ſub lege eſtis, ſed ſub gratia.*

Rom. 6, 23. *Gratia autem Dei vita æterna in Chriſto Jeſu Domino noſtro.*

Rom. 7, 6. *Nunc autem evacuati a lege mortis in qua detinebamur, ita ut ſerviamus nobis in novitate ſpiritus & non in vetuſtate litteræ.*

Rom. 8, 1. *Nihil ergo nunc damnationis eſt his qui ſunt in Chriſto Jeſu, qui non ſecundum carnem ambulant.*

Rom. 8, 2. *Lex enim ſpiritus vitæ in Chriſto Jeſu liberavit me a lege peccati & mortis.*

Rom. 8, 3. *Nam quod impoſſibile erat legi in quo infirmabatur per carnem, Deus filium ſuum mittens in ſimilitudinem carnis peccati & de peccato damnavit peccatum in carne.*

Rom. 8, 4. *Ut juſtificatio legis impleretur in nobis qui non ſecundum carnem ambulamus ſed ſecundum ſpiritum.*

Rom. 8, 15. *Non enim accepiſtis ſpiritum ſervitutis iterum in timore, ſed accepiſtis ſpiritum adoptionis filiorum in quo clamamus, Abba (Pater).*

Rom. 8, 32. *Qui etiam proprio filio ſuo non pepercit, ſed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donavit?*

Rom. 8, 33. *Quis accuſabit adverſus electos Dei? Deus qui juſtificat.*

Rom. 8, 34. *Quis eſt qui condemnet? Chriſtus Jeſus qui mortuus eſt, imo qui & reſurrexit, qui eſt & ad dexteram Dei, qui & interpellat pro nobis.*

Rom. 10, 4. *Finis enim legis Chriſtus ad juſtitiam omni credenti.*

Rom. 10, 10. *Corde enim creditur ad juſtitiam, ore autem confeſſio fit ad ſalutem.*

Rom. 11, 26. 27. *Et ſic omnis Iſrael ſalvus fieret, ſicut ſcriptum eſt, Veniet ex Sion qui eripiat & avertat impietates ab Jacob, & hoc illis a me teſtamentum cum abſtulero peccata eorum.*

Rom. 11, 32. *Conclusit enim Deus omnia in incredulitate, ut omnium miſereatur.*

1 Cor. 1, 30. *Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia a Deo & juſtitia & ſanctificatio & redemptio.*

1 Cor. 6, 11. *Et hæc quidam fuiſtis, ſed abluti eſtis, ſed ſanctificati eſtis, ſed juſtificati eſtis in nomine Domini noſtri Jeſu Chriſti & in ſpiritu Dei noſtri.*

1 Cor. 7, 19. *Circumciſio nihil eſt & præputium nihil eſt, ſed obſervatio mandatorum Dei.*

1 Cor. 10, 4. *Petra autem erat Chriſtus.*

1 Cor. 11, 25. *Hic calix novum teſtamentum eſt in meo ſanguine.*

2 Cor. 3, 6. *Qui & idoneos nos fecit miniſtros novi teſtamenti, non litteræ ſed ſpiritus. Littera enim occidit, ſpiritus autem vivificat.*

2 Cor. 3, 7. *Si autem miniſtratio mortis litteris exarata in lapidibus fuit in gloria, ita ut non poſſent filii Iſrael intueri faciem Moyſi propter gloriam vultus ejus, quæ evacuatur.*

2 Cor. 3, 8. *Quomodo non magis miniſtratio ſpiritus erit in gloria?*

2 Cor. 3, 9. *Nam ſi miniſtratio damnationis gloria eſt, multo magis abundat miniſtratio juſtitiæ gloria.*

2 Cor. 3, 10. *Nam nec glorificatum eſt quod clarum eſt in hac parte propter excellentem gloriam.*

2 Cor. 3, 11. *Nam ſi quod evacuatur per gloriam eſt, multo magis quod manet in gloria eſt.*

2 Cor. 3, 14. *Sed obtuſi ſunt ſenſus eorum. Usque in hodiernum enim diem idipſum velamen in lectione veteris teſtamenti manet non revelatum, quoniam in Chriſto evacuatur.*

2 Cor. 3, 15. *Sed uſque hodie cum legitur Moyſes velamen poſitum eſt ſuper cor eorum.*

2 Cor. 3, 16. *Cum autem tranſierit ad Dominum auferetur velamen.*

2 Cor. 3, 17. *Dominus autem ſpiritus eſt, ubi autem ſpiritus Domini ibi libertas.*

2 Cor. 5, 17. *Si quis in Chriſto nova creatura, vetera tranſierunt, ecce facta ſunt omnia nova.*

2 Cor. 5, 18. *Omnia autem ex Deo qui reconciliavit nos ſibi per Chriſtum & dedit nobis miniſterium reconciliationis.*

2 Cor. 5, 19. *Quoniam quidem Deus erat in Chriſto mundum reconcilians ſibi, non imputans illis delicta ipſorum & poſuit in nobis verbum reconciliationis.*

2 Cor. 5, 21. *Eum qui non noverat peccatum pro nobis peccatum fecit, ut nos efficeremur juſtitia Dei in ipſo.*

Gal. 2, 16. *Scientes autem quod non juſtificatur homo ex operibus legis, niſi per fidem Jeſu Chriſti, & nos in Chriſto Jeſu credidimus, ut juſtificemur ex fide Chriſti & non ex operibus legis, quia ex operibus legis non juſtificabitur omnis caro.*

Gal. 2, 21. *Non abjicio gratiam Dei. Si enim per legem juſtitia, ergo Chriſtus gratis mortuus eſt.*

Gal. 3, 11. *Quod autem in lege juſtificatur nemo apud Deum manifeſtum eſt, quia juſtus ex fide vivit.*

Gal. 3, 13. *Chriſtus nos redemit de maledicto legis factus pro nobis maledictum.*

Gal. 3, 14. *Ut benedictio Abrahæ in gentibus fieret in Chriſto Jeſu, ut promiſſionem ſpiritus accipiamus per fidem.*

Gal. 3, 17. *Hoc autem dico, teſtamentum confirmatum a Deo, quod poſt quadringentos & triginta annos facta eſt lex non dirimit, ad evacuandam promiſſionem.*

Gal. 3, 18. *Nam ſi ex lege hæreditas jam non ex promiſſione, Abrahæ autem per repromiſſionem donavit Deus.*

Gal. 3, 19. *Quid ergo lex? Propter tranſgreſſiones poſita eſt, donec veniret ſemen cui promiſſum eſt, ordinata per angelos in manu mediatoris.*

Gal. 3, 21. *Lex ergo adverſus promiſſa Dei? Abſit. Si enim data eſſet lex quæ poſſet vivificare, vere ex lege eſſet juſtitia.*

Gal. 3, 22. *Sed conclusit omnia ſub peccato, ut promiſſio ex fide Jeſu Chriſti daretur credentibus.*

Gal. 3, 23. *Antequam autem veniret fides ſub lege cuſtodiebamur conclusi in eam fidem quæ revelanda erat.*

Gal. 3, 24. *Itaque lex pædagogus noſter fuit in Chriſto, ut ex fide juſtificemur.*

Gal. 3, 25. *Fide autem veniente jam non ſumus ſub pædagogo.*

Gal. 3, 26. *Omnes enim filii Dei eſtis per fidem in Chriſto Jeſu.*

Gal. 3, 27. *Quicumque enim in Chriſto baptizati eſtis, Chriſtum induiſtis.*

Gal. 3, 28. *Non eſt Judæus neque Græcus, non eſt ſervus neque liber, non eſt maſculus neque femina, omnes enim vos unum eſtis in Chriſto Jeſu.*

Gal. 4, 4. 5. *At ubi venit plenitudo temporis, miſit Deus filium ſuum factum ex muliere, factum ſub lege, ut eos qui ſub lege erant redimeret, ut adoptionem filiorum recipiamus.*

Gal. 4, 6. *Quoniam autem eſtis filii, miſit Deus ſpiritum filii ſui in corda veſtra clamantem, Abba (Pater).*

Gal. 4, 7. *Itaque jam non eſt ſervus ſed filius, quod ſi filius & hæres per Deum.*

Gal. 4, 21. *Dicite mihi qui ſub lege vultis eſſe, legem non audiſtis?*

Gal. 4, 22. *Scriptum eſt enim quoniam Abraham duos filios habuit, unum de ancilla & unum de libera.*

Gal. 4, 23. *Sed qui de ancilla ſecundum carnem natus eſt, qui autem de libera per repromiſſionem.*

Gal. 4, 24. *Quæ ſunt per allegoriam dicta. Hæc enim ſunt duo teſtamenta, unum quidem a monte Sina in ſervitutem generans, quæ eſt Agar.*

Gal. 4, 25. *Sina enim mons eſt in Arabia, qui conjungitur ei quæ nunc eſt Jeruſalem, & ſervit cum filiis ſuis.*

Gal. 4, 26. *Quæ autem ſurſum eſt Jeruſalem, libera eſt, quæ eſt mater noſtra.*

Gal. 4, 27. *Scriptum eſt enim, Lætare ſterilis quæ non paris, erumpe & clama quæ non parturis, quia multi filii deſertæ magis quam ejus quæ habet virum.*

Gal. 4, 28. *Nos autem fratres ſecundum Iſaac promiſſionis filii ſumus.*

Gal. 4, 29. *Sed quemadmodum tunc is qui ſecundum carnem natus fuerat perſequebatur eum qui ſecundum ſpiritum, ita & nunc.*

Gal. 4, 30. *Sed quid dicit Scriptura? Ejice ancillam & filium ejus, non enim hæres erit filius ancillæ cum filio liberæ.*

Gal. 4, 31. *Itaque fratres non ſumus ancillæ filii ſed liberæ, qua libertate Chriſtus nos liberavit.*

Gal. 5, 1. *State & nolite iterum jugo ſervitutis contineri.*

Gal. 5, 2. *Ecce ego Paulus dico vobis quia ſi circumcidamini Chriſtus vobis nihil proderit.*

Gal. 5, 3. *Teſtificor autem omni homini circumcidenti ſe quia debitor eſt universæ legis implere.*

Gal. 5, 4. *Evacuati eſtis a Chriſto qui in lege juſtificamini, a gratia excidiſtis.*

Gal. 5, 5. *Nos enim ſpiritu ex fide ſpem juſtitiæ exſpectamus.*

Gal. 5, 6. *Nam in Chriſto Jeſu neque circumciſio aliquid valet neque præputium, ſed fides quæ per charitatem operatur.*

Gal. 5, 18. *Quod ſi ſpiritu ducimini non eſtis ſub lege.*

Gal. 6, 15. *In Chriſto enim Jeſu neque circumciſio aliquid valet neque præputium, ſed nova creatura.*

Gal. 6, 16. *Et quicumque hanc regulam ſecuti fuerint pax ſuper illos & misericordia & ſuper Iſrael Dei.*

Eph. 1, 7. *In quo habemus redemptionem per ſanguinem ejus, remiſſionem peccatorum ſecundum divitias gratiæ ejus.*

Eph. 2, 5. *Et cum eſſemus mortui peccatis convivificavit nos Chriſto, cujus gratia ſalvi facti eſtis.*

Eph. 2, 8. *Gratia enim ſalvati eſtis per fidem & hoc non ex vobis, Dei enim donum eſt.*

Eph. 2, 9. *Non ex operibus ut ne quis glorietur.*

Eph. 2, 13. *Nunc autem in Chriſto Jeſu vos qui aliquando eſtis longe facti eſtis prope in ſanguine Chriſti.*

Eph. 2, 14. *Ipſe enim eſt pax noſtra qui fecit utraque unum & medium parietem maceriæ ſolvit inimicitiam in carne ſua.*

Eph. 2, 15. *Legem mandatorum decretis evacuans, ut duos condat in ſemetipſo in unum novum hominem pacificans.*

Eph. 2, 16. *Et reconciliet ambos in uno corpore Deo per crucem interficiens inimicitias in ſemetipſo.*

Eph. 2, 17. *Et veniens evangelizavit pacem vobis qui longe fuiſtis & pacem his qui prope.*

Eph. 2, 18. *Quoniam per ipſum habemus accceſſum ambo in uno ſpiritu ad Patrem.*

Eph. 2, 19. *Ergo jam non eſtis hoſpites & advenæ ſed eſtis cives ſanctorum & domeſtici Dei.*

Eph. 2, 20. *Superædificati in fundamento apoſtolorum & prophetarum, ipſo ſummo angulari lapide Chriſto Jeſu.*

Eph. 2, 21. *In quo omnis ædificatio conſtructa crescit in templum ſanctum in Domino.*

Eph. 2, 22. *In quo & vos coædificamini in habitaculum Dei in ſpiritu.*

Eph. 4, 8. *Aſcendens in altum captivam duxit captivitatem, dedit dona hominibus.*

Eph. 4, 9. *Quod autem aſcendit quid eſt niſi quia & deſcendit primum in inferiores partes terræ?*

Eph. 4, 10. *Qui deſcendit ipſe eſt & qui aſcendit ſuper omnes cœlos ut impleret omnia.*

Eph. 4, 11. *Et ipſe dedit quoſdam quidem apoſtolos, quoſdam autem prophetas, alios vero evangeliſtas, alios autem paſtores & doctores.*

Eph. 4, 12. *Ad conſummationem ſanctorum in opus miniſterii in ædificationem corporis Chriſti.*

Eph. 4, 13. *Donec occurramus omnes in unitatem fidei & agnitionis Filii Dei in virum perfectum in menſuram ætatis plenitudinis Chriſti.*

Eph. 5, 2. *Et ambulate in dilectione ſicut & Chriſtus dilexit nos & tradidit ſemetipſum pro nobis oblationem & hoſtiam Deo in odorem ſuavitatis.*

Eph. 5, 25. *Viri diligite uxores veſtras ſicut & Chriſtus dilexit Eccleſiam & ſeipſum tradidit pro ea.*

Eph. 5, 26. *Ut illam ſanctificaret mundans lavacro aquæ in verbo vitæ.*

Eph. 5, 27. *Ut exhiberet ipſe ſibi gloriam Eccleſiam non habentem maculam aut rugam aut aliquid hujuſmodi, ſed ut ſit ſancta & immaculata.*

Eph. 5, 30. *Quia membra ſumus corporis ejus de carne ejus & de oſſibus ejus.*

Phil. 3, 3. *Nos enim ſumus circumciſio qui ſpiritu Deo ſervimus & gloriamur in Chriſto Jeſu & non in carne confidentes.*

Phil. 3, 4. *Quamvis & ego habeam confidentiam in carne. Si quis alius videtur confidere in carne ego magis.*

Phil. 3, 5. *Circumciſione octavo die, ex genere Iſrael, de tribu Benjamin, Hebræus ex Hebræis, ſecundum legem Phariſæus.*

Phil. 3, 6. *Secundum æmulatorem perſequens Eccleſiam, ſecundum juſtitiam quæ in lege fuit converſatus ſine querela.*

Phil. 3, 7. *Sed quæ mihi fuerunt lucra hæc arbitratus ſum propter Chriſtum detrimentum.*

Phil. 3, 8. *Verumtamen quidem & arbitror omnia detrimentum eſſe propter eminentem ſcientiam Jeſu Chriſti Domini mei, propter quem omnia detrimentum feci & arbitror ut ſtercora, ut Chriſtum lucrifaciam.*

Phil. 3, 9. *Et inveniar in illo non habens meam juſtitiam quæ ex lege eſt ſed eam quæ eſt per fidem Chriſti Jeſu, quæ ex Deo eſt juſtitia in fide.*

Col. 1, 13. *Qui eripuit nos de poteſtate tenebrarum & tranſtulit in regnum filii dilectionis ſuæ.*

Col. 1, 14. *In quo habemus redemptionem per ſanguinem ejus, remiſſionem peccatorum.*

Col. 1, 19. *In ipſo enim complacuit omnem plenitudinem habitare.*

Col. 1, 20. *Et per eum reconciliare omnia ſibi pacificans per ſanguinem crucis ejus, ſive quæ in terris ſive quæ in cœlis ſunt.*

Col. 1, 21. *Et vos cum eſſetis aliquando alienati & inimici ſenſu in operibus malis.*

Col. 1, 22. *Nunc autem reconciliavit in corpore carnis ejus per mortem exhibere vos ſanctos & immaculatos & irreprehenſibiles coram ipſo.*

Col. 2, 11. *In quo & circumciſi eſtis circumciſione non manufacta in expoliatione corporis carnis in circumciſione Chriſti.*

Col. 2, 12. *Conſepulti ei in baptiſmo in quo & reſurrexiſtis per fidem operationis Dei qui reſuſcitavit illum a mortuis.*

Col. 2, 13. *Et vos cum mortui eſſetis in delictis & incircumciſione carnis veſtræ, convivificavit cum illo donans vobis omnia delicta.*

Col. 2, 14. *Delens quod adverſus nos erat chirographum decretis quod erat contrarium nobis & ipſum tulit de medio affigens illud cruci.*

Col. 2, 15. *Exuens ſe principatus & potestates traduxit confidenter palam triumphans illos in ſemetipſo.*

Col. 2, 16. *Nemo ergo vos judicet in cibo aut in potu aut in parte diei feſti aut neomeniæ aut ſabbatorum.*

Col. 2, 17. *Quæ ſunt umbra futurorum corpus autem Chriſti.*

Col. 3, 11. *Ubi non eſt Gentilis & Judæus, circumciſio & præputium, Barbarus & Scytha, ſervus & liber, ſed omnia & in omnibus Chriſtus.*

Ebr. 7, 12. & ſeq. *Reprobatio quidem fit præcedentis mandati, propter infirmitatem ejus & inutilitatem, nihil enim ad perfectum adduxit Lex; introductio vero melioris ſpei, per quam proximamus ad Deum. Et quantum eſt non ſine jurejurando (alii quidem ſine jurejurando ſacerdotes facti ſunt, hic autem cum jurejurando, per eum qui dixit ad illum, Juravit Dominus, & non pœnitebit eum; tu es ſacerdos in æternum) in tantum melioris Teſtamenti ſponſor factus eſt Jeſus.*

Ebr. 8, 6. & ſeq. *Nunc autem melius ſortitus eſt miniſterium, quanto & melioris Teſtamenti mediator eſt, quod in melioribus repromiſſionibus ſancitum eſt. Nam ſi illud prius culpa vacaſſet, non utique ſecundi locus inquireretur. Vituperans enim eos dicit, Ecce dies venient, dicit Dominus, & conſummabo ſuper domum Iſrael, & ſuper domum Juda Teſtamentum novum; non ſecundum Teſtamentum quod feci patribus eorum, ut educerem illos de terra Ægypti, quoniam ipſi non permanſerunt in Teſtamento meo, & ego neglexi eos, dicit Dominus. Quia hoc eſt Teſtamentum quod diſponam domui Iſrael poſt dies illos, dicit Dominus, dando leges meas in mentem eorum, & in corde eorum ſuperſcribam eas, & ero eis in Deum, & ipſi erunt mihi in populum . . . . . Dicendo autem novum, veteravit prius.*

Ebr. 9, 11. & ſeq. *Chriſtum autem aſſiſtens Pontifex futurorum bonorum, per amplius & perfectius tabernaculum, non manu factum, id eſt, non hujus creationis, neque per ſanguinem hircorum aut vitulorum, ſed per proprium ſanguinem, introivit ſemel in Sancta, æterna redemtione inventa. Si enim ſanguis hircorum & taurorum, & cinis vitulæ aſperſus inquinatos ſanctificat ad emundationem carnis, quanto magis ſanguis Chriſti, qui per Spiritum ſanctum ſemetipſum obtulit immaculatum Deo, emundabit conſcientiam noſtram ab operibus mortuis, ad ſerviendum Deo viventi? Et ideo Novi Teſtamenti mediator eſt, ut morte intercedente, in redemtionem earum prævaricationum, quæ erant ſub priori Teſtamento, repromiſſionem accipiant, qui vocati ſunt æterne hereditatis.*

Ebr. 10, 11. & ſeq. *Et omnis quidem ſacerdos præſto eſt quotidie miniſtrans, & easdem ſæpe*

vos aquam mundam, & mundabimini ab omnibus inquinamentis veſtris, & ab univerſis idolis veſtris mundabo vos. Et dabo vobis cor novum, & ſpiritum novum ponam in medio veſtri & auferam cor lapideum de carne veſtra, & dabo vobis cor carneum: & ſpiritum meum ponam in medio veſtri, & faciam ut in præceptis meis ambuletis, & judicia mea cuſtodiatis & operemini.

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper Urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna & impleatur viſio & prophetia, & ungatur Sanctus ſanctorum.*

Mal. 4, 4. & ſeq. *Mementote legis Moyſi ſervi mei, quam mandavi ei in Horeb ad omnem Iſrael, præcepta & judicia. Ecce ego mittam vobis Eliam Prophetam, antequam veniat dies Domini magnus & horribilis: & convertet cor patrum ad filios, & cor filiorum ad patres eorum; ne forte veniam & percutiam terram anathemate.*

ſæpe offerens hoſtias, quæ nunquam poſſunt auferre peccata: hic autem unam pro peccatis offerens hoſtiam, in ſempiternum ſedet in dextera Dei, de cætero expectans, donec ponantur inimici ejus ſcabellum pedum ejus; una enim oblatione conſummavit in ſempiternum ſanctificatos. Conteſtatur autem nos & Spiritus Sanctus: poſtquam enim dixit, Hoc autem Teſtamentum quod teſtatur ad illos poſt dies illos, dicit Dominus, dando leges meas in cordibus eorum, & in mentibus eorum ſuperſcribam eas, & peccatorum & iniquitatum eorum jam non recordabor amplius. Ubi autem horum remiſſio, jam non eſt oblatio pro peccato. Habentes itaque, Fratres, fiduciam in introitu ſanctorum in ſanguine Chriſti, quam initiavit nobis viam novam & viventem per velamen, id eſt carnem ſuam, & Sacerdotem magnum ſuper domum Dei, accedamus cum vero corde in plenitudine fidei.

Ebr. 12, 23. ſeq. *Sed acceſſiſtis ad Sion montem, & civitatem Dei viventis Jeruſalem cæleſtem, & multorum millium Angelorum frequentiam, & Eccleſiam primitivorum, qui conſcripti ſunt in cœlis, & judicem omnium Deum, & ſpiritus juſtorum perfectorum, & Teſtamenti Novi mediatorem Jeſum, & ſanguinis aſperſionem melius loquentem quam Abel.*

2. Petr. 3, 13. *Novos vero cœlos, & novam terram ſecundum promiſſa ipſius expectamus, in quibus juſtitia habitat.*

1. Joh. 2, 7. 8. *Chariſſimi, non mandatum novum ſcribo vobis, ſed mandatum vetus, quod habuiſtis ab initio. Mandatum vetus eſt verbum quod audiſtis. Iterum mandatum novum ſcribo vobis, quod verum eſt & in ipſo, & in vobis; quia tenebræ tranſierunt, & verum lumen jam lucet.*

Apoc. 3, 12. *Qui vicerit, faciam illum columnam in Templo Dei mei, & foras non egredietur amplius, & ſcribam ſuper eum nomen Dei mei, & nomen civitatis Dei mei novæ Jeruſalem, quæ deſcendit de cœlo a Deo meo, & nomen meum novum.* Et Apoc. 2, 17.

Apoc. 21, 1. & ſeq. *Et vidi cœlum novum & terram novam. Primum enim cœlum & prima terra abiit, mare jam non eſt. Et ego Johannes vidi ſanctam civitatem Jeruſalem novam deſcendentem de cœlo a Deo, paratam ſicut ſponſam ornatam viro ſuo .... Et dixit qui ſedebat in throno, Ecce nova facio omnia. Et dixit mihi, Scribe quia hæc verba fideliſſima ſunt & vera.*

I. *Defenduntur teſtimonia ex Iſa. 43, 18. & ſeq. & ex Iſa. 66, 22. 23.* II. *Defenduntur teſtimonia ex Jerem. 31, 31. & ſeq. & ex Mal. 4, 4. & ſeq.* III. *Defenditur teſtimonium ex Mal. 1, 10. 11.* IV. *Joſue Moſi ſuffectus, & ſecunda Ebræorum per Joſuam facta circumciſio, ſymbola ſunt Chriſtianæ Legis Moſaicam abrogantis.* V. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VI. *Secundum argumentum.*

I. QUem e quadrageſimo tertio Iſaiæ capite locum depromimus, Meſſiæ temporibus non Paulus ſolum adſcribit in altera ad Corinthios, cum ait: *Si qua ergo in Chriſto nova creatura, vetera tranſierunt; ecce facta ſunt omnia nova;* ſed & Thalmudicus liber Beracoth. Iisdem temporibus adſcribunt quoque Rabbini ſententiam alteram ex ſexageſimo ſexto capite Iſaiæ, ubi non ſtatis ac certis diebus, ſed continenter, nulloque intermiſſo tempore, vel dierum habito

Defenduntur teſtimonia ex Iſa. 43, 18. & ſq. & ex Iſ. 66, 22. 23. 2. Cor. 5, 17.

Iſa. 65. 15. & ſeq. *Et dimittetis nomen veſtrum in juramentum electis meis, & interficiet te Dominus Deus, & ſervos ſuos vocabit nomine alio . . . . . Ecce enim ego creo cœlos novos, & terram novam, & non erunt in memoria priora, & non aſcendent ſuper cor: ſed gaudebitis & exultabitis usque in ſempiternum his quæ ego creo.*

Iſa. 66, 22. *Quia ſicut cœli novi, & terra nova, quæ ego facio ſtare coram me, dicit Dominus; ſic ſtabit ſemen veſtrum, & nomen veſtrum.*

Jerem. 4, 3. 4. *Hæc enim dicit Dominus vivo Juda & Jeruſalem, Novate vobis novale, & nolite ſerere ſuper ſpinas: circumcidimini Domino, & auferte præputia cordium veſtrorum, viri Juda, & habitatores Jeruſalem.*

Jerem. 11, 19. 20. *Et dabo eis cor unum, & ſpiritum novum tribuam in viſceribus eorum; auferam cor lapideum de carne eorum, & dabo eis, ut in præceptis meis ambulent, & judicia mea cuſtodiant, faciantque ea, & ſint mihi in populum, & ego ſim eis in Deum.*

Jerem. 18, 31. *Projicite a vobis omnes prævaricationes veſtras, in quibus prævaricati eſtis, & facite vobis cor novum & ſpiritum novum.*

Jerem. 31, 31. & ſeq. *Ecce dies venient, dicit Dominus, & feriam domui Iſrael & domui Juda fœdus novum; non ſecundum pactum quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti, pactum quod irritum fecerunt, & ego dominatus ſum eorum, dicit Dominus. Sed hoc erit pactum, quod feriam cum domo Iſrael poſt dies illos, dicit Dominus: dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam, & ero eis in Deum, & ipſi erunt mihi in populum: & non docebit ultra vir proximum ſuum, & vir fratrem ſuum, dicens, Cognoſce Dominum; omnes enim cognoſcent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.*

Jerem. 34, 10. 11. *Hæc dicit Dominus Deus, Ecce ego ipſe ſuper paſtores requiram gregem meum de manu eorum, & ceſſare faciam eos, ut ultra non paſcant gregem, nec paſcant amplius paſtores ſemetipſos, & liberabo gregem meum de ore eorum, & non erit ultra eis in eſcam. Quia hæc dicit Dominus Deus, Ecce ego ipſe requiram oves meas, & viſitabo eas.*

Ezech. 36, 25. & ſeq. *Et effundam ſuper circumciſio & præputium, Barbarus & Scytha, ſervus & liber, ſed omnia & in omnibus Chriſtus.*

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habito discrimine, futurum vaticinatur, ut ad Dei cultum homines conveniant. Quibus consonant ista Pauli ad Colossenses: *Nemoergo vos judicet in cibo, aut in potu, aut in parte diei festi, aut neomeniæ, aut sabbathorum; quæ sunt umbra futurorum: corpus autem Christi.* Col. 2, 16.

Defenduntur testimonia ex Jer. 31, 31. & seq. & ex Mal. 4, 4. & seq.

II. Nobilissimum etiam Jeremiæ oraculum e tricesimo primo capite R. Moses ben Nachman refert ad Messiæ ætatem, ut dixi in Propositione septima. Incepta vero est, quam proponit R. David Kimchi, interpretatio: non novam enim præsignificari legem statuit, sed priscam illam Mosis in Judæorum animos insinuandam penitus & obsignandam. Tum Malachiæ suffragium ambit, cujus præceptum hoc est: *Mementote legis Moysi servi mei, quam mandavi ei in Horeb ad omnem Israel, præcepta & judicia.* Unde colligit Malachiam, postremum Prophetarum, hac præceptione, non vaticinia tantum sua, sed & aliorum Prophetarum claudentem, aperte docere, in unica Lege Mosaica esse acquiescendum, nec aliam porro expectari debere. Sed hominis commentum liquido refellunt ipsa verba Jeremiæ, quibus non solum promittit Deus futurum, ut novum fœdus paciscatur cum Israelitis, sed fœdus etiam illud novum veteri opponit; ipsumque adeo vetus excludit, utpote quod ab Israelitis violatum & solutum sit. *Feriam*, inquit, *domui Israel, & domui Juda fœdus novum, non secundum pactum, quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti; pactum quod irritum fecerunt, & ego dominatus sum eorum, dicit Dominus.* Ad Malachiæ vero testimonium quod attinet, id sibi vult, observandam esse quidem Legem Mosis, sed tamdiu, quoad per novam Christi legem abrogetur; quod & indicant, quæ proxime subjicit; *Ecce ego mittam vobis Eliam Prophetam, antequam veniat dies Domini magnus & horribilis.* Ac si diceret fore ut ad Johannem usque Lex vigeat: quod clarius pronuntiavit Christus apud Matthæum: *Omnes Prophetæ & Lex usque ad Johannem prophetaverunt: & si vultis recipere, ipse est Elias qui venturus est:* quæ planissima est Malachianæ illius prædictionis interpretatio. Addit Malachias de Elia illo venturo: *Et convertet cor patrum ad filios, & cor filiorum ad patres eorum; ne forte veniam, & percutiam terram anathemate.* Nempe hoc ipsum fœdus novum est, quod icturum se pollicetur Deus hoc loco Jeremiæ, quem scrutamur: *Sed hoc erit pactum, quod feriam cum domo Israel post dies illos, dicit Dominus: dabo legem meam in visceribus eorum, & in corde eorum scribam eam; & ero eis in Deum, & ipsi erunt mihi in populum. Et non docebit ultra vir proximum suum, & vir fratrem suum, dicens, Cognosce Dominum; omnes enim cognoscent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.* Accedit Malachiæ ipsius testificatio, quo meliorem ipsi interpretem dare non possumus: *Non est*, inquit, *mihi voluntas in vobis, dicit Dominus exercituum, & munus non suspiciam de manu vestra: ab ortu enim Solis usque ad occasum, magnum est nomen meum in gentibus, & in omni loco sacrificatur & offertur nomini meo oblatio munda; quia magnum est nomen meum in gentibus, dicit Dominus exercituum.* Mal. 4, 5. Matth. 11, 13. Mal. 4, 6. Jer. 31, 33. & seq. Mal. 1, 10. 11.

Defenditur testimonium ex Malach. 1, 10. 11.

III. Quæ Malachiæ sententia, ut illustris est in primis ac splendida, cum eam populares suis vitio ac dedecori verti intelligerent Rabbini, pro sua vafritie perversis etiam interpretationibus eludere tentarunt. Sunt qui dicant, Deum id sibi velle, Quantumlibet in idolis, vel stellis, minutisque Diis compluribus colendis effusa sit Ethnicorum impietas, unum tamen summum, ac supremum Deum venerantur, quod mihi longe est gratissimum. Hujus expositionis auctor est R. Selomoh Jarchi, assertores R. David Kimchi & R. Aben Ezra. Ea vero quam absona sit & falsa, liquet ex eo, quod inter gentes idolorum cultui addictas obscura sit supremi Dei ac fere nulla notitia, neque ulla ipsi sacrificia fiant. Id ergo quodcunque honoris est, impiis cerimoniis ac nefario cultu idolis exhibito, tot vero Dei sanctionibus vetito conjunctum, videant quo jure, quave ratione *oblationem mundam* appellare queant. Impia quidem hæc est & absurda interpretatio; commentitia vero & ad arbitrium ficta altera, quam proponit idem Jarchi, Deum nempe significare, Judæorum qui inter Gentes dispersi versantur comprecationes sibi etiam sine victimis fusas perplacere. Quæ cum Prophetæ verbis pugnant ex adverso: quippe honores a gentibus sibi habitos

habitos Deus opponit cultui a Judæis præſtito, & apertis verbis affirmat ſibi ab his ſacrificari: id enim ſonant verba hæc; *Munus non ſuſcipiam de manu veſtra.* Aliam præterea prædictionis hujus explicationem, haud minus futilem, proponunt David Kimchi & Aben Ezra, hanc videlicet; Si a Gentibus, itidem ut a vobis, munera mihi offerri vellem, munda ea & ſelecta offerrent; vos vero ſtrigoſas & male habitas hoſtias mihi offertis. Atque non lege aliqua ſeu conditione propoſitio hæc conjuncta eſt, ſed ſimplex; nec id fore, aut fieri poſſe, ſed eſſe reipſa ac fieri dixit Deus. Cum igitur in teſtimonio hoc retundendo vana ſit Rabbinorum opera, germanus ei ſenſus reſtituendus eſt. Primum cum munera Judæorum reſpuere ſe pronuntiat Deus, abrogatio Moſaicæ legis futura notatur. Tum adjicit agnituras fore nomen ſuum gentes, & per totum orbem mundis offerumentis ſeſe propitiatum iri. Ante Chriſti Jeſu ortum haudquaquam id contigit; tum enim mundum pene univerſum profana religio inſidebat. Statim vero poſt Jeſum ſuperſtitiones ſuas dedidicerunt homines, & cunctas regiones Chriſti doctrina pervaſit; adeo ut ad hanc diem puris ſacrificiis Deus placetur. Purum autem ſacrificium, & *oblationem mundam*, in animi omni noxarum labe purgati, & ad Dei obſequium parati, ſinceritate & candore poſitam eſſe perſpicias ex conſentaneis Jeremiæ & Malachiæ teſtimoniis, quæ proxime recitavimus. Tunc autem mundus ille ac ſincerus cultus Deo præſtitus eſt, cum veterem abrogavit Chriſtus Jeſus. Id quod declaravit ipſe aperte, cum Samaritanæ
Joh. 4, 23. mulieri diceret: *Venit hora, & nunc eſt, quando veri adoratores adorabunt Patrem in ſpiritu & veritate.* Hæ nimirum offeruntur
1. Petr. 2, 5. *ſpirituales hoſtiæ, acceptabiles Deo per Jeſum Chriſtum.* Ad Malachiam profecto reſpexiſſe videtur Paulus, cum ſcriberet iſta ad
1. Tim. 2, 8. Timotheum: *Volo ergo viros orare in omni loco, levantes puras manus ſine ira & diſceptatione.* Sed & aliud præterea ſacrificium, proprie ac ſtricte ſumtum, Malachiæ verbis adumbratur, incruentum nempe, quod Deo in Eccleſia Chriſti offertur quotis quibusque diebus. Geminum igitur hic notatur & prædicitur ſacrificium, vel latius ſumto vocabulo ſacrificii, quod fit per preces ac vota puro pectore concepta; vel ſtricte ſumto, ejus videlicet quod fit ad altaria per Sacerdotes Chriſti. Jure ergo vetuſti Eccleſiæ Patres, Juſtinus, Irenæus, Cyprianus, aliique plures, teſtimonio hoc, ſic tanquam validiſſimo telo, adverſus Judæos dimicarunt. Juſt. Dial. cum Tryphon. Iren. l. 4. c. 32. Cypr. Teſt. libr. 1. c. 16.

IV. Attingendum hic quoque obiter, quod infra exponemus, Joſuam in locum defuncti Moſis ſuffectum, ſymbolum eſſe legis Chriſti Jeſu, per quam Moſis abrogata lex eſt. Deinde quemadmodum ſecundæ circumciſionis auctor Joſue Ebræis fuit; ita per Jeſum Chriſtum circumciduntur corda noſtra; & hæc quidem ſecunda circumciſio eſt, cum vetus Moſaica truncaret corpus, nova hæc animum purget. Denique quod priſca Lex abolita ſit, recte concludit Tertullianus Chriſtum veniſſe. *Imprimis*, inquit, *definiendum eſt, non potuiſſe ceſſare Legem antiquam & Prophetas, niſi veniſſet is, qui per eamdem Legem, & per eosdem Prophetas venturus annuntiabatur.* *Joſue Moſis ſuffectus, & ſecunda Ebræorum per Joſuam facta circumciſio, ſymbola ſunt Chriſtiana legis Moſaicam abrogantis.*

V. Atenim æternitatem Moſaicæ Legis ſibi promiſſam objiciunt Judæi. *Erit vobis hoc legitimum ſempiternum*, inquit Dominus. Et alibi: *Quod præcipio tibi, hoc tantum facito Domino: nec addas quicquam, nec minuas.* Ex quibus verbis colligit Maimonides, libro de fundamentis legis, Legem eſſe æternam, nec ulli mutationi obnoxiam. Nos vero alibi docuimus, voces illas, עולם, & לעולם & עד עולם non ſemper æternitatem temporis, ſed ſæpe diuturnitatem: non ſemper infinitum tempus, ſed ſæpe indefinitum, quandoque etiam finitum notare. Nihil autem facit ad rem teſtimonium e Deuteronomio petitum: nam ut optime pro nobis reſpondet R. Joſeph Albo, libro tertio Fundamentorum, capite decimo ſexto, monemur hoc præcepto, ne Legem vel addendo, vel detrahendo refingere audeamus. Sibi vero eam penitus abolendi jus Deus non detrahit. Sed opprimamus Judæos auctoritate Magiſtrorum ſuorum. Eſt in Thalmudis libro Avoda Zara, ab Elia traditum fuiſſe, ſex annorum millibus definitam eſſe mundi diuturnitatem, quorum priore duo millia futura ſint ſine Lege; ſequentibus duobus millibus vigeat Lex; quibus ſuccedat, & per duo poſtrema millia ſervetur Meſſiæ doctrina. Unde liquet poſt duo annorum millia abrogandam eſſe Legem Moſis. Eſt in Midraſch Coheleth, *Legem quam homo diſcit in hoc ſeculo, vanitatem eſſe præ lege Meſſiæ.* Eſt denique apud R. Simeonem in Jalkut, Deum per Meſſiam novam legem eſſe daturum. *Refelluntur argumenta adverſariorum.* *Primum argumentum.* Exod. 30, 21. Lev. 16, 29. Deut. 12, 32. Jalk. in Iſa.

habito discrimine, futurum vaticinatur, ut ad Dei cultum homines conveniant. Quibus consonant ista Pauli ad Colossenses: *Nemo ergo vos judicet in cibo, aut in potu, aut in parte diei festi, aut neomeniæ, aut sabbathorum; quæ sunt umbra futurorum: corpus autem Christi.* Col. 2, 16.

Defenduntur testimonia ex Jer. 31, 31. & seq. & ex Mal. 4, 4. & seq.

II. Nobilissimum etiam Jeremiæ oraculum e tricesimo primo capite R. Moses ben Nachman refert ad Messiæ ætatem, ut dixi in Propositione septima. Incepta vero est, quam proponit R. David Kimchi, interpretatio: non novam enim præsignificari legem statuit, sed priscam illam Mosis in Judæorum animos insinuandam penitus & obsignandam. Tum Malachiæ suffragium ambit, cujus præceptum hoc est: *Mementote legis Moysi servi mei, quam mandavi ei in Horeb ad omnem Israel, præcepta & judicia.* Mal. 4, 4. Unde colligit Malachiam, postremum Prophetarum, hac præceptione, non vaticinia tantum sua, sed & aliorum Prophetarum claudentem, aperte docere, in unica Lege Mosaica esse acquiescendum, nec aliam porro expectari debere. Sed hominis commentum liquido refellunt ipsa verba Jeremiæ, quibus non solum promittit Deus futurum, ut novum fœdus paciscatur cum Israelitis, sed fœdus etiam illud novum veteri opponit; ipsumque adeo vetus excludit, utpote quod ab Israelitis violatum & solutum sit. *Feriam*, inquit, *domui Israel, & domui Juda fœdus novum, non secundum pactum, quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti; pactum quod irritum fecerunt, & ego dominatus sum eorum, dicit Dominus.* Ad Malachiæ vero testimonium quod attinet, id sibi vult, observandam esse quidem Legem Mosis, sed tamdiu, quoad per novam Christi legem abrogetur; quod & indicant, quæ proxime subjicit; *Ecce ego mittam vobis Eliam Prophetam, antequam veniat dies Domini magnus & horribilis.* Mal. 4, 5. Ac si diceret fore ut ad Johannem usque Lex vigeat: quod clarius pronuntiavit Christus apud Matthæum: *Omnes Prophetæ & Lex usque ad Johannem prophetaverunt: & si vultis recipere, ipse est Elias qui venturus est:* Matth. 11, 13. quæ planissima est Malachianæ illius prædictionis interpretatio. Addit Malachias de Elia illo venturo: *Et convertet cor patrum ad filios, & cor filiorum ad patres eorum; ne forte veniam, & percutiam terram anathemate.* Mal. 4, 6. Nempe hoc ipsum fœdus novum est, quod icturum se pollicetur Deus hoc loco Jeremiæ, quem scrutamur: *Sed hoc erit pactum, quod feriam cum domo Israel post dies illos, dicit Dominus: dabo legem meam in visceribus eorum, & in corde eorum scribam eam; & ero eis in Deum, & ipsi erunt mihi in populum. Et non docebit ultra vir proximum suum, & vir fratrem suum, dicens, Cognosce Dominum; omnes enim cognoscent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.* Jer. 31, 33. & seq. Accedit Malachiæ ipsius testificatio, quo meliorem ipsi interpretem dare non possumus: *Non est*, inquit, *mihi voluntas in vobis, dicit Dominus exercituum, & munus non suspiciam de manu vestra: ab ortu enim Solis usque ad occasum, magnum est nomen meum in gentibus, & in omni loco sacrificatur & offertur nomini meo oblatio munda; quia magnum est nomen meum in gentibus, dicit Dominus exercituum.* Mal. 1, 10. 11.

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III. Quæ Malachiæ sententia, ut illustris est in primis ac splendida, cum eam populares suis vitio ac dedecori verti intelligerent Rabbini, pro sua vafritie perversis etiam interpretationibus eludere tentarunt. Sunt qui dicant, Deum id sibi velle, Quantumlibet in idolis, vel stellis, minutisque Diis compluribus colendis effusa sit Ethnicorum impietas, unum tamen summum, ac supremum Deum venerantur, quod mihi longe est gratissimum. Hujus expositionis auctor est R. Selomoh Jarchi, assertores R. David Kimchi & R. Aben Ezra. Ea vero quam absona sit & falsa, liquet ex eo, quod inter gentes idolorum cultui addictas obscura sit supremi Dei ac fere nulla notitia, neque ulla ipsi sacrificia fiant. Id ergo quodcunque honoris est, impiis cerimoniis ac nefario cultu idolis exhibito, tot vero Dei sanctionibus vetito conjunctum, videant quo jure, quave ratione *oblationem mundam* appellare queant. Impia quidem hæc est & absurda interpretatio; commentitia vero & ad arbitrium ficta altera, quam proponit idem Jarchi, Deum nempe significare, Judæorum qui inter Gentes dispersi versantur comprecationes sibi etiam sine victimis fusas perplacere. Quæ cum Prophetæ verbis pugnant ex adverso: quippe honores a gentibus sibi habitos

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V. A tenim æternitatem Moſaicæ Legis ſibi promiſſam objiciunt Judæi. *Erit vobis hoc legitimum ſempiternum*, inquit Dominus. Et alibi: *Quod præcipio tibi, hoc tantum facito Domino: nec addas quicquam, nec minuas.* Ex quibus verbis colligit Maimonides, libro de fundamentis legis, Legem eſſe æternam, nec ulli mutationi obnoxiam. Nos vero alibi docuimus, voces illas, עולם, & לעולם & עד עולם non ſemper æternitatem temporis, ſed ſæpe diuturnitatem: non ſemper infinitum tempus, ſed ſæpe indefinitum, quandoque etiam finitum notare. Nihil autem facit ad rem teſtimonium e Deuteronomio petitum: nam ut optime pro nobis reſpondet R. Joſeph Albo, libro tertio Fundamentorum, capite decimo ſexto, monemur hoc præcepto, ne Legem vel addendo, vel detrahendo refingere audeamus. Sibi vero eam penitus abolendi jus Deus non detrahit. Sed opprimamus Judæos auctoritate Magiſtrorum ſuorum. Eſt in Thalmudis libro Avoda Zara, ab Elia traditum fuiſſe, ſex annorum millibus definitam eſſe mundi diuturnitatem, quorum priore duo millia futura ſint ſine Lege; ſequentibus duobus millibus vigeat Lex; quibus ſuccedat, & per duo poſtrema millia ſervetur Meſſiæ doctrina. Unde liquet poſt duo annorum millia abrogandam eſſe Legem Moſis. Eſt in Midraſch Coheleth, *Legem quam homo diſtit in hoc ſeculo, vanitatem eſſe præ lege Meſſiæ.* Eſt denique apud R. Simeonem in Jalkut, Deum per Meſſiam novam legem eſſe daturum. *Refelluntur argumenta adverſariorum.* *Primum argumentum.* Exod. 30, 21. Lev. 16, 29. Deut. 12, 32. Jalk. in Iſa.

Secundum argumentum.

VI. Chriſtianam quoque cauſſam plurimum labefactari putant Judæi his Jeſu Chriſti verbis: *Nolite putare quoniam veni ſolvere Legem aut Prophetas; non veni ſolvere, ſed adimplere. Amen quippe dico vobis, donec tranſeat cœlum & terra, jota unum, aut unus apex non prateribit a Lege, donec omnia fiant. Qui ergo ſolverit unum de mandatis iſtis minimis, & docuerit ſic homines, minimus vocabitur in regno cœlorum.* Tantum abeſt ergo, inquiunt, ut Jeſus Moſaicam Legem antiquaverit, ut id ne fieret, diſerte caverit. At falluntur Judæi, perperam ſumto Legis vocabulo, quæ non hic præſcriptos ceremoniarum ritus, vel judicialia & moralia præcepta ſignat; ſed Legis ipſius ſummam ac finem, quo præcepta ſingula privatim ſpectabant. Finem vero hunc præſcribit alibi Jeſus ipſe: *Diliges Dominum Deum tuum ex toto corde tuo, & in toto anima tua, & in tota mente tua. Hoc eſt maximum & primum mandatum. Secundum autem ſimile eſt huic: Diliges proximum tuum, ſicut teipſum. In his duobus mandatis univerſa Lex pendet & Prophetæ.* Præclare Paulus ad Romanos: *Qui diligit proximum, Legem implevit: nam, Non adulterabis, Non occides, Non furaberis, Non falſum teſtimonium dices, Non concupiſces, & ſi quod eſt aliud mandatum, in hoc verbo inſtauratur; Diliges proximum tuum, ſicut teipſum. Dilectio proximi malum non operatur. Plenitudo ergo Legis eſt dilectio.* Itaque Judæorum inſaniam caſtigat in priore ad Timotheum, qui Legem callere ſe putantes, quo ipſa pertineret haudquaquam intelligebant, ſummam ejus in rituum quorundam obſervatione ponentes: *Finis autem præcepti eſt charitas de corde puro, & conſcientia bona, & fide non ficta: a quibus quidam aberrantes, converſi ſunt in vaniloquium, volentes eſſe Legis doctores, non intelligentes neque quæ loquuntur, neque de quibus affirmant.* Sed & ipſe Moſes ad Legis finem digitum intendebat dicens: *Circumcidet Dominus Deus tuus, cor tuum, & cor ſeminis tui: ut diligas Dominum Deum tuum in toto corde tuo, & in toto anima tua, ut poſſis vivere.* Cum autem in Lege ipſa ſatis præſidii non eſſet ad hunc finem aſſequendum, ſubſidio fuit Chriſtus, ac opem laborantibus ferens, & ad optatum deducens finem, imbecillitatem atque defectum Legis reſarſit. Prædicabat id Paulus apud Piſidas, ut refert Lucas in Actis: *Ab omnibus, quibus non potuiſtis in Lege Moyſi juſtificari, in hoc* (Chriſto) *omnis qui credit juſtificatur.* Fuſe hoc argumentum tractatum habes nono & decimo capite Epiſtolæ ad Ebræos, unde cognoſcas inopiam Legis, cui quæcunque deerant, ea Chriſtus Jeſus abunde ſupplevit. Nam quamvis in decimo octavo Pſalmo Lex dicatur perfecta, (id enim ſonat vox Ebræa, תורה) non ideo ſummam ipſi perfectionem tribui cenſendum eſt, ſed eam tantum, quam poſtulabant tempora illa, quibus condita eſt. Hac reſponſione utitur R. Joſeph Albo, libro tertio Iccarim, capite triceſimo ſexto; qui & familiari comparatione rem explanat: Lac cibus eſt puero accommodatus, quo perfecte nutritur: ſecus erit, ſi idem viro adhibeas. Præterea Meſſiam unum ſpectabant Teſtamenti Veteris oracula, adeo ut priſci hujus complementum ſit Teſtamentum Novum. *Finis Legis Chriſtus ad juſtitiam omni credenti,* inquit Paulus in Epiſtola ad Romanos. Idem ad Galatas: *Itaque Lex pædagogus noſter fuit in Chriſto, ut ex fide juſtificemur: at ubi venit fides, jam non ſumus ſub pædagogo.* Et ad Coloſſenſes: *Nemo ergo vos judicet in cibo, aut in potu, aut in parte diei feſti, aut neomenia, aut ſabbathorum, quæ ſunt umbra futurorum: corpus autem Chriſti.* Docet quoque in Epiſtola ad Ebræos, Legem habere umbram futurorum bonorum, eorum videlicet quæ per Chriſtum adepti ſumus. Itaque Chriſtus Legem non ſolvit, ſed abſolvit, cum ejus prædictiones in ſe ad exitum perduxit, cum ad propoſitum præceptionibus Legis finem, pietatem nempe in Deum, & charitatem erga homines, quæ tamen per Legem ipſam haudquaquam fuiſſemus conſecuti, gratia ipſius & benignitate pervenimus. *Legem ergo deſtruimus per fidem?* ait Paulus, *abſit; ſed Legem ſtatuimus.* Ac merito Judæos his verbis caſtigat: *Obtuſi ſunt ſenſus eorum: usque in hodiernum enim diem idipſum velamen in lectione Veteris Teſtamenti manet non revelatum, quoniam in Chriſto evacuatur: ſed usque in hodiernum diem, cum legitur Moyſes, velamen poſitum eſt ſuper cor eorum. Cum autem converſus fuerit ad Dominum, auferetur velamen.*

Matth. 5, 17. 18.

Matth. 22, 37. & ſeq.

Rom. 13, 8. & ſeq.

1. Tim. 1, 5. & ſeq.

Deut. 30, 6.

Act. 13, 38.

Rom. 10, 4. Gal. 3, 24.

Col. 2, 16. 17

Ebr. 10, 1.

Rom. 3, 31.

2. Cor. 3, 15. & ſeq.

CAPUT

CAPUT CVIII.

Jesu lex spiritualis & æterna.

DEut. 30, 6. *Circumcidet Dominus Deus tuus cor tuum, & cor seminis tui, ut diligas Dominum Deum tuum in toto corde tuo & in tota anima tua, ut possis vivere.*

1. Reg. 15, 22. *Et ait Samuel, Numquid vult Dominus holocausta & victimas, & non potius ut obediatur voci Domini? Melior est enim obedientia quam victima, & auscultare magis quam offerre adipem arietum.*

Psalm. 36, 31. *Os justi meditabitur sapientiam, & lingua ejus loquetur judicium; Lex Dei ejus in corde ipsius.*

Psalm. 49, 7. & seq. *Audi, populus meus, & loquar; Israel, & testificabor tibi, Deus tuus ego sum. Non in sacrificiis tuis arguam te, holocausta autem tua in conspectu meo sunt semper. Non accipiam de domo tua vitulos, neque de gregibus tuis hircos..... Numquid manducabo carnes taurorum, aut sanguinem hircorum potabo? Immola Deo sacrificium laudis, & redde Altissimo vota tua: & invoca me in die tribulationis; eruam te, & honorificabis me.*

Psalm. 50, 12. & seq. *Cor mundum crea in me Deus, & spiritum rectum innova in visceribus meis: ne projicias me a facie tua, & spiritum sanctum tuum ne auferas a me. Redde mihi lætitiam salutaris tui, & spiritu principali confirma me.*

Psalm. 103, 30. *Emitte spiritum tuum, & creabuntur, & renovabis faciem terræ.*

Psalm. 110, 6. & seq. *Memor erit in seculum Testamenti sui ..... Fidelia omnia mandata ejus, confirmata in seculum seculi, facta in veritate & æquitate. Redemptionem misit populo suo: mandavit in æternum Testamentum suum.*

Psalm. 142, 10. *Spiritus tuus bonus deducet me in terram rectam.*

Isa. 1, 14. & seq. *Calendas vestras & solennitates vestras odivit anima mea; facta sunt mihi molesta, laboravi sustinens. Et cum extenderitis manus vestras, avertam oculos meos a vobis, & cum multiplicaveritis orationem, non exaudiam; manus enim vestræ sanguine plenæ sunt. Lavamini, mundi estote, auferte malum cogitationum vestrarum ab oculis meis; quiescite agere perverse, discite benefacere, quærite judicium, subvenite oppresso, judicate*

MAtth. 3, 11. *Ego quidem baptizo vos in aqua in pœnitentiam: qui autem post me venturus est, fortior me est, cujus non sum dignus calceamenta portare; ipse baptizabit vos in Spiritu sancto & igni.* Et Marc. 1, 8. Luc. 3, 16. Act. 11, 16.

Matth. 10, 20. *Non enim vos estis qui loquimini, sed Spiritus Patris vestri, qui loquitur in vobis.* Et Marc. 13, 11. Luc. 12, 12.

Luc. 1, 15. & seq. *Et Spiritu sancto replebitur* (Johannes) *adhuc ex utero matris suæ; & ipse præcedet ante illum in Spiritu & virtute Eliæ, ut convertat corda patrum in filios, & incredulos ad prudentiam justorum, parare Domino plebem perfectam.*

Luc. 11, 13. *Si ergo vos cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester de cælo dabit spiritum bonum petentibus se?*

Joh. 3, 5. & seq. *Respondit Jesus, Amen, amen dico tibi, nisi quis renatus fuerit ex aqua & Spiritu sancto, non potest intrare in regnum Dei. Quod natum est ex carne, caro est: & quod natum est ex Spiritu, Spiritus est. Non mireris quia dixi tibi, oportet vos nasci denuo. Spiritus ubi vult spirat, & vocem ejus audis, sed nescis unde veniat, aut quo vadat: sic est omnis qui natus est ex Spiritu.*

Joh. 4, 23. *Sed venit hora, & nunc est, quando veri adoratores adorabunt Patrem in Spiritu & veritate.*

Joh. 6, 64. *Spiritus est qui vivificat: caro non prodest quicquam. Verba quæ ego locutus sum vobis, spiritus & vita sunt.*

Joh. 7, 39. *Hoc autem dixit de Spiritu, quem acceperi erant credentes in eum; nondum erat enim Spiritus datus, qui Jesus nondum erat glorificatus.*

Joh. 14, 16. & seq. *Et ego rogabo Patrem, & alium Paraclitum dabit vobis, ut maneat vobiscum in æternum, Spiritum veritatis, quem mundus non potest accipere, quia non videt eum, nec scit eum; vos autem cognoscetis eum, quia apud vos manebit, & in vobis erit ..... Hæc locutus sum vobis, apud vos manens, Paraclitus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, & suggeret vobis omnia, quæcunque dixero vobis.*

pupillo, defendite viduam. Et venite, & arguite me, dicit Dominus: ſi fuerint peccata veſtra, ut coccinum, quaſi nix dealbabuntur; ſi fuerint rubra quaſi vermiculus; velut lana alba erunt. Et Mich. 6, 6. & ſeq.

Iſa. 44, 2. 3. *Noli timere, ſerve meus Jacob, & rectiſſime, quem elegi: effundam enim aquas ſuper ſitientem, & fluenta ſuper aridam: effundam ſpiritum meum ſuper ſemen tuum, & benedictionem meam ſuper ſtirpem tuam.*

Iſa. 51, 7. *Audite me, qui ſcitis juſtum, populus meus; lex mea in corde eorum.*

Iſa. 57, 15. *Quia hæc dicit Excelſus & ſublimis habitans æternitatem, & ſanctum nomen ejus in excelſo, & in ſancto habitans, & cum contrito & humili ſpiritu, ut vivificet ſpiritum humilium, & vivificet cor contritorum.*

Iſa. 58, 5. & ſeq. *Numquid talē eſt jejunium quod elegi, per diem affligere animam ſuam? numquid contorquere quaſi circulum caput ſuum, & ſaccum, & cinerem ſternere? numquid iſtud vocabis jejunium, & diem acceptabilem Domino? nonne hoc eſt magis jejunium quod elegi? diſſolve colligationes impietatis, ſolve faſciculos deprimentes, dimitte eos qui confracti ſunt libros, & omne onus dirumpe: frange eſurienti panem tuum; & egenos, vagosque induc in domum tuam; cum videris nudum, operi eum, & carnem tuam ne deſpexeris. Tunc erumpet quaſi mane lumen tuum, & ſanitas tua citius orietur, & anteibit faciem tuam juſtitia tua, & gloria Domini colliget te: tunc invocabis, & Dominus exaudiet: clamabis, & dicet, Ecce adſum: ſi abſtuleris de medio tui catenam, & deſieris extendere digitam, & loqui quod non prodeſt. Cum effuderis eſurienti animam tuam, & animam afflictam repleveris, orietur in tenebris lux tua, & tenebræ tuæ erunt ſicut meridies, & requiem tibi dabit Dominus ſemper, & implebit ſplendoribus animam tuam.*

Iſa. 61, 1. & ſeq. *Spiritus Domini ſuper me, eo quod unxerit Dominus me, ad annuntiandum manſuetis miſit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clauſis apertionem, ut prædicarem annum placabilem Domino, & diem ultionis Deo noſtro, ut conſolarer omnes lugentes, ut ponerem lugentibus Sion, & darem eis coronam pro cinere, oleum gaudii pro luctu, pallium laudis pro ſpiritu mœroris.*

Joh. 15, 26. *Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis, qui a Patre procedit, ille teſtimonium perhibebit de me.*

Joh. 16, 7. & ſeq. *Expedit vobis, ut ego vadam; ſi enim non abiero, Paraclitus non veniet ad vos; ſi autem abiero, mittam eum ad vos ..... Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem, non enim loquetur a ſemetipſo; ſed quæcunque audit, loquetur; & quæ ventura ſunt, annuntiabit vobis.*

Act. 1, 5. 8. *Quia Johannes quidem baptizavit aqua, vos autem baptizabimini Spiritu ſancto, non poſt multos hos dies ..... accipietis virtutem ſupervenientis Spiritus ſancti in vos.*

Act. 2, 2. & ſeq. *Et factus eſt repente de cælo ſonus, tanquam advenientis de cælo ſpiritus vehementis, & replevit totam domum, ubi erant ſedentes ..... & repleti ſunt omnes Spiritu ſancto, & cœperunt loqui variis linguis, prout Spiritus ſanctus dabat eloqui illis ..... Sed hoc eſt, quod dictum eſt per Prophetam Joel, Et erit in noviſſimis diebus, dicit Dominus, effundam de ſpiritu meo ſuper omnem carnem ..... Et quidem ſuper ſervos meos, & ſuper ancillas meas, in diebus illis effundam de Spiritu meo ..... Hunc Jeſum reſuſcitavit Deus, cujus omnes nos teſtes ſumus. Dextera igitur Dei exaltatus, & promiſſione Spiritus ſancti accepta a Patre, effudit hunc quem vos videtis & auditis ... Petrus vero ad illos, Pœnitentiam, inquit, agite, & baptizetur unusquisque veſtrum in nomine Jeſu Chriſti, in remiſſionem peccatorum veſtrorum, & accipietis donum Spiritus ſancti.*

Act. 4, 31. *Et cum oraſſent, motus eſt locus, in quo erant congregati, & repleti ſunt omnes Spiritu ſancto, & loquebantur verbum Dei cum fiducia.*

Act. 6, 3. *Conſiderate ergo, Fratres, viros ex vobis boni teſtimonii ſeptem, plenos Spiritu ſancto, & ſapientia, quos conſtituamus ſuper hoc opus.*

Act. 7, 55. *Cum autem eſſet plenus Spiritu ſancto* (Stephanus) *intendens in cælum vidit gloriam Dei.*

Act. 8, 15. & ſeq. *Qui cum veniſſent, oraverunt pro ipſis, ut acciperent Spiritum ſanctum: nondum enim in quemquam illorum venerat, ſed baptizati tantum erant in nomine Domini*

Jerem. 4, 4. *Circumcidimini Domino, & auferte præputia cordium veſtrorum, viri Juda, & habitatores Jeruſalem.*

Jerem. 9, 25. 26. *Ecce dies veniunt, dicit Dominus, & viſitabo ſuper omnem qui circumciſum habet præputium, ſuper Ægyptum, & ſuper Juda, & ſuper Edom, & ſuper filios Ammon, & ſuper Moab, & ſuper omnes qui attonſi ſunt in comam, habitantes in deſerto; quia omnes gentes habent præputium; omnis autem domus Iſrael incircumciſi ſunt corde.*

Jerem. 24, 7. *Et dabo eis cor, ut ſciant me, quia ego ſum Dominus, & erunt mihi in populum, & ego ero eis in Deum, quia revertentur ad me in toto corde ſuo.*

Jerem. 31, 31. & ſeq. *Ecce dies venient, dicit Dominus, & feriam domui Iſrael, & domui Juda fœdus novum, non ſecundum pactum quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti; pactum quod irritum fecerunt, & ego dominatus ſum eorum, dicit Dominus. Sed hoc erit pactum quod feriam cum domo Iſrael poſt dies illos, dicit Dominus; dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam, & ero eis in Deum, & ipſi erant mihi in populum. Et non docebit ultra vir proximum ſuum, & vir fratrem ſuum, dicens, Cognoſce Dominum; omnes enim cognoſcent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.*

Jerem. 32, 38. & ſeq. *Et erunt mihi in populum, & ego ero eis in Deum: & dabo eis cor unum, & viam unam, ut timeant me univerſis diebus, & bene ſit eis, & filiis eorum poſt eos: & feriam eis pactum ſempiternum, & non definam eis benefacere, & timorem meum dabo in corde eorum, ut non recedant a me.*

Bar. 2, 35. *Et ſtatuam illis Teſtamentum alterum ſempiternum.*

Ezech. 11, 19. *Et dabo eis cor unum, & ſpiritum novum tribuam in viſceribus eorum, & auferam cor lapideum de carne eorum, & dabo eis cor carneum, ut in præceptis meis ambulent, & judicia mea cuſtodiant, faciantque ea, & ſint mihi in populum, & ego ſim eis in Deum.* Et Ezech. 36, 26. 27.

Domini Jeſu. Tunc imponebant manus ſuper illos, & accipiebant Spiritum ſanctum. Cum vidiſſet autem Simon, quia per impoſitionem manus Apoſtolorum datur Spiritus ſanctus, obtulit eis pecuniam, dicens, Date & mihi hanc poteſtatem, ut cuicunque impoſuero manus, accipiat Spiritum ſanctum. Petrus autem dixit ad eum, Pecunia tua tecum ſit in perditionem, quoniam donum Dei exiſtimaſti pecunia poſſideri.

Act. 9, 17. 31. *Et abiit Ananias, & introivit in domum, & imponens ei manus dixit, Saule frater Dominus miſit me Jeſus, qui apparuit tibi in via, qua veniebas, ut videas, & implearis Spiritu ſancto ..... Eccleſia quidem per totam Judæam, & Galilæam, & Samariam, habebat pacem, & ædificabatur ambulans in timore Domini, & conſolatione Sancti Spiritus replebatur.*

Act. 10, 44. & ſeq. *Adhuc loquente Petro verba hæc, cecidit Spiritus ſanctus ſuper omnes, qui audiebant verbum, & obſtupuerunt ex circumciſione fideles, qui venerant cum Petro, quia & in nationes gratia Spiritus ſancti effuſa eſt.*

Act. 11, 15. & ſeq. *Cum autem cœpiſſem loqui, cecidit Spiritus ſanctus ſuper eos, ſicut & in nos in initio. Recordatus ſum autem verbi Domini, ſicut dicebat, Johannes quidem baptizavit aqua, vos autem baptizabimini Spiritu ſancto ..... Et miſerunt Barnabam ..... qui erat vir bonus, & plenus Spiritu ſancto & fide.*

Act. 13, 9. & ſeq. *Saulus autem, qui & Paulus, repletus Spiritus ſancto, intuens in eum dixit, O plene omni dolo ..... Diſcipuli quoque replebantur gaudio & Spiritu ſancto.*

Act. 15, 8. 28. *Et qui novit corda Deus, teſtimonium perhibuit, dans illis* (Gentibus) *Spiritum ſanctum, ſicut & nobis ... Viſum eſt enim Spiritui ſancto & nobis, nihil ultra vobis imponere oneris, quam hæc neceſſaria.*

Act. 16, 6. *Tranſeuntes autem Phrygiam, & Galatiæ regionem, vetati ſunt a Spiritu ſancto loqui verbum Dei in Aſia.*

Act. 19, 2. & ſeq. *Dixitque ad eos, Si Spiritum ſanctum accepiſtis credentes? ... Et cum impoſuiſſet illis manus Paulus, venit Spiritus ſuper eos.*

Act. 20, 22. 23. *Et nunc ecce alligatus ego ſpiritu, vado in Jeruſalem, quæ in ea ventura ſint mihi ignorans, niſi quod Spiritus ſanctus*

per

Ezech. 18, 31. *Projicite a vobis omnes prævaricationes veſtras, in quibus prævaricati eſtis, & facite vobis cor novum, & ſpiritum novum.*

Ezech. 39, 29. *Et non abſcondam ultra faciem meam ab eis, eo quod effuderim ſpiritum meum ſuper omnem domum Iſrael, ait Dominus Deus.*

Oſe. 6, 6. *Quia miſericordiam volui, & non ſacrificium, & ſcientiam Dei plus quam holocauſta.*

Joel. 2, 12. & ſeq. *Nunc ergo, dicit Dominus, Convertimini ad me in toto corde veſtro, in jejunio, & in fletu, & in planctu. Et ſcindite corda veſtra, & non veſtimenta veſtra; & convertimini ad Dominum Deum veſtrum..... Et erit poſt hæc, effundam Spiritum meum ſuper omnem carnem, & prophetabunt filii veſtri, & filiæ veſtræ: ſenes veſtri ſomnia ſomniabunt, & juvenes veſtri viſiones videbunt. Sed & ſuper ſervos meos & ancillas in diebus illis effundam Spiritum meum.*

Zach. 12, 10. *Et effundam ſuper domum David, & ſuper habitatores Jeruſalem, ſpiritum gratiæ & precum.*

Malach. 1, 10, 11. *Quis eſt in vobis qui claudat oſtia, & incedat altare meum gratuito? Non eſt mihi voluntas in vobis, dicit Dominus exercituum, & munus non ſuſcipiam de manu veſtra. Ab ortu enim Solis usque in occaſum, magnum eſt nomen meum in gentibus, & in omni loco ſacrificatur, & offertur nomini meo oblatio munda, quia magnum eſt nomen meum in gentibus, dicit Dominus exercituum.*

per omnes civitates mihi proteſtatur dicens, quoniam vincula & tribulationes Jeroſolymis me manent.

Rom. 1, 4. *Qui prædeſtinatus eſt Filius Dei in virtute ſecundum ſpiritum ſanctificationis.*

Rom. 2, 28. 29. *Non enim qui in manifeſto, Judæus eſt: neque quæ in manifeſto, in carne, eſt circumciſio: ſed qui in abſcondito, Judæus eſt; & circumciſio cordis in ſpiritu, non litera, cujus laus non ex hominibus, ſed ex Deo eſt.*

Rom. 5, 5. *Charitas Dei diffuſa eſt in cordibus noſtris per Spiritum ſanctum, qui datus eſt nobis.*

Rom. 7, 6. 14. *Nunc autem ſoluti ſumus a lege mortis, in qua detinebamur, ita ut ſerviamus in novitate ſpiritus, & non in vetuſtate litera ..... Scimus enim quia lex ſpiritualis eſt.*

Rom. 8, 2. & ſeq. *Lex enim ſpiritus vitæ in Chriſto Jeſu liberavit me a lege peccati & mortis ..... Ut juſtificatio Legis impleretur in nobis, qui non ſecundum carnem ambulamus, ſed ſecundum ſpiritum ..... nam prudentia carnis, mors eſt; prudentia autem ſpiritus, vita & pax ..... Vos autem in carne non eſtis, ſed in ſpiritu, ſi tamen ſpiritus Dei habitat in vobis ..... Quod ſi ſpiritus ejus, qui ſuſcitavit Jeſum a mortuis, habitat in vobis; qui ſuſcitavit Jeſum Chriſtum a mortuis, vivificabit & mortalia corda veſtra, propter inhabitantem Spiritum ejus in vobis. Ergo, Fratres, debitores ſumus, non carni, ut ſecundum carnem vivamus: ſi enim ſecundum carnem vixeritis, moriemini; ſi autem ſpiritu facta carnis mortificaveritis, vivetis. Quicunque enim Spiritu Dei aguntur, ii ſunt filii Dei. Non enim accepiſtis ſpiritum ſervitutis iterum in timore; ſed accepiſtis ſpiritum adoptionis filiorum, in quo clamamus, Abba, (Pater,) Ipſe enim Spiritus teſtimonium reddit ſpiritui noſtro, quod ſumus filii Dei.*

Rom. 14, 17. *Non eſt enim regnum Dei, eſca & potus: ſed juſtitia, & pax, & gaudium in Spiritu ſancto.*

Rom. 15, 13. *Deus autem ſpei repleat vos omni gaudio, & pace in credendo, ut abundetis in ſpe, & virtutis Spiritus ſancti.* Et 15, 19.

1. Cor. 2, 12. & ſeq. *Nos autem non ſpiritum hujus mundi accepimus, ſed Spiritum qui ex Deo eſt, ut ſciamus, quæ a Deo donata ſunt nobis, quæ & loquimur, non in doctis humanæ ſapientiæ verbis, ſed in doctrina ſpiritus, ſpiritualibus ſpiritualia comparantes. Animalis autem homo non percipit ea, quæ ſunt Spiritus Dei: ſtultitia enim eſt illi, & non poteſt intelligere, quia ſpiritualiter examinatur. Spiritualis autem judicat omnia, & ipſe a nemine judicatur.*

1. Cor. 3, 16. *Neſcitis quia templum Dei eſtis, & Spiritus Dei habitat in vobis?*

1. Cor. 6, 11. *Et hæc quidem fuiſtis: ſed abluti eſtis, ſed ſanctificati eſtis, ſed juſtificati eſtis in nomine Domini noſtri Jeſu Chriſti, & in Spiritu Dei noſtri.*

1. Cor. 9, 11. *Si nos vobis ſpiritualia ſeminavimus, magnum eſt ſi nos carnalia veſtra metamus?*

1. Cor. 10,

1. Cor. 10, 1. & ſeq. *Nolo enim vos ignorare, Fratres, quoniam patres noſtri omnes ſub nube fuerunt, & omnes mare tranſierunt, & omnes in Moyſe baptizati ſunt, in nube, & in mari, & omnes eamdem eſcam ſpiritalem manducaverunt, & omnes eumdem potum ſpiritalem biberunt (bibebant autem de ſpiritali conſequente eos petra; petra autem erat Chriſtus.)*

1. Cor. 12, 13. *Etenim in uno ſpiritu omnes nos in unum corpus baptizati ſumus, ſive Judæi, ſive Gentiles, ſive ſervi, ſive liberi, & omnes in uno ſpiritu potati ſumus.*

1. Cor. 14, 1. *Sectamini charitatem, æmulamini ſpiritalia.*

1. Cor. 15, 45. *Factus eſt primus homo Adam, in animam viventem; noviſſimus Adam, in ſpiritum vivificantem. Sed non prius quod ſpiritale eſt, ſed quod animale, deinde quod ſpiritale. Primus homo de terra, terrenus; ſecundus homo de cœlo, cœleſtis. Qualis terrenus, tales & terreni; & qualis cœleſtis, tales & cœleſtes. Igitur ſicut portavimus imaginem terreni, portemus & imaginem cœleſtis. Hoc autem dico, Fratres, quia caro & ſanguis regnum Dei poſſidere non poſſunt, neque corruptio incorruptelam poſſidebit.*

2. Cor. 2, 21. 22. *Qui autem confirmat nos vobiſcum in Chriſto, & qui unxit nos Deus, qui & ſignavit nos, & dedit pignus Spiritus in cordibus noſtris.*

2. Cor. 3, 6. *Epiſtola eſtis Chriſti, miniſtrata a nobis, & ſcripta, non atramento ſed Spiritu Dei vivi..... qui & idoneos nos fecit miniſtros Novi Teſtamenti, non litera, ſed ſpiritu: litera enim occidit, ſpiritus autem vivificat.*

2. Cor. 5, 5. *Deus qui dedit nobis pignus Spiritus.*

Gal. 3, 2. 5. *Hoc ſolum a vobis volo diſcere: ex operibus legis Spiritum recepiſtis, an ex auditu fidei? ..... Qui ergo tribuit vobis Spiritum, & operatur virtutes in vobis, ex operibus Legis, an ex auditu fidei?*

Gal. 4, 6. *Quoniam autem eſtis filii, miſit Deus Spiritum Filii ſui in corda veſtra, clamantem Abba (Pater.)*

Gal. 5, 16. & ſeq. *Dico autem, ſpiritu ambulate, & deſideria carnis non perficiatis..... Quod ſi ſpiritu ducimini, non eſtis ſub Lege, Manifeſta ſunt autem opera carnis..... Fructus autem Spiritus eſt charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, manſuetudo, fides, modeſtia, continentia, caſtitas. Adverſus hujusmodi non eſt lex..... Si ſpiritu vivimus, ſpiritu & ambulemus.*

Gal. 6, 8. *Quoniam qui ſeminat in carne ſua, de carne & metet corruptionem: qui autem ſeminat in ſpiritu, de ſpiritu metet vitam æternam.*

Eph. 1, 13. & ſeq. *In quo* (Jeſu) *& vos cum audiſſetis verbum veritatis, (Evangelium ſalutis veſtræ) in quo & credentes ſignati eſtis Spiritu promiſſionis ſancto, qui eſt pignus hæreditatis noſtræ, in redemtionem acquiſitionis, in laudem gloriæ ipſius..... Non ceſſo gratias agens pro vobis, memoriam veſtri faciens in orationibus meis, ut Deus Domini noſtri Jeſu Chriſti, pater gloriæ, det vobis ſpiritum ſapientiæ & revelationis in agnitione ejus.*

Eph. 4, 23. 24. *Renovamini autem ſpiritu mentis veſtræ, & induite novum hominem, qui ſecundum Deum creatus eſt in juſtitia, & ſanctitate veritatis.*

Eph. 5, 18. 19. *Et nolite inebriari vino, in quo eſt luxuria, ſed implemini Spiritu ſancto, loquentes vobismetipſis in Pſalmis, & hymnis, & canticis ſpiritualibus, cantantes & pſallentes in cordibus veſtris Domno.*

Eph. 6, 11. & ſeq. *Induite vos armaturam Dei, ut poſſitis ſtare adverſus inſidias Diaboli, quoniam non eſt nobis colluctatio adverſus carnem & ſanguinem, ſed adverſus Principes & Poteſtates, adverſus mundi rectores tenebrarum harum; contra ſpiritualia nequitiæ in cœleſtibus. Præterea accipite armaturam Dei, ut poſſitis reſiſtere in die malo, & in omnibus perfecti ſtare. State ergo ſuccincti lumbos veſtros in veritate, & induti loricam juſtitiæ, & calceati pedes in præparatione evangelii pacis, in omnibus ſumentes ſcutum fidei, in quo poſſitis omnia tela nequiſſimi ignea extinguere; & galeam ſalutis aſſumite, & gladium ſpiritus, quod eſt verbum Dei, per omnem orationem & obſecrationem orantes omni tempore in ſpiritu.*

Phil. 3, 3. *Nos enim ſumus circumciſio, qui ſpiritu ſervimus Deo, & gloriamur in Chriſto Jeſu, & non in carne fiduciam habentes.*

Col. 2, 11. 12. *In quo & circumciſi eſtis circumciſione, non manu facta, in expoliatione*

corporis carnis, ſed in circumciſione Chriſti, conſepulti ei in baptiſmo, in quo & reſurrexiſtis per fidem operationis Dei, qui ſuſcitabit illum a mortuis.

Col. 3, 9. & ſeq. *Nolite mentiri invicem, expoliantes vos veterem hominem cum actibus ſuis, & induentes novum eum, qui renovatur in agnitionem, ſecundam imaginem ejus, qui creavit illum, ubi non eſt Gentilis & Judæus, circumciſio & præputium, Barbarus & Scytha, ſervus & liber; ſed omnia & in omnibus Chriſtus. Induite vos ergo ſicut electi Dei, ſancti & dilecti, viſcera miſericordiæ, benignitatem, humilitatem, modeſtiam, prudentiam.*

1. Theſſ. 1, 5. *Evangelium noſtrum non fuit ad vos in ſermone tantum, ſed & in virtute, & Spiritu ſancto.*

Tit. 3, 4. 5. *Cum autem benignitas & humanitas apparuit Salvatoris noſtri Dei; non ex operibus juſtitiæ, quæ fecimus nos, ſed ſecundum ſuam miſericordiam ſalvos nos fecit, per lavacrum regenerationis, & renovationis Spiritus ſancti, quem effudit in nos abunde per Jeſum Chriſtum Salvatorem noſtrum.*

Ebr. 8, 6. & ſeq. *Nunc autem melius ſortitus eſt miniſterium, quanto & melioris Teſtamenti mediator eſt, quod in melioribus repromiſſionibus ſancitum eſt. Nam ſi illud prius culpa vacaſſet, non utique ſecundi locus inquireretur. Vituperans enim eos dicit, Ecce dies venient, dicit Dominus, & conſummabo ſuper domum Iſrael, & ſuper domum Juda Teſtamentum Novum; non ſecundum Teſtamentum, quod feci patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Ægypti, quoniam ipſi non permanſerunt in Teſtamento meo, & ego neglexi eos, dicit Dominus. Quia hoc eſt teſtamentum, quod diſponam domui Iſrael poſt dies illos, dicit Dominus; dando leges meas in mentem eorum, & in corde eorum ſuperſcribam eas; & ero eis in Deum, & ipſi erunt mihi in populum; & non docebit unusquisque proximum ſuum, & unusquisque fratrem ſuum, dicens, Cognoſce Dominum, quoniam omnes ſcient me a minore usque ad majorem eorum, quia propitius ero iniquitatibus eorum, & peccatorum eorum jam non memorabor.*

Ebr. 13, 20. *Deus autem pacis, qui eduxit de mortuis Paſtorem magnum ovium, in ſanguine Teſtamenti æterni, Dominum noſtrum Jeſum Chriſtum.*

Jac. 4, 8. *Appropinquate Deo, & appropinquabit vobis: emundate manus, peccatores; & purificate corda, duplices animo.*

1. Petr. 2, 5. *Et ipſi tanquam lapides vivi ſuperadificamini, domus ſpiritualis, ſacerdotium ſanctum, offerre ſpirituales hoſtias, acceptabiles Deo, per Jeſum Chriſtum.*

1. Joh. 3, 24. *Et in hoc ſcimus, quoniam manet in nobis, de Spiritu quem dedit nobis.*

1. Joh. 4, 13. *In hoc cognoſcimus, quoniam de Spiritu ſuo dedit nobis.*

1. Joh. 5, 6. *Et Spiritus eſt, qui teſtificatur, quoniam Chriſtus eſt veritas.*

Jud. 19. 20. *Hi ſunt qui ſegregant ſemetipſos, animales, ſpiritum non habentes. Vos autem, Chariſſimi, ſuperadificantes vosmetipſos ſanctiſſimæ veſtræ fidei, in Spiritu ſancto orantes, vosmetipſos in dilectione Dei ſervantes.*

CAPUT CIX.

Jeſu regnum ſpirituale & æternum.

PSalm. 2, 6. & ſeq. *Ego autem conſtitutus ſum rex ab eo ſuper Sion montem ſanctum ejus, prædicans præceptum ejus. Dominus dixit ad me, Filius meus es tu, ego hodie genui te: poſtula a me, & dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam terminos terræ. Reges eos in virga ferrea, & tanquam vas figuli confringes eos.*

Pſalm. 44, 7. *Sedes tua, Deus, in ſeculum ſeculi, virga directionis virga regni tui.*

Pſalm. 71, 1. & ſeq. *Deus judicium tuum Regi da, & juſtitiam tuam filio Regis: judicare*

MAtth. 25, 31. & ſeq. *Cum autem venerit Filius hominis in majeſtate ſua, & omnes Angeli cum eo, tunc ſedebit ſuper ſedem majeſtatis ſuæ ..... Tunc dicet Rex his, qui a dextris ejus erunt, Venite, benedicti Patris mei.*

Matth. 28, 18. *Et accedens Jeſus locutus eſt eis, dicens, Data eſt mihi omnis poteſtas in cælo & in terra.*

Luc. 1, 32. 33. *Hic erit magnus, & Filius Altiſſimi vocabitur, & dabit illi Dominus Deus ſedem David Patris ejus, & regnabit in domo*

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populum tuum in juſtitia, & pauperes tuos in judicio ..... Judicabit pauperes populi, & ſalvos faciet filios pauperum, & humiliabit calumniatorem: & permanebit cum Sole, & ante Lunam, in generatione & generationem ..... & dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum .... Et adorabunt eum omnes reges terræ, omnes gentes ſervient ei ..... Et benedicentur in ipſo omnes tribus terræ, omnes gentes magnificabunt eum.

Pſalm. 109, 1. & ſeq. *Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum. Virgam virtutis tuæ emittet Dominus ex Sion; dominare in medio inimicorum tuorum. Tecum principium in die virtutis tuæ, in ſplendoribus ſanctorum; ex utero ante Luciferum genui te.*

Iſa. 9, 6. 7. *Parvulus enim natus eſt nobis, & filius datus eſt nobis, & factus eſt principatus ſuper humerum ejus, & vocabitur nomen ejus, Admirabilis, conſiliarius, Deus fortis, pater futuri ſeculi, princeps pacis: multiplicabitur ejus imperium, & pacis non erit finis; ſuper ſolium David & ſuper regnum ejus ſedebit, ut confirmet illud & corroboret in judicio & juſtitia, a modo & usque in ſempiternum.*

Iſa. 11, 1. & ſeq. *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet, & requieſcet ſuper eum ſpiritus Domini, ſpiritus ſapientiæ & intellectus, ſpiritus conſilii & fortitudinis, ſpiritus ſcientiæ & pietatis, & replebit eum ſpiritus timoris Domini. Non ſecundum viſionem oculorum judicabit, neque ſecundum auditum aurium arguet: ſed judicabit in juſtitia pauperes, & arguet in aquitate pro manſuetis terræ; & percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium. Et erit juſtitia cingulum lumborum ejus, & fides cinctorium renum ejus. Habitabit lupus cum agno, & pardus cum hœdo accubabit; vitulus, & leo, & ovis ſimul morabuntur, & puer parvulus minabit eos. Vitulus & urſus paſcentur; ſimul requieſcent catuli eorum, & leo quaſi bos comedet paleas: & delectabitur infans ab ubere ſuper foramine aſpidis, & in caverna reguli, qui ablactatus fuerit manum ſuam mittet.*

Dan. 2, 44. *In diebus autem regnorum illorum, ſuſcitabit Deus cæli regnum, quod in æternum non diſſipabitur, & regnum ejus domo Jacob in æternum: & regni ejus non erit finis.*

Luc. 22, 29. 30. *Et ego diſpono vobis ſicut diſtoſuit mihi Pater meus, regnum, ut edatis & bibatis ſuper menſam meam in regno meo.*

Joh. 14, 27. *Pacem relinquo vobis, pacem meam do vobis; non quomodo mundus dat, ego do vobis.*

Joh. 18, 36. *Reſpondit Jeſus, Regnum meum non eſt de hoc mundo: ſi ex hoc mundo eſſet regnum meum, miniſtri mei utique decertarent, ut non traderer Judæis: nunc autem regnum meum non eſt hinc.*

1. Cor. 15, 24. 25. *Deinde finis, cum tradiderit regnum Deo & Patri, cum evacuaverit omnem Principatum, & Poteſtatem, & Virtutem. Oportet autem illum regnare, donec ponat inimicos ſub pedibus ejus.*

Eph. 1, 9. & ſeq. *Secundum operationem potentiæ virtutis ejus, quam operatus eſt in Chriſto, ſuſcitans illum a mortuis, & conſtituens ad dexteram ſuam in cœleſtibus ſupra omnem Principatum, & Poteſtatem, & Virtutem, & Dominationem, & omne nomen quod nominatur, non ſolum in hoc ſeculo, ſed etiam in futuro, & omnia ſubjecit ſub pedibus ejus, & ipſum dedit caput ſupra omnem Eccleſiam.*

Eph. 5, 5. *Hoc enim ſcitote, intelligentes, quod omnis fornicator, aut immundus, aut avarus, quod eſt idolorum ſervitus, non habet hæreditatem in regno Chriſti & Dei.*

Phil. 2, 9. & ſeq. *Propter quod & Deus exaltavit illum, & donavit illi nomen, quod eſt ſuper omne nomen; ut in nomine Jeſu omne genu flectatur, cœleſtium, terreſtrium, & infernorum; & omnis lingua confiteatur, quia Dominus Jeſus Chriſtus in gloria eſt Dei Patris.*

Col. 1, 12. 13. *Gratias agentes Deo Patri, qui dignos nos fecit in partem ſortis Sanctorum, in lumine; qui eripuit nos de poteſtate tenebrarum, & transtulit in regnum Filii dilectionis ſuæ.*

2. Tim. 4, 1. *Teſtificor coram Deo, & Jeſu Chriſto, qui judicaturus eſt vivos & mortuos; per adventum ipſius, & regnum ejus.*

Ebr. 1, 3. & ſeq. *Qui cum ſit ſplendor gloriæ, & figura ſubſtantiæ ejus, portansque omnia verbo virtutis ſuæ, purgationem peccatorum faciens ſedet ad dextram majeſtatis in excelſis ....*

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alteri populo non tradetur: comminuet autem & conſumet univerſa regna hæc, & ipſum ſtabit in æternum.

Dan. 7, 13. 14. *Aſpiciebam ergo in viſione noctis, & ecce cum nubibus cœli quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum. Et dedit ei poteſtatem, & honorem, & regnum, & omnes populi, tribus, & linguæ ipſi ſervient: poteſtas ejus, poteſtas æterna, quæ non auferetur, & regnum ejus, quod non corrumpetur.*

Oſe. 1, 7. *Et domui Juda miſerebor, & ſalvabo eos in Domino Deo ſuo; & non ſalvabo eos in arcu, & gladio, & in bello, & in equis, & in equitibus.*

Mich. 4, 7. 8. *Regnabit Dominus ſuper eos in monte Sion, ex hoc nunc & usque in æternum. Et tu, turris gregis, nebuloſa filia Sion, usque ad te veniet; & veniet poteſtas prima, regnum filiæ Jeruſalem.*

Zach. 9, 9. *Exulta ſatis, filia Sion; jubila, filia Jeruſalem: ecce rex tuus veniet tibi juſtus & Salvator; ipſe pauper & aſcendens ſuper aſinam, & ſuper pullum filium aſinæ.*

celſis .... Ad filium autem, Thronus tuus, Deus, in ſeculum ſeculi, virga æquitatis, virga regni tui. Dilexiſti juſtitiam, & odiſti iniquitatem; propterea unxit te, Deus, Deus tuus, oleo exultationis præ participibus tuis.

2. Petr. 1, 11. *Sic enim abundanter miniſtrabitur vobis introitus in æternum regnum Domini noſtri & Salvatoris Jeſu Chriſti.*

Apoc. 3, 21. *Qui vicerit, dabo ei ſedere mecum in throno meo, ſicut & ego vici, & ſedi cum Patre meo in throno ejus.*

Apoc. 11, 15. *Et ſeptimus Angelus tuba cecinit, & facta ſunt voces magnæ in cœlo, dicentes, Factum eſt regnum hujus mundi Domini noſtri, & Chriſti ejus, & regnabit in ſecula ſeculorum Amen.*

Apoc. 12, 5. 10. *Et peperit filium maſculum, qui recturus erat omnes gentes in virga ferrea: & raptus eſt Filius ejus ad Deum, & ad thronum ejus ..... Et audivi vocem in cœlo dicentem, Nunc facta eſt ſalus, & virtus, & regnum Dei noſtri, & poteſtas Chriſti ejus.*

Apoc. 14, 14. *Et vidi, & ecce nubem candidam, & ſuper nubem ſedentem ſimilem Filio hominis, habentem in capite ſuo coronam auream.*

Apoc. 17, 14. *Hi cum Agno pugnabunt, & Agnus vincet illos, quoniam Dominus Dominorum eſt, & Rex Regum.*

Apoc. 19, 11. 12. *Et vidi cœlum apertum; & ecce equus albus, & qui ſedebat ſuper eum, vocabatur Fidelis & verax, & cum juſtitia judicat & pugnat: oculi autem ejus ſicut flamma ignis, & in capite ejus diademata multa.*

Non Chriſtiana ſolum, ſed Moſaica quoque legis ſumma, in pietate erga Deum, & amore poſita eſt.

IN Judæorum animis falſa hæc & perverſa hæſerat opinio, ut proxime a nobis dictum eſt, religionis ſuæ ſummam in externis quibusdam ceremoniarum & ſacrificiorum ritibus eſſe poſitam; ex quorum obſervatione maxima præmia, egregiumque pietatis fructum laturos ſe arbitrabantur. Cum ſincera ac intima erga Deum pietate & amore tota contineretur religio, & ad univerſum hominum genus Lex illa ac Legis fructus pertineret; non ad eos ſolum, qui ab Abrahamo, Iſaaco & Jacobo ortus ſui originem repetebant. Id agnoſcebat Iſaias, cum Iſraeliticæ totius gentis nomine apud Deum profiteretur, haudquaquam in Abrahamica illa ſtirpe, ſed in uno Deo ſpes ſuas eſſe repoſitas. *Tu enim*, ajebat, *pater noſter; & Abraham neſcivit nos, & Iſrael ignoravit nos; tu, Domine, pater noſter, redemtor noſter.* Deus ipſe homines, non ex natalibus, ſed ex pietate ſpectare ſe, nec προσωπολήπτην *(acceptorem perſonarum)* eſſe denuntiat. *Dominus Deus noſter*, inquit Moſes, *ipſe eſt Deus Deorum, & Dominus dominantium, Deus magnus, & potens, & terribilis, qui perſonam non accipit, nec munera: facit judicium pupillo & viduæ, amat peregrinum, & dat ei victum atque veſtitum.* Ferebatur olim dictum illud tanquam a Moſe per traditionem propagatum: οὔτε περιτομή τί ἐστιν, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. *Neque circumciſio eſt aliquid, neque præputium, ſed nova creatura.* Sic ipſe Deus apud Iſaiam: *Et non dicat filius advenæ, qui adhæret Domino, dicens, Separatione dividet me Dominus a populo ſuo..... Filios advenæ, qui adhærent Domino, ut colant eum, & diligant nomen ejus, ut ſint eis in ſervos, omnem cuſtodientem ſabbathum, ne polluat illud, & tenentem fœdus meum, adducam eos in montem ſanctum meum,*

Deut. 10, 16. & ſeq.

Iſa. 56, 3. & ſeq.

Iſa. 63, 16.

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meum, & lætificabo eos in domo orationis mea; holocausta eorum, & victimæ eorum placebunt mihi super altari meo, quia domus mea domus orationis vocabitur cunctis populis. Israelitis, si Dei mandata spreverint, idem ac Gentibus minatur exitium. *Sicut gentes,* Deut.8,20. inquit Moses, *quas delevit Dominus in introitu tuo, ita & vos peribitis, si inobedientes fueritis voci Domini Dei vestri.* Quod cum facturos prævidisset Deus, sacrificia eorum repudiat, exhibendum vero sibi ab Ethnicis cultum Mal.1,10.11. probat apud Malachiam: *Non est mihi voluntas in vobis, dicit Dominus exercituum, & munus non suscipiam de manu vestra: ab ortu enim Solis usque ad occasum, magnum est nomen meum in gentibus.* Alibi facturum se nova spondet, obliteratis Isa.43,18.19 & 65, 17. prioribus, Arca Testamenti neglecta, exciso Jerem.3,16. & 7, 12. & seq. Templo, abrogato Aaronis sacerdotio, soluto Psal.109, 4. prisco fœdere, novo icto, nova condita Hierosolyma, novisque inductis colonis; Israe-Jerem.31,31. litis rege, principe, sacrificio, & Arca carentibus. Isa. 65, 17. Ose. 3, 4. Frustra ergo Abrahamicam originem, Jer.7, 22.23. sancita Deum inter & Abrahamum fœdera, & Dei promissa jactabant Israelitæ, in iisque spem collocabant suam; quæ ea lege data erant, si Deum non externo cultu, sed vere & ex animo revererentur & diligerent. *Non sum locutus,* inquit Deus apud Jeremiam, *cum patribus vestris, & non præcepi eis in die, qua eduxi eos de terra Ægypti, de verbo holocaustomatum & victimarum; sed hoc verbum præcepi eis dicens, Audite vocem meam, & ero vobis Deus, & vos eritis mihi populus; & ambulate in omni via, quam mandavi vobis, ut* Deut. 6, 5. *bene sit vobis.* Et in Deuteronomio: *Diliges Dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota fortitudine tua. Eruntque verba hæc, quæ ego præcipio tibi* Deut.10,12. *hodie, in corde tuo.* Item: *Et nunc, Israel, quid Dominus Deus tuus petit a te, nisi ut timeas Dominum Deum tuum, & ambules in viis ejus, & diligas eum, ac servias Domino Deo tuo, in toto corde tuo, & in tota anima* Deut. 11, 13. 22. *tua?* Aliis libri ejusdem locis pietatis hujus & amoris erga Deum amplissima proponit præmia, uberrimos terræ fructus, & hostium Deut. 12, 3. interitum. Et postmodum: *Tentat vos Dominus Deus vester, ut palam fiat, utrum diligatis eum, an non, in toto corde, & in tota* Jos. 23, 11. *anima vestra.* Et in libro Josue: *Hoc tantum diligentissime præcepete, ut diligatis Dominum Deum vestrum.* Et alio loco: *Testes invoco* Deut.30,19. *hodie cælum & terram, quod proposuerint in vobis vitam & mortem, benedictionem & maledictionem. Elige ergo vitam, ut & tu vivas & semen tuum, & diligas Dominum Deum tuum, atque obedias voci ejus, & illi adhæreas, (ipse est enim vita tua, & longitudo dierum tuorum) ut habites in terra, pro qua juravit Dominus patribus tuis, Abraham, Isaac, & Jacob, ut daret eam illis.* Samuel quoque: 1.Reg.15,22. *Numquid vult Dominus holocausta & victimas, & non potius ut obediatur voci Domini? melior est enim obedientia, quam victima, & auscultare magis, quam offerre adipem arietum.* Et David: *Quoniam si voluisses sacrificium,* Ps.50,18.19. *dedissem utique: holocaustis non delectaberis. Sacrificium Deo, spiritus contribulatus: cor contritum & humiliatum, Deus, non despicies.* Unde istud expressit Porphyrius in libro secundo περὶ ἀποχῆς ἐμψύχων, veritatis sibi conscius: θεοῖς δὲ ἀρίστη μὲν καταρχὴ, νοῦς καθαρὸς καὶ ψυχὴ ἀπαθής· *Optima enim & Diis acceptissima libatio est, mens pura, & animus affectibus vacuus.* In præcedente Psalmo sic Deus inducitur loquens: *Non in sacrificiis* Psal. 49, 8. *tuis arguam te; holocausta autem tua in con-* & seq. *spectu meo sunt semper ..... Numquid manducabo carnes taurorum, aut sanguinem hircorum putabo? Immola Deo sacrificium laudis, & redde Altissimo vota tua.* Et apud Oseam: *Misericordiam volui, & non sacrificium; &* Ose. 6, 6. *scientiam Dei plusquam holocausta.* In memoriam ista me revocant celebris oraculi a Jove Ammone Athenienſibus editi, a Platone Plat. Alcib. 2. vero literis consignati, cum quærerent, quamobrem sua gens, magnificentissimis sacrificiis Deos placare solita, a Lacedæmoniis, circa Deorum cultum perparcis & socordibus, tam sæpe vincerentur. Respondit Ammon malle se Lacedæmoniorum εὐχωλὰς, sinceras videlicet & pias precationes, quam omnia Græcorum sacrificia. Jam tum nempe permanaverat ad Ammonios doctrina hæc, in sacris Ebræorum libris frequenter tradita. Luculenta Davidis Kimchi, egregii inter suos Magistri, sententia reliquis ipsius congerronibus documento esse potest, quo pertinerent instituta a Mose sacrificia. Is in suis Psalmi quinquagesimi explanationibus diserte docet, non ad aliud spectare sacrificiorum institutionem, quam ad cordis contundendam duritiem; & per exustionem adipis nos moneri de resecandis

candis corporis voluptatibus & animi cupiditatibus elidendis. Acceptiſſimam eſſe Deo circumciſionem cordis declarat Moſes: Deut.10,16. *Circumcidite igitur præputium cordis veſtri.* Jerem.4,4. Declarat Jeremias: *Circumcidimini Domino, & auferte præputia cordium veſtrorum, viri Juda, & habitatores Jeruſalem.* Circumciſione cordis cupiditatum reſectio ſignatur, quam cum negligerent Iſraelitæ, cervicoſa gens & refractaria, contumaciam hanc cum eis expoſtulat Deus alio apud Jeremiam loco: Jer.9,24. & ſeq. *Sed in hoc glorietur qui gloriatur, ſcire & noſſe me, quia ego ſum Dominus, qui facio miſericordiam, & judicium, & juſtitiam in terra; hæc enim placent mihi, ait Dominus. Ecce dies veniunt, dicit Dominus, & viſitabo ſuper omnem, qui circumciſum habet præputium; ſuper Ægyptum, & ſuper Juda, & ſuper Edom, & ſuper filios Ammon, & ſuper Moab, & ſuper omnes, qui attenſi ſunt in comam, habitantes in deſerto: quia omnes gentes habent præputium, omnis autem Iſrael incircumciſi ſunt corde.* Nullam ſe circumciſionis hujus corporeæ rationem habiturum, & in Iſraelitas corpore circumciſos, cor incircumciſos animadverſurum denuntiat. Quin & ſanctæ illius & πνευματικῆς (*ſpiritalis*) circumciſionis miniſtrum fore Deum ipſum polli- Deut.30,6. cetur Moſes in Deuteronomio: *Circumcidet Dominus Deus tuus cor tuum, & cor ſeminis tui, ut diligas Dominum Deum tuum in toto corde tuo, & in tota anima tua, ut poſſis vivere.* Detractis enim variis cupiditatibus, purgatus ani- Jer.31, 31. & ſeq. mus ad amorem Dei ſe convertet. *Sed hoc erit pactum*, inquit Dominus apud Jeremiam, *quod feriam cum domo Iſrael poſt dies illos, dicit Dominus; dabo legem meam in viſceribus eorum, & in corde eorum ſcribam eam; & ero eis in Deum, & ipſi erunt mihi in populum.* Quorſum vero iſthæc? nempe ut appareat, totum ceremoniarum Judaicarum apparatum ſolidam animi pietatem reſpexiſſe, ac veterem Legem vere fuiſſe ſpiritualem. Quod cum parum perſpexiſſent Iſraelitæ, Iſraelitarumque omnium peritiſſimi, uti ſibi quidem videbantur, & acutiſſimi Phariſæi, miſerabiliter lapſi ſunt. Itaque graviſſime eos increpabat Chriſtus Jeſus: *Bene prophetavit Iſaias de vobis hypocritis, ſicut ſcriptum eſt, Populus hic labiis me honorat, cor autem eorum longe eſt a me; in vanum autem me colunt, docentes doctrinas & præcepta hominum: relinquentes enim mandatum, tenetis traditionem hominum, baptiſmata urceorum & calicum, & alia ſimilia his facitis multa.* Marc. 7, 6. & ſeq. Iſaiæ verbis ipſos coarguit, unde agnoſcas eumdem fuiſſe priſcorum & recentiorum Judæorum errorem, eamdem quoque Iſaiæ ac Chriſti Jeſu doctrinam; & legem utramque, veterem & novam, vere ſpiritualem fuiſſe. *Finis præcepti*, inquit Paulus in priore ad Timotheum, *eſt charitas de corde puro, & conſcientia bona, & fide non ficta: a quibus quidam aberrantes, converſi ſunt in vaniloquium, volentes eſſe Legis doctores, non intelligentes neque qua loquuntur, neque de quibus affirmant. Scimus autem quia bona eſt Lex, ſi quis ea legitime utatur; ſciens hoc, quia lex juſto non eſt poſita, ſed injuſtis.* 1. Tim. 1,5. & ſeq. Nobilitate quoque generis feroces Judæos, & Abrahamo patre ſuperbientes ſic Johannes caſtigabat: *Ne velitis dicere intra vos, Patrem habemus Abraham; dico enim vobis, quoniam potens eſt Deus de lapidibus iſtis ſuſcitare filios Abraha.* Matth. 3, 9. Alibi vero filium Abrahami eſſe docet Joh. 8, 53. & ſeq. Jeſum, qui Abrahami pietatem ac virtutem factis in ſe expreſſeriti proborum hominum patrem eſſe Deum; flagitioſos ac ſceleſtos, quales ipſi erant, Diabolo patre eſſe prognatos. Cum ergo Judæorum animis inolitum errorem eximere volens Chriſtus, eos commoneſaceret, non in Moſaicæ Legis cortice hærendum eſſe, ſed ad interiora penetrandum quibus animi ad pietatem colendam, Deumque amandum informantur, eumdem hunc Legi utriusque propoſitum fuiſſe finem perſpicuum eſt; quo nempe emendatis hominum moribus, ſalubri doctrina mentibus imbutis, & in obſequium ſuum ſubactis, cœleſtis eas gratiæ donis Deus inſtrueret, ac æternis demum præmiis remuneraret: & ſpirituali ſuæ legi obſecutos, regni ſui ſpiritualis faceret participes.

CAPUT CX.

Jeſus aſina pullo comitata vectus Hieroſolymam intrat.

GEn. 49, 10. 11. *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec*

MAtth. 21,2. & ſeq. *Tunc Jeſus miſit duos Diſcipulos, dicens eis, Ite in caſtellum quod*

veniat qui mittendus eſt, & ipſe erit expectatio gentium. Ligans ad vineam pullum ſuum, & ad vitem, o fili mi, aſinam ſuam.

Zach. 9, 9. *Exulta ſatis, filia Sion; jubila, filia Jeruſalem: ecce rex tuus veniet tibi juſtus & Salvator: ipſe pauper, & aſcendens ſuper aſinam, & ſuper pullum filium aſinæ.*

quod contra vos eſt, & ſtatim invenietis aſinam alligatam, & pullum cum ea; ſolvite, & adducite mihi ..... Hoc autem totum factum eſt, ut adimpleretur quod dictum eſt per Prophetam dicentem, Dicite filiæ Sion, Ecce rex tuus venit tibi manſuetus, ſedens ſuper aſinam, & pullum filium ſubjugalis. Euntes autem Diſcipuli fecerunt, ſicut præcepit illis Jeſus; & adduxerunt aſinam & pullum, & impoſuerunt ſuper eos veſtimenta ſua, & eum deſuper ſedere fecerunt. Et Marc. 11, 2. & ſeq. Luc. 19, 29. & ſeq. Joh. 12, 14. 15.

Alia hic vaticinia proferunt Muhammedani, ſed refelluntur. Iſa. 21, 6. 7.

HUc quoque referunt Muhammedani iſtud Iſaiæ: *Hæc enim dixit mihi Dominus, Vade, & pone ſpeculatorem; & quodcumque viderit, annuntiet. Et vidit currum duorum equitum, aſcenſorem aſini, & aſcenſorem cameli, & contemplatus eſt diligenter multo intuitu.* Aſcenſorem aſini, Chriſtum Jeſum eſſe volunt; aſcenſorem cameli, Muhammedum. Cujus interpretationis argumenta nulla habent. Sed & alium locum ex Iſaia proferunt, ejusdem rei προλεκτικὸν, (*prænuntium*) qui tamen in ejus Prophetia non comparet: *O populi, certe ego vidi ſpeciem ſedentis ſuper aſino, veſtitum lumine Solis: & vidi inſidentem camelo, lux ejus velut lux Lunæ.* Hæc profert Theodoricus Hackſpan, ex Epiſtola Muhammedani cujusdam Romam miſſa. Hackſp. de uſu libror. Rabb. c. 2.

CAPUT CXI.

Jeſu Hoſanna concinitur.

PSalm. 8, 3. *Ex ore infantium & lactentium perfeciſti laudem propter inimicos tuos, ut deſtruas inimicum & ultorem.*

Pſalm. 117, 22. & ſeq. *Lapidem, quem reprobaverunt ædificantes, hic factus eſt in caput anguli. A Domino factum eſt iſtud, & eſt mirabile in oculis noſtris. Hæc eſt dies quam fecit Dominus, exultemus & lætemur in ea. O Domine, ſalvum me fac; O Domine, bene proſperare; benedictus qui venit in nomine Domini. Benedximus vobis de domo Domini: Deus Dominus, & illuxit nobis. Conſtituite diem ſolennem in condenſis, usque ad cornu altaris.*

MAtth. 21, 9. & ſeq. *Turbæ autem quæ præcedebant, & quæ ſequebantur, clamabant dicentes, Hoſanna filio David: benedictus qui venit in nomine Domini: Hoſanna in altiſſimis ..... Videntes autem Principes Sacerdotum & Scribæ mirabilia quæ fecit, & pueros clamantes in Templo, & dicentes, Hoſanna filio David, indignati ſunt, & dixerunt ei, Audis quæ iſti dicunt? Jeſus autem dixit eis, Utique numquam legiſtis, Quia ex ore infantium & lactentium perfeciſti laudem.* Et Marc. 11, 9. 10. Luc. 19, 38. Joh. 12, 13.

CAPUT CXII.

Jeſus venditores & emtores Templo ejicit, aliaque in eo miranda opera edit.

PSalm. 68, 9. & ſeq. *Extraneus factus ſum fratribus meis, & peregrinus filiis matris meæ. Quoniam zelus domus tuæ comedit me, & opprobria exprobrantium tibi ceciderunt ſuper me.*

Ezech. 43, 4. *Et majeſtas Domini ingreſſa eſt Templum per viam portæ, quæ reſpiciebat ad Orientem.*

Agg. 2, 7. & ſeq. *Quia hæc dicit Dominus exercituum, Adhuc unum modicum eſt, & ego*

MAtth. 21, 12. & ſeq. *Et intravit Jeſus in Templis Dei, & ejiciebat omnes vendentes & ementes in Templo, & menſas nummulariorum, & cathedras vendentium columbas evertit; & dicit eis, Scriptum eſt, Domus mea, domus orationis vocabitur, vos autem feciſtis illam ſpeluncam latronum. Videntes autem principes Sacerdotum & Scribæ mirabilia quæ fecit, & pueros clamantes in Templo, & dicentes, Hoſanna*

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commovebo cælum, & terram, & mare, & aridam. Et movebo omnes gentes, & veniet Defideratus cunctis gentibus; & implebo domum iſtam gloria, dicit Dominus exercituum. Meum eſt argentum, & meum eſt aurum, dicit Dominus exercituum. Magna erit gloria domus iſtius noviſſimæ, plusquam primæ, dicit Dominus exercituum: & in loco iſto dabo pacem, dicit Dominus exercituum.

Zach. 14, 21. *Non erit mercator ultra in domo Domini in die illo.*

Malach. 3, 1. *Ecce ego mitto Angelum meum, & præparabit viam ante faciem meam, & ſtatim veniet ad Templum ſuum Dominator, quem vos quæritis, & Angelus quem vos vultis.*

filio David, indignati ſunt. Et Marc. 11, 15. & ſeq. Luc. 19, 45. 46.

Joh. 2, 13. & ſeq. *Et prope erat paſcha Judæorum, & aſcendit Jeſus Hieroſolymam, & invenit in Templo vendentes boves, & oves, & columbas; & nummularios ſedentes. Et cum feciſſet quaſi flagellum de funiculis, omnes ejecit de Templo, oves quoque & boves, & nummulariorum effudit as, & menſas ſubvertit. Et his qui columbas vendebant, dixit, Auferte iſta hinc, & nolite facere domum Patris mei, domum negotiationis. Recordati ſunt vero Diſcipuli ejus quia ſcriptum eſt, Zelus domus tuæ comedit me.*

CAPUT CXIII.

Jeſus hominum vitia reprehendit.

SAp. 2, 12. & ſeq. *Circumveniamus ergo Juſtum, quoniam inutilis eſt nobis, & contrarius eſt operibus noſtris, & improperat nobis peccata Legis, & diffamat in nos peccata diſciplinæ noſtræ. Promittit ſe ſcientiam Dei habere, & Filium Dei ſe nominat. Factus eſt nobis in traductionem cogitationum noſtrarum. Gravis eſt nobis etiam ad videndum, quoniam diſſimilis eſt aliis vita illius, & immutatæ ſunt viæ ejus. Tanquam nugaces æſtimati ſumus ab illo, & abſtinet ſe a viis noſtris tanquam ab immunditiis, & præfert noviſſima juſtorum, & gloriatur Patrem ſe habere Deum.*

Iſa. 2, 3. 4. *Quia de Sion exibit Lex, & Verbum Domini de Jeruſalem. Et judicabit gentes, & arguet populos multos.* Et Mich. 4, 2. 3.

Iſa. 11, 1. & ſeq. *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet. Et requieſcet ſuper eum ſpiritus Domini, ſpiritus ſapientiæ & intellectus .... Non ſecundum viſionem oculorum judicabit, neque ſecundum auditum aurium arguet, ſed judicabit in juſtitia pauperes, & arguet in æquitate pro manſuetis terræ, & percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium.*

MAtth. 23, 13. & ſeq. *Væ autem vobis, Scribæ, & Phariſæi hypocritæ, quia claditis regnum cælorum ante homines: vos enim non intratis, nec introeuntes ſinitis intrare.* Et per totum reliquum caput.

Luc. 11, 29. & ſeq. *Turbis autem concurrentibus cæpit dicere, Generatio hæc generatio nequam eſt .... Phariſæus autem cæpit intra ſe reputans dicere, quare non baptizatus eſſet ante prandium. Et ait Dominus ad illum, Nunc vos, Phariſæi, quod deforis eſt calicis & catini, mundatis: quod autem intus eſt veſtrum, plenum eſt rapina & iniquitate .... Sed væ vobis, Phariſæi, quia decimatis mentham, & rutam, & omne olus, & præteritis judicium & charitatem Dei: hæc autem oportuit facere, & illa non omittere.* Et per totum reliquum caput.

Joh. 3, 19. 20. *Hoc eſt autem judicium, quia lux venit in mundum, & dilexerunt homines magis tenebras quam lucem; erant enim eorum mala opera. Omnis enim qui male agit odit lucem, & non venit ad lucem, ut non arguantur opera ejus.*

Joh. 7, 7. *Non poteſt mundus odiſſe vos: me autem odit, quia teſtimonium perhibeo de illo, quod opera ejus mala ſunt.*

Joh. 8, 44. & ſeq. *Vos ex patre Diabolo eſtis, & deſideria patris veſtri vultis facere: ille homicida erat ab initio, & in veritate non ſtetit, quia non eſt veritas in eo ..... Qui ex Deo eſt, verba Dei audit. Propterea vos non auditis, quia ex Deo non eſtis.*

CAPUT

CAPUT CXIV.

Principes Judæorum congregantur adverſus Jeſum.

PSalm. 2, 2. *Adſtiterunt reges terræ, & principes convenerunt in unum, adverſus Dominum, & adverſus Chriſtum ejus.*

Pſalm. 34, 15. *Et adverſum me lætati ſunt, & convenerunt.*

MAtth. 26, 3. 4. *Tunc congregati ſunt Principes Sacerdotum & Seniores populi in atrium Principis Sacerdotum, qui dicebatur Caiphas, & conſilium fecerunt, ut Jeſum dolo tenerent & occiderent.* Et Marc. 14, 1. & 15. 1. Joh. 11, 47.

Luc. 23, 6. & ſeq. *Pilatus autem audiens Galilæam, interrogavit ſi homo Galilæus eſſet. Et ut cognovit quod de Herodis poteſtate eſſet, remiſit eum ad Herodem, qui & ipſe Jeroſolymis erat illis diebus ..... Sprevit autem illum Herodes cum exercitu ſuo, & illuſit indutum veſte alba, & remiſit ad Pilatum. Et facti ſunt amici Herodes & Pilatus ipſa die; nam antea inimici erant ad invicem.*

Act. 4. 24. & ſeq. *Qui cum audiſſent, unanimiter levaverunt vocem ad Deum, & dixerunt, Domine, tu es qui feciſti cœlum & terram, mare & omnia quæ in eis ſunt; qui Spiritu ſancto per os patris noſtri David pueri tui dixiſti, Quare fremuerunt gentes, & populi meditati ſunt inania? Adſtiterunt reges terræ, & populi convenerunt in unum, adverſus Dominum, & adverſus Chriſtum ejus. Convenerunt enim vere in civitate iſta, adverſus ſanctum puerum tuum Jeſum, quem unxiſti, Herodes & Pontius Pilatus, cum gentibus & populis Iſrael, facere quæ manus tua & conſilium tuum decreverunt fieri.*

CAPUT CXV.

Jeſus proditur a Juda. Judæ mors, & æternus interitus.

PSalm. 34, 19. 20. *Non ſupergaudeant mihi, qui adverſantur mihi inique; qui oderunt me gratis & annuunt oculis. Quoniam mihi quidem pacifice loquebantur, & in iracundia terræ loquentes, dolos cogitabant.*

Pſalm. 40, 10. *Etenim homo pacis, in quo ſperavi, qui edebat panes meos, magnificavit ſuper me ſupplantationem.*

Pſalm. 54, 13. & ſeq. *Quoniam ſi inimicus meus maledixiſſet mihi, ſuſtinuiſſem utique: & ſi is qui oderat me, ſuper me magna locutus fuiſſet, abſcondiſſem me forſitan ab eo. Tu vero homo unanimis, dux meus, & notus meus; qui ſimul mecum dulces capiebas cibos, in domo Dei ambulavimus cum conſenſu.*

Pſalm. 68, 21. & ſeq. *Et ſuſtinui qui ſimul contriſtaretur, & non fuit; & qui conſolaretur, & non inveni: & dederunt in eſcam meam fel, & in ſiti mea potaverunt me aceto. Fiat menſa eorum coram ipſis in laqueum, & in retributiones, & in ſcandalum: obſcurentur oculi eorum, ne videant, & dorſum eorum ſemper incurva: effunde ſuper eos iram tuam, & furor iræ tuæ comprehendat eos: fiat habitatio eorum deſerta, & in tabernaculis eorum non ſit qui inhabitet. Quoniam quem tu percuſſiſti, perſecuti ſunt me, & ſuper dolorem*

MAtth. 26, 14. & ſeq. *Tunc abiit unus de Duodecim, qui dicebatur Judas Iſcariotes, ad Principes Sacerdotum, & ait illis, Quid vultis mihi dare, & ego vobis eum tradam? At illi conſtituerunt ei triginta argenteos. Et exinde quærebat oportunitatem, ut eum traderet ..... Veſpere autem facto diſcumbebat cum duodecim Diſcipulis ſuis: & edentibus illis dixit, Amen dico vobis, quia unus veſtrum me traditurus eſt. Et contriſtati valde cœperunt ſinguli dicere, Numquid ego ſum, Domine? At ipſe reſpondens ait, Qui intingit mecum manum in paropſide, hic me tradet. Filius quidem hominis vadit, ſicut ſcriptum eſt de illo; væ autem homini illi, per quem Filius hominis tradetur: bonum erat ei, ſi natus non fuiſſet homo illi. Reſpondens autem Judas, qui tradidit eum, dixit, Numquid ego ſum, Rabbi? Ait ille, Tu dixiſti ..... Adhuc eo loquente, ecce Judas unus de Duodecim venit, & cum eo turba multa cum gladiis & fuſtibus, miſſi a Principibus Sacerdotum & Senioribus populi. Qui autem tradidit eum, dedit illis ſignum dicens, Quemcumque oſculatus fuero, ipſe eſt, tenete eum. Et confeſtim accedens ad Jeſum, dixit, Ave Rabbi, & oſculatus eſt eum.* Et Marc. 14, 10. & ſeq. Luc. 22, 3. & ſeq. Joh. 18, 3. & ſeq.

vulnerum meorum addiderunt. Appone iniquitatem ſuper iniquitatem eorum, & non intrent in juſtitiam tuam: deleantur de libro viventium, & cum juſtis non ſcribantur.

Pſalm. 108, 1. & ſeq. *Deus laudem meam ne tacueris: quia os peccatoris, & os doloſi ſuper me apertum eſt. Locuti ſunt adverſum me lingua doloſa, & ſermonibus odii circumdederunt me, & expugnaverunt me gratis. Pro eo ut me diligerent, detrahebant mihi; ego autem orabam: & poſuerunt adverſum me mala pro bonis, & odium pro dilectione mea. Conſtitue ſuper eum peccatorem, & Diabolus ſtet a dextris ejus. Cum judicatur, exeat condemnatus, & oratio ejus fiat in peccatum. Fiant dies ejus pauci, & Epiſcopatum ejus alter accipiat. Fiant filii ejus orphani, & uxor ejus vidua ..... Fiant contra Dominum ſemper, & diſpereat de terra memoria eorum, pro eo quod non eſt recordatus facere miſericordiam. Et perſecutus eſt hominem inopem, & mendicum, & compunctum corde mortificare. Et dilexit maledictionem, & veniet ei: & noluit benedictionem, & elongabitur ab eo.*

Joh. 13, 2. & ſeq. *Et cœna facta, cum Diabolus jam miſiſſet in cor, ut traderet eum Judas Simeonis Iſcariota ..... dixit eis ..... Si hæc ſcitis, beati eritis, ſi feceritis ea. Non de omnibus vobis dico, ego ſcio quos elegerim, ſed ut adimpleatur Scriptura, Qui manducat mecum panem, levabit contra me calcaneum ſuum. A modo, dico vobis priusquam fiat: ut cum factum fuerit, credatis quia ego ſum.*

Joh. 15, 24. 25. *Si opera non feciſſem in eis, quæ nemo alius fecit, peccatum non haberent; nunc autem viderunt, & oderunt, & me, & Patrem meum. Sed ut impleatur ſermo, qui in Lege eorum ſcriptus eſt, Quia odio habuerunt me gratis.*

Joh. 7, 12. *Quos dediſti mihi, cuſtodivi: & nemo ex eis periit, niſi filius perditionis, ut Scriptura impleatur.*

Act. 1, 16. & ſeq. *Viri fratres, oportuit impleri Scripturam, quam prædixit Spiritus ſanctus per David de Juda, qui fuit dux eorum, qui comprehenderunt Jeſum, qui connumeratus erat in nobis, & ſortitus eſt ſortem miniſterii hujus. Et hic quidem poſſedit agrum de mercede iniquitatis, & ſuſpenſus crepuit medius; & diffuſa ſunt omnia viſcera ejus. Et notum factum eſt omnibus habitantibus Jeruſalem; ita ut appellaretur ager illa lingua eorum, Haceldama, hoc eſt, Ager ſanguinis. Scriptum eſt enim in libro Pſalmorum, Fiat commoratio eorum deſerta, & non ſit qui habitet in ea, & epiſcopatum ejus alter accipiat.*

CAPUT CXVI.

Sacrificium incruentum Jeſus inſtituit.

MAl. 1, 10. & ſeq. *Non eſt mihi voluntas in vobis, dicit Dominus exercituum, & munus non ſuſcipiam de manu veſtra. Ab ortu enim Solis usque ad occaſum, magnum eſt nomen meum in gentibus; in omni loco ſacrificatur, & offertur nomini meo oblatio munda, quia magnum eſt nomen meum in gentibus, dicit Dominus exercituum.*

MAtth. 26, 26. & ſeq. *Cenantibus autem eis accepit Jeſus panem, & benedixit ac fregit, deditque Diſcipulis ſuis, & ait, Accipite, & comedite, hoc eſt corpus meum. Et accipiens calicem gratias egit, & dedit illis dicens, Bibite ex hoc omnes; hic eſt enim ſanguis meus Novi Teſtamenti, qui pro multis effundetur in remiſſionem peccatorum.* Et Marc. 14, 22. & ſeq.

Luc. 22, 19. & ſeq. *Et accepto pane gratias egit, & fregit, & dedit eis, dicens, Hoc eſt corpus meum, quod pro vobis datur, hoc facite in meam commemorationem. Similiter & calicem poſtquam cœnavit, dicens, Hic eſt calix, Novum Teſtamentum in ſanguine meo, qui pro vobis fundetur.*

Joh. 6, 54. & ſeq. *Dixit ergo eis Jeſus, Amen, amen dico vobis, niſi manducaveritis carnem Filii hominis, & biberitis ejus ſanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, & bibit meum ſanguinem, habet vitam æternam, & ego reſuſcitabo eum in noviſſimo die: caro enim mea, vere eſt cibus; & ſanguis meus, vere eſt potus: qui manducat meam carnem, & bibit meum ſanguinem, in me manet, & ego in illo. Sicut miſit me vivens Pater, & ego vivo propter Patrem; & qui manducat me, & ipſe vivet propter me. Hic eſt panis, qui de cœlo deſcendit. Non ſicut manducaverunt patres veſtri manna, & mortui ſunt. Qui manducat hunc panem, vivet in æternum.*

Act. 2,

Act. 2, 42. 46. *Erant autem perſeverantes in doctrina Apoſtolorum, & communicatione fractionis panis, & orationibus ..... Quotidie quoque perdurantes unanimiter in Templo, & frangentes circa domos panem, ſumebant cibum cum exultatione & ſimplicitate cordis.* Et Act. 20, 7. 11.

1. Cor. 10, 16. 17. *Calix benedictionis, cui benedicimus, nonne communicatio ſanguinis Chriſti eſt? & panis quem frangimus, nonne participatio corporis Domini eſt? Quoniam unus panis, unum corpus multi ſumus, omnes qui de uno pane participamus.*

1. Cor. 11, 23. & ſeq. *Ego enim accepi a Domino, quod & tradidi vobis, quoniam Dominus Jeſus in qua nocte tradebatur, accepit panem, & gratias agens fregit, & dixit, Accipite, & manducate; hoc eſt corpus meum, quod pro vobis tradetur; hoc facite in meam commemorationem. Similiter & calicem, poſtquam cœnavit, dicens, Hic calix Novum Teſtamentum eſt in meo ſanguine: hoc facite, quotiescunque bibetis, in meam commemorationem. Quotiescunque enim manducabitis panem hunc, & calicem bibetis, mortem Domini annuntiabitis, donec veniat. Itaque quicunque manducaverit panem hunc, & biberit calicem Domini indigne, reus erit corporis & ſanguinis Domini.*

CAPUT CXVII.

Jeſus panis.

Mich. 5, 2. *Et tu Bethlehem* (בית לחם, hoc eſt, Domus panis) *Ephrata, parvulus es in millibus Juda: ex te mihi egredietur, qui ſit Dominator in Iſrael, & egreſſus ejus ab initio, a diebus æternitatis.*

JOh. 6, 35. & ſeq. *Dixit autem eis Jeſus, Ego ſum panis vitæ; qui venit ad me, non eſuriet .... Murmurabant ergo Judæi de illo, quia dixiſſet, Ego ſum panis vivus, qui de cœlo deſcendi ..... Reſpondit ergo Jeſus, & dixit eis, ... Ego ſum panis vitæ. Patres veſtri manducaverunt manna in deſerto, & mortui ſunt. Hic eſt panis de cœlo deſcendens, ut ſi quis ex ipſo manducaverit, non moriatur. Ego ſum panis vivus, qui de cœlo deſcendi: ſi quis manducaverit ex hoc pane, vivet in æternum; & panis quem ego dabo, caro mea eſt pro mundi vita ..... Hic eſt panis, qui de cœlo deſcendit. Non ſicut manducaverunt patres veſtri manna, & mortui ſunt: qui manducat hunc panem, vivet in æternum.*

CAPUT CXVIII.

Agonia Jeſu.

PSalm. 54, 4. 5. *Cor meum conturbatum eſt in me, & formido mortis cecidit ſuper me. Timor & tremor venerunt ſuper me, & contexerunt me tenebræ.*

Pſalm. 108, 22. *Libera me, quia egenus & pauper ego ſum, & cor meum conturbatum eſt intra me. Sicut umbra cum declinat, ablatus ſum: & excuſſus ſum, ſicut locuſta.*

MAtth. 26, 36. & ſeq. *Et aſſumto Petro, & duobus filiis Zebedæi, cœpit contriſtari & mœſtus eſſe. Tunc ait illis, Triſtis eſt anima mea usque ad mortem: ſuſtinete hic, & vigilate mecum. Et progreſſus puſillum procidit in faciem ſuam orans, & dicens, Pater mi, ſi poſſibile eſt, tranſeat a me calix iſte; verumtamen non ſicut ego volo, ſed ſicut tu.* Et Marc. 14, 33. & ſeq. Luc. 22, 42. & ſeq.

CAPUT CXIX.

Jeſus comprehenditur, & funibus conſtringitur.

PSalm. 58, 1. & ſeq. *Eripe me de inimicis meis, Deus meus, & ab inſurgentibus in me libera me. Eripe me de operantibus iniquitatem, & de viris ſanguinum ſalva me. Quia ecce ceperunt animam meam; irruerunt in me fortes.*

Pſalm. 70, 10. 11. *Quia dixerunt inimici*

MAtth. 26, 50. & ſeq. *Tunc acceſſerunt, & manus injecerunt in Jeſum, & tenuerunt eum ..... In illa hora dixit Jeſus turbis, Tanquam ad latronem exiiſtis cum gladiis & fuſtibus, comprehendere me. Quotidie apud vos ſedebam docens in Templo, & non me tenuiſtis. Hoc autem factum eſt, ut adimplerentur*

mei mihi: & qui cuſtodiebant animam meam, conſilium fecerunt in unum, dicentes, Deus dereliquit eum, perſequimini, & comprehendite eum, quia non eſt qui eripiat.

Thren. 3, 52. *Venatione ceperunt me quaſi avem inimici mei gratis.*

Scriptura Prophetarum. Et Marc. 14, 46. & ſeq. Luc. 22, 52. & ſeq. Joh. 18, 12.

Matth. 27, 2. & ſeq. *Et vinctum adduxerunt eum, & tradiderunt Pontio Pilato Præſidi.* Et Marc. 15, 1.

Thren. 4, 20. *Spiritus oris noſtri Chriſtus Dominus captus eſt in peccatis noſtris.*

CAPUT CXX.

Jeſum Diſcipuli ſui deſerunt, Petrus palam ejurat.

PSalm. 21, 12. *In te projectus ſum ex utero: de ventre matris meæ Deus meus es tu: ne diſceſſeris ame, quoniam tribulatio proxima eſt, quoniam non eſt qui adjuvet.*

Pſalm. 68, 9. *Extraneus factus ſum fratribus meis, & peregrinus filiis matris meæ.*

Pſalm. 68, 21. *In conſpectu tuo ſunt omnes qui tribulant me; improperium expectavit cor meum & miſeriam. Et ſuſtinui qui ſimul contriſtaretur, & non fuit; & qui conſolaretur, & non inveni.*

Pſalm. 87, 9. & ſeq. *Longe feciſti notos meos a me, poſuerunt me abominationem ſibi. Traditus ſum, & non egrediebar; oculi mei languerunt præ inopia ..... elongaſti a me amicum & proximum, & notos meos a miſeria.*

Pſalm. 141, 5. *Conſiderabam ad dexteram, & videbam, & non erat qui cognoſceret me. Periit fuga a me, & non eſt qui requirat animam meam.*

Iſa. 8, 14. *Et erit vobis in ſanctificationem: in lapidem autem offenſionis, & in petram ſcandali duabus domibus Iſrael; in laqueum & in ruinam habitantibus Jeruſalem.*

Iſa. 63, 5. *Circumſpexi, & non erat auxiliator; quæſivi, & non fuit qui adjuvaret.*

Dan. 9, 26. *Et non erit ejus populus, qui eum negaturus eſt.*

MAtth. 26, 31. & ſeq. *Tunc dicit illis Jeſus, Omnes vos ſcandalum patiemini in me in iſta nocte. Scriptum eſt enim, percutiam paſtorem, & diſpergentur oves gregis. ..... Reſpondens autem Petrus ait illi, Et ſi omnes ſcandalizati fuerint in te, ego nunquam ſcandalizabor. Ait illi Jeſus, Amen dico tibi, quia in hac nocte antequam gallus cantet, ter me negabis. Ait illi Petrus, Etiamſi oportuerit me mori tecum, non te negabo ..... Tunc Diſcipuli omnes relicto eo fugerunt. ..... Petrus vero ſedebat foris in atrio, & acceſſit ad eum una ancilla, dicens, Et tu cum Jeſu Galilæo eras. At ille negavit coram omnibus dicens, Neſcio quid dicis. Exeunte autem illo januam, vidit eum alia ancilla, & ait his, qui erant ibi, Et hic erat cum Jeſu Nazareno. Et iterum negavit cum juramento, Quia non novi hominem. Et poſt puſillum acceſſerunt qui ſtabant, & dixerunt Petro, Vere & tu ex illis es, nam & loquela tua manifeſtum te facit. Tunc cœpit deteſtari, & jurare quia non noviſſet hominem. Et continuo gallus cantavit, Et recordatus eſt Petrus verbi Jeſu, quod dixerat, Priusquam gallus cantet, ter me negabis.* Et Marc. 14, 27. & ſeq. Luc. 23, 31. & ſeq. Joh. 16, 32. & 18, 17. & ſeq.

Zach. 13, 7. *Framea, ſuſcitare ſuper Paſtorem meum, & ſuper virum cohærentem mihi, dicit Dominus exercituum: percute Paſtorem, & diſpergentur oves.*

Chriſtum Jeſum prædici Zach. 13, 7. probatur adverſus Grotium.

QUam ex Zacharia prædictionem hic afferimus, quaque notari ſe Chriſtus Jeſus morti proximus apud Diſcipulos ſuos teſtificatus eſt; eam Chriſtum directe reſpicere negat Grotius, at paſtorem alium, eumque non bonum; quem eſſe conjectat hunc ipſum, de quo agit Zacharias in fine undecimi capitis, *Ubi*, inquit, *itidem ille quisquis eſt, vocatur Paſtor meus, & gladius illi dicitur imminere*; uſurpari vero verba iſta Zachariæ a Chriſto, ut γνώμην, (*ſententiam*) nulla ratione habita occaſionis, qua primitus dicta eſt. Hæc quam pia & Chriſtiano homine digna ſint, non anquiro; quam aliis hominis ejusdem ſententiis conſona ſint, videndum eſt.

Grot. in Matth. 26, 31.

Paſtorem

Paſtorem illum nequam, Zachariæ undecimo capite commemoratum, Manaſſem eſſe vult; decimo tertio, Judam Machabæum; illum impietate nobilitatum & flagitiis, hunc fortitudine & pietate. Et tamen utrumque paſtorem, unum eumdemque eſſe ſtatuit. Paſtorem decimo tertio capite laudatum, non bonum aliquem paſtorem eſſe docet: isne vero paſtor malus habendus eſt, quem Deus paſtorem ſuum appellat, ſibique adhærere ait? *Framea ſuſcitare ſuper paſtorem meum, & ſuper virum cohærentem mihi, dicit Dominus exercituum.* At & paſtor undecimi capitis, Paſtor meus itidem appellatur, inquit Grotius. Utrobique certe eſt, רעי; verum priore loco veteres Interpretes, Græcus, Chaldæus, Syrus, Arabs, pronomen poſſeſſivum non addunt. Demus tamen eſſe addendum, quod verum eſt, omnes profecto ποιμένας λαῶν, *Paſtores populorum*, a Deo ſunt: Rom. 13, 1. *Non eſt enim poteſtas, niſi a Deo*, inquit Paulus: quod & Homerus ante cecinerat: Hom. Il. β. τιμὴ δ' ἐκ Διός ἐστι. *Honor autem ex Jove eſt.* Tum addit Jovem Regibus dediſſe

σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσιν βασιλεύῃ.

Sceptrum & jura, ut rex eorum ſit.

Unde & διογενεῖς & διοτρεφᾶς, *Jove prognati & a Jove educati*, reges a Poetis appellantur. Suum ergo Deus appellaverit, Paſtorem undecimi capitis: at decimi tertii Paſtorem, & ſuum appellat, & ſibi cohærere ait; quo pietas ipſius Deo accepta eſſe comprobatur, cum alterius ſcelera ulturum ſe denuntiet. Nos vero Chriſto Jeſu addicimus totum decimum tertium Zachariæ caput. Jeſus eſt Zach. 13, 1. ille *fons patens domui David in ablutionem peccatoris.* Supplicium Jeſu indicant iſta: *Quid ſunt plagæ iſtæ in medio manuum tuarum?* Zach. 13, 6. *His plagatus ſum in domo eorum, qui diligebant me.* Reliqua Jeſu mortem, Diſcipulorum fugam, martyria quoque eorum, & conſtantiam, & gentium denique vocationem deſignant, uti fuſius infra declarabitur. Atque hic ſuffragatorem adverſus Grotium habemus Aben Ezram, qui in Meſſiæ, Joſephi nepotis, tempora prædictionem hanc Zachariæ confert.

CAPUT CXXI.

Falſi teſtes Jeſum accuſant.

PSalm. 26, 12. *Ne tradideris me in animas tribulantium me, quoniam inſurrexerunt in me teſtes iniqui, & mentita eſt iniquitas ſibi.*

Pſalm. 34, 11. & ſeq. *Surgentes teſtes iniqui, quæ ignorabam interrogabant me..... quoniam mihi quidem pacifice loquebantur, & in iracundia terræ loquentes, dolos cogitabant: & dilataverunt ſuper me os ſuum: dixerunt, Euge, euge, viderunt oculi noſtri.*

MAtth. 26, 59. 60. *Principes autem Sacerdotum, & omne concilium, quærebant falſum teſtimonium contra Jeſum, ut eum morti traderent, & non invenerunt, cum falſi teſtes acceſſiſſent. Noviſſime autem venerunt duo falſi teſtes, & dixerunt, Hic dixit, Poſſum deſtruere Templum Dei, & poſt triduum readificare illud.* Et Marc. 14, 56. & ſeq.

Pſalm. 41, 6. & ſeq. *Inimici mei dixerunt mala mihi, Quando morietur, & peribit nomen ejus? Et ſi ingrediebatur ut videret, vana loquebatur, cor ejus congregavit iniquitatem ſibi: egrediebatur foras, & loquebatur in idipſum. Adverſum me ſuſurrabant omnes inimici mei, adverſum me cogitabant mala mihi. Verbum iniquum conſtituerunt adverſum me.*

Pſalm. 63, 1. & ſeq. *Exaudi Deus orationem meam cum deprecor, a timore inimici eripe animam meam: protexiſti me a conventu malignantium, a multitudine operantium iniquitatem: quia exacuerunt ut gladios linguas ſuas, intenderunt arcum rem amaram, ut ſagittent in occultis immaculatum. Subito ſagittabunt eum, & non timebunt; firmaverunt ſibi ſermonem nequam.*

Pſalm. 108, 1. & ſeq. *Deus laudem meam ne tacueris, quia os peccatoris, & os doloſi ſuper me apertum eſt. Locuti ſunt adverſum me lingua doloſa, & ſermonibus odii circumdederunt me, & expugnaverunt me gratis.*

Pſalm. 119, 2. 3. *Ad Dominum cum tribularer, clamavi, & exaudivit me. Domine, libera animam meam a labiis iniquis & a lingua doloſa.*

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Pſalm. 139, 1. & ſeq. *Eripe me, Domine, ab homine malo; a viro iniquo eripe me. Qui cogitaverunt iniquitates in corde, tota die conſtituebant prælia. Acuerunt linguas ſuas ſicut ſerpentis; venenum aſpidum ſub labiis eorum. Cuſtodi me, Domine, de manu peccatoris, & ab hominibus iniquis eripe me.*

CAPUT CXXII.

Jeſus accuſatus ſilet.

ISa. 53, 7. *Oblatus eſt, quia ipſe voluit, & non aperuit os ſuum: ſicut ovis ad occiſionem ducetur, & quaſi agnus coram tondente ſe obmutescet, & non aperiet os ſuum.*

MAtth. 26, 62. 63. *Et ſurgens Princeps Sacerdotum, ait illi, Nihil reſpondes ad ea, quæ iſti adverſum te teſtificantur? Jeſus autem tacebat.* Et Marc. 14, 60.

Matth. 27, 12. & ſeq. *Et cum accuſaretur a Principibus Sacerdotum & Senioribus, nihil reſpondit. Tunc dicit illi Pilatus, Non audis quanta adverſum te dicunt teſtimonia? Et non reſpondit ei ad ullum verbum, ita ut miraretur Præſes vehementer.* Et Marc. 15, 4. 5.

Luc. 23, 8. & ſeq. *Herodes autem viſo Jeſu gaviſus eſt valde .... interrogabat autem eum multis ſermonibus; at ipſe nihil ei reſpondebat.*

2. Petr. 2, 23. *Qui cum malediceretur, non maledicebat; cum pateretur, non comminabatur: tradebat autem judicanti ſe injuſte.*

CAPUT CXXIII.

Jeſus contumeliis afficitur.

PSalm. 21, 7. & ſeq. *Ego autem ſum vermis, & non homo; opprobrium hominum, & abjectio plebis. Omnes videntes me deriſerunt me, locuti ſunt labiis, & moverunt caput ..... Quoniam tribulatio proxima eſt; quoniam non eſt qui adjuvet. Circumdederunt me vituli multi, tauri pingues obſederunt me; aperuerunt ſuper me os ſuum, ſicut leo rapiens & rugiens.*

Pſalm. 34, 16. *Tentaverunt me, ſubſannaverunt me ſubſannatione; frenduerunt ſuper me dentibus ſuis.*

Pſalm. 55, 1. & ſeq. *Miſerere mei, Deus, quoniam conculcavit me homo, tota die impugnans tribulavit me: conculcaverunt me inimici mei tota die; quoniam multi bellantes adverſum me .... Tota die verba mea execrabantur; adverſus me omnes cogitationes eorum in malum.*

Pſalm. 68, 1. & ſeq. *Salvum me fac, Deus, quoniam intraverunt aquæ uſque ad animam meam. Infixus ſum in limo profundi, & non eſt ſubſtantia. Veni in altitudinem maris, & tempeſtas demerſit me .... Multiplicati ſunt ſuper capillos capitis mei, qui oderunt me gratis. Confortati ſunt, qui perſecuti ſunt me inimici mei injuſte; quæ non rapui tunc exſolvebam ..... Quoniam propter te ſuſtinui opprobrium, operuit confuſio faciem meam. Extraneus factus ſum fratribus meis, & peregrinus filiis matris meæ. Quoniam zelus domus tuæ comedit me, & opprobria exprobrantium ceciderunt ſuper me; & operui in jejunio animam meam, & factum eſt in opprobrium mihi: & poſui veſtimentum meum cilicium, & factus ſum illis in parabolam. Adverſum me loquebantur, qui*

MAtth. 27, 27. & ſeq. *Tunc milites Præſidis ſuſcipientes Jeſum in prætorium, congregaverunt ad eum univerſam cohortem, & exuentes eum chlamydem coccineam circumdederunt ei, & plectentes coronam de ſpinis poſuerunt ſuper caput ejus, & arundinem in dextera ejus; & genu flexo ante eum, illudebant ei, dicentes, Ave rex Judæorum. Et expuentes in eum, acceperunt arundinem, & percutiebant caput ejus. Et poſtquam illuſerunt ei, exuerunt eum chlamyde.* Et Marc. 15, 16. & ſeq. Joh. 19, 1. & ſeq.

Luc. 18, 31. 32. *Aſſumſit autem Jeſus Duodecim, & ait illis, Ecce aſcendimus Jeroſolymam, & conſummabuntur omnia, quæ ſcripta ſunt per Prophetas de Filio hominis: tradetur enim Gentibus, & illudetur.*

Luc. 23, 11. *Sprevit autem illum Herodes cum exercitu ſuo, & illuſit indutum veſte alba, & remiſit ad Pilatum.*

Rom. 13, 3. *Etenim Chriſtus non ſibi placuit, ſed ſicut ſcriptum eſt, Improperia improperantium tibi, ceciderunt ſuper me.*

qui

qui ſedebant in porta, & in me pſallebant, qui bibebant vinum ..... Tu ſcis improperium meum, & confuſionem meam, & reverentiam meam: in conſpectu tuo ſunt omnes, qui tribulant me, improperium expectavit cor meum & miſeriam.

Pſalm. 73, 22. 23. *Exurge, Deus, judica cauſſam tuam: memor eſto improperiorum tuorum, eorum quæ ab inſipiente ſunt tota die. Ne obliviſcaris voces inimicorum tuorum: ſuperbia eorum qui te oderunt aſcendit ſemper.*

Pſalm. 78, 12. *Et redde vicinis noſtris ſeptuplum in ſinu eorum, improperium ipſorum, quod exprobraverunt tibi, Domine.*

Pſalm. 87, 16. *Pauper ſum ego, & in laboribus a juventute mea: exaltatus autem, humiliatus ſum & conturbatus. In me tranſierunt iræ tuæ, & terrores tui conturbaverunt me: circumdederunt me ſicut aqua; tota die circumdederunt me ſimul.*

Pſalm. 88, 39. & ſeq. *Tu vero repuliſti, & deſpexiſti; diſtuliſti Chriſtum tuum: evertiſti teſtamentum ſervi tui, profanaſti in terra ſanctuarium ejus, deſtruxiſti omnes ſepes ejus, poſuiſti firmamentum ejus formidinem: diripuerunt eum omnes tranſeuntes viam, factus eſt opprobrium vicinis ſuis: exaltaſti dexteram deprimentium eum; lætificaſti omnes inimicos ejus; avertiſti adjutorium gladii ejus, & non es auxiliatus ei in bello; deſtruxiſti eum ab emundatione, & ſedem ejus in terram colliſiſti; & minoraſti dies temporis ejus, perfudiſti eum confuſione ..... Memor eſto, Domine, opprobrii ſervorum tuorum, (quod continui in ſinu meo) multarum gentium, quod exprobraverunt inimici tui, Domine, quod exprobraverunt commutationem Chriſti tui.*

Pſalm. 142, 3. 4. *Quia perſecutus eſt inimicus animam meam, humiliavit in terra vitam meam: collocavit me in obſcuris, ſicut mortuos ſeculi, & anxiatus eſt ſuper me ſpiritus meus, in me turbatum eſt cor meum.*

Sap. 2, 19. *Contumelia & tormento interrogemus eum, ut ſciamus reverentiam ejus, & probemus patientiam illius.*

Iſa. 53, 4. *Nos putavimus eum quaſi leproſum, & percuſſum a Deo, & humiliatum.*

Thren. 3, 30. 61. *Dabit percutienti ſe maxillam; ſaturabitur opprobriis..... Audiſti opprobrium eorum, Domine, omnes cogitationes eorum adverſum me.*

I. *Chriſto Jeſu adducitur Pſalmus 21.* II. *Refelluntur argumenta Adverſariorum. Primum argumentum.* III. *Secundum argumentum.*

Chriſto Jeſu addicitur Pſalm 21.

I. QVoniam ad ſequentia late patet Pſalmus viceſimus primus, & in Propoſitione ſeptima leviter a nobis perſtrictus eſt, locus poſtulat ut paulo eum accuratius examinemus. Ajo igitur illum ex eo vaticiniorum genere eſſe, quorum anceps ſignificatio eſt; quæque præſentia dum tractant, futurorum ſimulacra adumbrant. Quædam enim Davidem ſimul & Chriſtum Jeſum, quædam Jeſum unum reſpiciunt, ſed ita tamen, ut longe plura Chriſto conveniant; & quæ Davidi accommodari poſſunt, in Chriſtum Jeſum aptius etiam congruant. Pſal. 21, 10. Ad Jeſum quidem mere iſta ſpectant: *Quoniam tu es, qui extraxiſti me de ventre: ſpes mea ab uberibus matris meæ:* nam quis de Davide vere id dici poſſe putet? At Chriſtus Jeſus ab ipſo ortu ſanctus fuit. Conveniunt & iſta Chriſto Jeſu ſoli, ut pluribus approbabo infra: *Foderunt manus meas, & pedes meos: dinumeraverunt omnia oſſa mea. Ipſi vero conſideraverunt, & inſpexerunt me:* (quod congruit ad iſtud Zachariæ: *Et aſpicient ad me, quem confixerunt.*) Hæc ſunt ejusmodi, ut quantumvis flexa & contorta, nec Davidi, nec alii cuiquam, præter Jeſum, aptari queant. Nec illa Davidi adjungi poſſunt, quæ vocationem gentium per Chriſtum partam præſignificant: *Reminiſcentur, & convertentur ad Dominum univerſi fines terræ: & adorabunt in conſpectu ejus univerſæ familiæ gentium; manducaverunt, & adoraverunt omnes pingues terræ.* Quorum conſimilia de Chriſto prædicta habes in Pſalmo ſeptuageſimo primo: *Et dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum. Coram illo procident Æthiopes, & inimici ejus terram lingent. Reges Tharſis, & inſulæ munera offerent: Reges Arabum & Saba dona adducent; & adorabunt eum omnes Reges terræ, & omnes gentes ſervient ei..... Et benedicentur in ipſo omnes tribus terræ; omnes gentes*

Pſal. 21, 18. 19.

Zach. 12, 10.

Pſal. 21, 28. 29.

Pſal. 71, 8. & ſeq.

gentes magnificabunt eum. Quadrant quoque in Chriſtum iſthæc, etſi in Davidem etiam utcunque conveniunt: *Deus, Deus meus, quare me dereliquiſti?* quæ moriens Chriſtus vociferabatur. Deinde: *Ego autem ſum vermis, & non homo: opprobrium hominum, & abjectio plebis;* quibus humilitatem ſuam teſtatur Jeſus, ut alias ſæpe in utroque Teſtamento, quod comprobat Paralleliſmus noſter. Subjicit Pſaltes; *Omnes videntes me deriſerunt me; locuti ſunt labiis, & moverunt caput: Speravit in Domino, eripiat eum; ſalvum faciat eum, quoniam vult eum.* Prorſus Pſalten dicas animo hæc verſaſſe, quæ narrat Matthæus his verbis: *Prætereuntes autem blaſphemabant eum, moventes capita ſua, & dicentes, Vah, qui deſtruis Templum Dei, & in triduo illud readificas, ſalva temetipſum; ſi Filius Dei es, deſcende de cruce. Similiter & Principes Sacerdotum illudentes cum Scribis & Senioribus, dicebant, Alios ſalvos fecit, ſeipſum non poteſt ſalvum facere: ſi rex Iſrael eſt, deſcendat nunc de cruce, & credimus ei: confidit in Deo, liberet nunc, ſi vult, eum; dixit enim, Quia Filius Dei ſum.* Recta quoque & κατὰ λέξιν *(ſecundum verba)* cadunt iſta in Chriſtum Jeſum: *Diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem.* Sed & oblique & κατὰ σχῆμα *(ſecundum figuram)* Davidi aptari poſſunt, quod a Theodoro Mopſueſteno & Grotio factum eſt: ut ſenſus ſit, Davidis ſupellectilem fuiſſe vi direptam, & ſorte inter raptores diviſam. Quod ſubeſt in Pſalmo: *Erue a framea, Deus, animam meam, & de manu canis unicam meam: ſalva me ex ore leonis, & a cornibus unicornium humilitatem meam;* hoc ipſum Jeſus Patrem orabat in villa Gethſemani: *Pater mi, poſſibile eſt, tranſeat a me calix iſte.* Pergit Pſaltes: *Narrabo nomen tuum fratribus meis, in medio eccleſia laudabo te;* quæ Jeſu propria eſſe docet Paulus in Epiſtola ad Ebræos. Pſalmo ſane huic ineſſe prædictiones de Meſſia Ebræi conſentiunt in Midraſch Thehillim; & in capite undecimo Thalmudici libri Sanhedrin, iis verbis Meſſiæ deſcribuntur tempora, quæ ex Pſalmi ejusdem decimo ſeptimo commate petita eſſe apparet.

Pſal. 21, 1. Pſal. 21, 7. Pſal. 21, 8. 9. Matth. 27, 39. & ſeq. Pſal. 21, 19. Pſ. 21, 21. 22. Matth. 26, 38. Pſal. 21, 23. Ebr. 2, 12.

Refelluntur argumenta adverſariorum.

II. Verum enimvero ſententiæ noſtræ repugnare videntur iſthæc: *Longe a ſalute mea verba delictorum meorum. Deus meus, clamabo per diem, & non exaudies; & noctu, & non ad inſipientiam mihi;* quæ cauſſæ fuiſſe teſtatur Theodoretus, quamobrem Septuaginta Interpretes ad Chriſtum congruere Pſalmum hunc non dicerent. His etiam abutebatur Theodorus Mopſueſtenus in Interpretatione duodecim Prophetarum, quemadmodum narratur in Collatione quarta Concilii ſecundi Conſtantinopolitani, ut hæc ad Chriſtum perperam referri oſtenderet. Certum quidem eſt, Chriſtum Jeſum fuiſſe *tentatum per omnia pro ſimilitudine, abſque peccato.* Docent etiam nos Iſaias & Petrus, Chriſtum *peccatum non feciſſe, nec inventum eſſe dolum in ore ejus.* Docet nos Johannes *peccatum in eo non eſſe.* Verum id quidem: at Deus tamen Chriſtum, *qui non noverat peccatum, pro nobis peccatum fecit, ut nos efficeremur juſtitia Dei in ipſo,* inquit Paulus in ſecunda Epiſtola ad Corinthios. Et in illa ad Galatas: *Chriſtus nos redemit de maledicto Legis, factus pro nobis maledictum.* De quo jam ante Iſaias: *Poſuit Dominus in eo iniquitatem omnium noſtrum.* Quid ſi dicamus, hæc ad unum Davidem ſpectare, ut permiſtus eſt aliquando vaticiniorum ſenſus? velut in ſecundo libro Samuelis, Dei verbis Nathan ea Davidi ſpondet, quæ partim in Salomonem cadere poſſint: & hæc quidem in Chriſtum: *Stabiliam thronum regni ejus usque in ſempiternum: ego ero ei in patrem, & ipſe erit mihi in filium:* hæc vero in Salomonem: *Qui ſi inique geſſerit, arguam eum in virga virorum.* Hujusmodi tamen exceptionibus omiſſis, ajo nihil eorum, quæ objiciuntur, comparere in Ebraico exemplari. Nam pro eo, quod habet Vulgata, *Delictorum meorum*, & Septuaginta, τῶν παραπτωμάτων μου, Ebraice legitur, שאגתי, hoc eſt, *Rugitus mei*, Thargum, אנחיתי, *Clamoris mei.* Aquila, βοηχήματός μου, *Rugitus mei.* Theodotion, βοήσεώς μου, *Clamoris mei.* Sexta, τῆς δεήσεώς μου, *Precationis meæ.* Hieronymus in interpretatione Pſalmorum, juxta Ebraicam veritatem, *Rugitus mei.* Commentaria in Pſalmos ipſi adſcripta: *Eſt ſenſus juxta cæteros Interpretes, Gemitus mei atque conatus, quibus ſemper populum Iſrael ſalvare quæſivi, longe facti ſunt a ſalute mea, quam populo tribuere cupiebam; quia ipſi noluerunt recipere ſanitatem.* At Septuaginta Senes, quos ſequitur Vulgata Inter-

Primum argumentum. Pſal. 21, 2. 3. Theod. in Pſal. 21. Ebr. 4, 15. Iſa. 53, 9. 1. Petr. 2, 21. 22. 1. Joh. 3, 5. 2. Cor. 5, 21. Gal. 3, 13. Iſa. 53, 6. 2. Sam. 7, 13. & ſeq.

Interpretatio, legebant, שגיאותי, *Errorum meorum.*

Secundum argumentum.

III. Captiunculis etiam ſuis legitimam Pſalmi hujus ſententiam adultarare conati ſunt R. David Kimchi & Lipmannus, quarum pleræque Chriſtiani dogmatis inſciis ſcrupulum fortaſſe aliquem injicere, ejusdem vero conſultos haudquaquam permovere poſſunt. Pauculas tantum attingemus de præcipuis. Penultimo verſu, inquiunt, utuntur Chriſtiani, ut probent Jeſum in vivis manere noluiſſe, ne ſuæ nimirum mortis fructu fraudarentur, qui noxarum ſuarum vinculis in inferis locis attinebantur: quorſum igitur clamabat moriens: *Deus meus, Deus meus, ut quid dereliquiſti me?* cur querebatur ſe non exaudiri, qui exaudiri nolebat? cur Deum appellat *Laudem Iſrael*, cum ab Iſraele Jeſus ipſe Deus cruciaretur? Deum ait non deſpexiſſe preces ſuas, nec avertiſſe faciem ſuam a ſe; cum preces tamen ejus deſpectæ ſint. Futurum prædicit, ut *adorent in conſpectu ſuo omnes familiæ gentium*, cum nullus illi cultus a Judæis, aut Iſmaelitis præſtitus ſit. Nos Jeſum reſpondemus Deum fuiſſe & hominem, nec humani quicquam, præter peccatum, ab eo alienum fuiſſe, ac idcirco nobis a natura inſitum doloris & mortis horrorem vere eum ſenſiſſe, ideoque in querelas more humano erupiſſe; ſic tamen ut compreſſo & devicto humanæ imbecillitatis ſenſu, paternis imperiis prono animo obſequeretur. Cæterum duplex eſt Iſrael: *Non enim omnes, qui ex Iſrael ſunt, ii ſunt Iſraelitæ*, inquit Paulus, *neque qui ſemen ſunt Abrahæ, omnes filii. Non enim qui in manifeſto, Judæus eſt; ſed qui in abſcondito, Judæus eſt.* Ergo Chriſtus in Pſalmo Deum appellat *Laudem Iſrael*, ut pote, qui laudaretur a piis & ſanctis Iſraelitis, cum a nefariis & ſceleſtis Iſraelitis torqueretur. Neque vero a Deo ſpretus ac deſpectus eſt Jeſus, qui *datam ſibi omnem poteſtatem in cælo & in terra* redivivus gloriatur. Et ſane poſtulatis ejus annuit Deus; nam & vitam illi reſtituit, quam nec retinere Jeſus voluerat; & hominibus criminum veniam benigne indulſit, cujus impetrandæ gratia mortem Jeſus obierat. Falſum denique eſt, neque Judæos neque Iſmaelitas Chriſto nomen dediſſe, cum ex utroque grege complures ad Chriſti caſtra tranſierint, & ſæpe tranſeant: non enim prædicit Propheta ſingulos quosque ex omni hominum genere, ſed aliquos Chriſti doctrinam ſuſcepturos.

Matth. 27, 46. Pſal. 21, 2. Pſal. 21, 4. Pſal. 21, 25. Pſal. 22, 28. Rom. 9, 6. 7. Rom. 2, 28. 29. Matth. 28, 18.

CAPUT CXXIV.

Jeſus conſpuitur & cæditur.

PSalm. 34, 15. *Et adverſum me lætati ſunt, & convenerunt: congregatæ ſunt ſuper me flagella, & ignoravi.*

Pſalm. 68, 27. *Quoniam quem tu percuſſiſti, perſecuti ſunt, & ſuper dolorem vulnerum meorum addiderunt.*

Sap. 2, 18. 19. *Si enim eſt verus Filius Dei, ſuſcipiet eum, & liberabit eum de manibus contrariorum. Contumelia & tormento interrogemus eum, ut ſciamus reverentiam ejus, & probemus patientiam illius.*

Iſa. 50, 6. *Corpus meum dedi percutientibus, & genas meas vellentibus; faciem meam non averti ab increpantibus & conſpuentibus in me.*

Iſa. 53, 3. & ſeq. *Deſpectum & noviſſimum virorum, virum dolorum, & ſcientem infirmitatem: & quaſi abſconditus vultus ejus & deſpectus, unde nec reputavimus eum. Vere languores noſtros ipſe tulit, & dolores noſtros ipſe portavit, & nos putavimus eum, quaſi leproſum, & per-*

MAtth. 20, 18. 19. *Ecce aſcendimus Hieroſolymam, & Filius hominis tradetur Principibus Sacerdotum, & Scribis; & condemnabunt eum morte: & tradent eum Gentibus, ad illudendum, & flagellandum, & crucifigendum.* Et Marc. 10, 33. 34. Luc. 18, 31. 32.

Matth. 26, 67. 68. *Tunc expuerunt in faciem ejus, & colaphis eum ceciderunt; alii autem palmas in faciem ejus dederunt, dicentes, Prophetiza nobis, Chriſte, quis eſt, qui te percuſſit?* Et Marc. 14, 65. Luc. 22, 63. 64.

Matth. 27, 26. *Tunc dimiſit illis Barabbam; Jeſum autem flagellatum tradidit eis, ut crucifigeretur.* Et Marc. 15, 15.

Matth. 27, 30. *Et expuentes in eum acceperunt arundinem, & percutiebant caput ejus.* Et Marc. 15, 19.

Joh. 18, 22. *Hæc autem cum dixiſſet, unus aſſiſtens miniſtrorum dedit alapam Jeſu, dicens, Sic reſpondes Pontifici?*

Joh. 19, 1. & ſeq. *Tunc ergo apprehendit*

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cussum a Deo, humiliatum. Ipse autem vulneratus est propter iniquitates nostras; attritus est propter scelera nostra. Disciplina pacis nostræ super eum, & livore ejus sanati sumus.

Thren. 3, 30. *Dabit percutienti se maxillam; saturabitur opprobriis.*

Pilatus Jesum, & flagellavit. Et milites plectentes coronam de spinis, imposuerunt capiti ejus, & veste purpurea circumdederunt eum. Et veniebant ad eum, & dicebant, Ave rex Judæorum, & dabant ei alapas.

CAPUT CXXV.

Jesus venditur: cujus venditionis pretio ager figlinus emitur. Judæ proditoris interitus.

PSalm. 68, 25. & seq. *Effunde super eos iram tuam, & furor iræ tuæ comprehendat eos. Fiat habitatio eorum deserta, & in tabernaculis eorum non sit, qui inhabitet. Quoniam quem tu percussisti, persecuti sunt, & super dolorem vulnerum meorum addiderunt.*

Psalm. 108, 4. & seq. *Pro eo ut me diligerent, detrahebant mihi; ego autem orabam. Et posuerunt adversum me mala pro bonis, & odium pro dilectione mea. Constitue super eum peccatorem, & Diabolus stet a dextris ejus. Cum judicatur, exeat condemnatus, & oratio ejus fiat in peccatum: fiant dies ejus pauci, & episcopatum ejus alter accipiat: fiant filii ejus orphani, & uxor ejus vidua.*

Amos 2, 6. *Hæc dicit Dominus, Super tribus sceleribus Israel, & super quatuor non convertam eam; pro eo, quod vendiderit pro argento Justum.*

Zach. 11, 12. 13. *Et appenderunt mercedem meam triginta argenteos: & dixit Dominus ad me, Projice illud ad statuarium, decorum pretium, quo appretiatus sum ab eis. Et tuli triginti argenteos, & projeci illos in domum Domini ad statuarium.*

MAtth. 26, 14. *Tunc abiit unus de duodecim, qui dicebatur Judas Iscariotes, ad Principes Sacerdotum, & ait illis, Quid vultis mihi dare, & ego eum vobis tradam? At illi constituerunt ei triginta argenteos.* Et Marc. 14, 10. & seq. Luc. 22, 5. & seq.

Matth. 27, 3. & seq. *Tunc videns Judas, qui eum tradidit, quod damnatus esset, pœnitentia ductus retulit triginta argenteos Principibus Sacerdotum, & Senioribus dicens, Peccavi, tradens sanguinem justum. At illi dixerunt, Quid ad nos? tu videris. Et projectis argenteis in Templo, recessit, & abiens laqueo se suspendit. Principes autem Sacerdotum, acceptis argenteis dixerunt, Non licet eos mittere in Corbonam, quia pretium sanguinis est. Consilio autem inito, emerunt ex illis agrum figuli, in sepulturam peregrinorum. Propter hoc vocatus est ager ille, Haceldama, hoc est, Ager sanguinis, usque in hodiernum diem. Tunc impletum est, quod dictum est per Jeremiam Prophetam dicentem, & acceperunt triginta argenteos, pretium appretiati, quem appretiaverunt a filiis Israel, & dederunt eos in agrum figuli, sicut constituit mihi Dominus.*

Joh. 17, 12. *Quos dedisti mihi, custodivi; & nemo ex eis periit, nisi filius perditionis, ut Scriptura impleatur.*

Act. 1, 16. *Viri fratres, oportet impleri Scripturam, quam prædixit Spiritus sanctus per os David de Juda, qui fuit dux eorum, qui comprehenderunt Jesum, qui connumeratus erat in nobis, & sortitus est sortem ministerii hujus. Et hic quidem possedit agrum de mercede iniquitatis, & suspensus crepuit medius, & diffusa sunt omnia viscera ejus. Et notum factum est omnibus habitantibus Jerusalem, ita ut appellaretur ager ille, lingua eorum, Haceldama, hoc est, Ager sanguinis. Scriptum est enim in libro Psalmorum, Fiat commoratio eorum deserta, & non sit qui habitet in ea, & episcopatum ejus accipiat alter.*

Defenditur Matthæus, apud quem pro Zacharia Jeremiam citatum esse consentur

CLarissima illa Zachariæ prædictio, ita ut a Matthæo relata est, Adversariorum petitionibus patuit. Queruntur primum Jeremiæ eam tribui ab Evangelista, cum sit Zachariæ: deinde aliis conceptam esse verbis apud Prophetam, aliis apud Evangelistam: demum nec sententiam congruere. Adversus ea a Christianis Interpretibus multa disputantur, quibus commemorandis supersedebimus in præsentia; querelis istorum sic occurrisse contenti. Verisimile primum est librariorum oscitantia evenisse, ut Jeremiæ nomen

Adversarii. Jesu præterea adscitur Zach. 11, 12. 13.

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nomen extruderet nomen Zachariæ. Nam cum propria nomina contrahere Librarii ſoleant, illa Jeremiæ & Zachariæ ſic videntur expreſſiſſe, ιρμας, ζρας: in his proclive fuit primam nominis utriusque literam permutare: nam primam in ιερμίας, non puſillam & brevem pingebant, quemadmodum nunc Typographi, ſed productam & bene longam: primam vero in ζαχαρίας, non ſemper ita ſinuatam & contortuplicatam, uti in libris editis hodie pingitur, ſed a ſummo ad imum ſatis directam, paululum inflexam & prominentem in medio, anſulam in vertice gerentem: quæ ſi parum accurate notata erant, ζ in ι facile degenerabat. Hæc fatebuntur, qui Græca exemplaria verſare conſueverunt. Ergo apicis ſimilitudine deluſo imperito & ſupino librario, quod uni aut alteri codici inhæſerat vitium, in alios ita propagatum eſt, ut univerſis propemodum, ac interpretationibus deinde inoleſceret: quanquam non omnibus. Nam nec Jeremiæ, nec Zachariæ nomen præfert Syriaca Interpretatio, neque Perſica, neque Latini Codices quidam, ut teſtificatur Auguſtinus. Simile quippiam Origeni & Euſebio ſuboluerat; quorum ille in Matthæum, hic libro decimo ἀποδείξεως, errorem hunc, *σφάλμα γραφικὸν*, *mendum ſcripturæ* eſſe conjectant. At apocryphus ille Jeremiæ liber Ebraice ſcriptus, Hieronymo communicatus a Nazarææ ſectæ homine Ebræo, in quo teſtimonium illud propriis extabat conceptum verbis, haud ſcio an poſt Matthæum fuerit ſuppoſitus, & ad fidem ipſi faciendam confictus, ac Ebræis deinde obtruſus. Id quidem diſſimulavit Hieronymus; ſed inde tamen depromtum eſſe Matthæi locum haudquaquam credere ſe declaravit, verum ex ipſo Zacharia repetiit. Minime vero ait Origenes viſum ſibi hunc Jeremiæ librum apocryphum, at ad priorem ſuſpicionem, alteram addit, ex aliqua nempe apocrypha ſcriptione, Jeremiæ nomen præ ſe ferente, depromtam eſſe hanc, quam profert Matthæus, prædictionem; quemadmodum alia quædam Novi Teſtamenti Scriptores ex apocryphis libris depromſere. Opinionem hanc nullo pacto, ne ut ſuſpicionem quidem, probare poſſum: apocryphorum enim teſtimonia a Paulo Apoſtolo in tradendis præceptionibus uſurpari cum fructu potuerunt; at ab Evangeliſta

Auguſt. de conſ. Ev. l. 4. c. 7. Orig. Tract. 35. in Matth.

in mortis Chriſti hiſtoria prolatam fuiſſe falſam prædictionem, & librum ἀναφόρητον *(in canonem non relatum)* ſic tanquam Canonicum, nulla diſtinctionis adhibita nota fuiſſe citatum, haudquaquam mihi perſuaderi poteſt. Utcunque eſt, liquet certe veruſtiſſimum hoc eſſe mendum, ut & Auguſtinus aſſeverat. Quod ad Evangeliſtæ & Prophetæ diſſonantiam attinet, manifeſtum eſt, ad Prophetæ ſententiam attendiſſe Evangeliſtam, verba neglexiſſe; quemadmodum ab Interpretibus recte obſervatum eſt. Tantum abeſt, ut in ſententia inter illos diſconveniat. Atque hunc morem in teſtimoniis e Scriptura ſacra recitandis tenuiſſe Evangeliſtas & Apoſtolos hoc loco obſervat Hieronymus. Idem in libro de optimo genere interpretandi, hunc nodum ſolvens, *Abſit hoc*, inquit, *de pediſſequo Chriſti dicere*; (Matthæum ſignificat) *cui curæ fuit, non verba aut ſyllabas aucupari, ſed ſententias dogmatum ponere.* Queritur apud Zachariam Deus mercedem ſuam triginta argenteis eſſe appenſam: atque tam exiguum & vile ſui pretium indignatus, jubet id Prophetam projicere אל היוצר, *ad figulum*; quod & ab hoc factum eſt, projectis iis in domum Domini ad figulum. Plane cum iis congruit Matthæus, ſi ſententiam duntaxat ſpectes; nec multum abludunt verba. Perſpicuum eſt præterea ejusmodi eſſe vaticinationem hanc, ut in Jeſum Chriſtum proprie conveniat; accurate deſignata venditione, pretio venditionis, ac numero nummorum; projectione nummorum loco etiam projectionis, ac nomine loci. Quæ ſi in Zachariæ tempora conferas, vix ſane, ac ne vix congruent: nam quid hoc eſſe dicas, Deum pretio æſtimari ſe voluiſſe ab Iſraelitis; ac illos æſtimatione Dei facta, triginta argenteos Dei pretium appendiſſe? Sin hæc in allegoriam trahere velis, nonniſi adhibita vi id efficies. Quid hoc vero eſt, quod fieri jubet Deus, projici pretium illud ad ſtatuarium? nam quod ait Grotius, agrum fuiſſe in quem projiciebantur fracta Templi fictilia, gratis omnino dicitur, nec rationi convenit: nam quis putet agrum excipiendis Templi fictilibus fractis fuiſſe deſtinatum? non his potius certe, quam reliquis ſordibus; unde nec a fictilibus, potius quam a ſordibus nomen habuerit. Itaque vix legitimum inde ſenſum extundas; cum proprium & verum reperias in hiſtoria

Grot. in Matth. 27. 9.

Chriſti Jeſu. Etſi vero notavimus propoſitum id fuiſſe Grotio, ut proprios & directos vaticiniorum ſenſus eriperet hiſtoriæ Chriſti, remotos ſolum & obliquos relinqueret, hoc tamen loco, veritate quippe victus, allegoricam tantum expoſitionem conceſſit temporibus Zachariæ, propriam in hiſtoriam Chriſti quadrare faſſus eſt.

CAPUT CXXVI.

Jeſus a Judæis & Ethnicis capitis damnatur.

PSalm. 2, 2. *Adſtiterunt reges terræ, & principes convenerunt in unum, adverſus Dominum, & adverſus Chriſtum ejus.*

Pſalm. 21, 17. *Quoniam circumdederunt me canes multi: concilium malignantium obſedit me.*

Pſalm. 40, 6. & ſeq. *Inimici mei dixerunt mala mihi, Quando morietur & peribit nomen ejus? ..... Adverſum me ſuſurrabant omnes inimici mei, adverſum me cogitabant mala mihi: verbum iniquum conſtituerunt adverſum me.*

Pſalm. 68, 13. *Adverſum me loquebantur, qui ſedebant in porta.*

Pſalm. 93, 21. *Captabunt in animam Juſti, & ſanguinem innocentem condemnabunt.*

Sap. 2, 19. 20. *Contumelia & tormento interrogemus eum, ut ſciamus reverentiam ejus, & probemus patientiam illius. Morte turpiſſima condemnemus eum.*

Iſa. 53, 8. *De anguſtia & judicio ſublatus eſt.*

Jerem. 11, 9. *Et ego quaſi agnus manſuetus, qui portatur ad victimam; & non cognovi, quia cogitaverunt ſuper me conſilia, dicentes, Mittamus lignum in panem ejus, & eradamus eum de terra viventium, & nomen ejus non memoretur amplius.*

MAtth. 20, 18. *Ecce aſcendimus Hieroſolymam, & Filius hominis tradetur Principibus Sacerdotum, & Scribis, & condemnabunt eum morte.* Et Marc. 10, 33.

Matth. 26, 66. *At illi reſpondentes dixerunt, Reus eſt mortis.* Et Marc. 14, 64.

Matth. 27, 3. *Tunc videns Judas, qui eum tradidit, quod damnatus eſſet, pœnitentia ductus, retulit triginta argenteos.*

Matth. 27, 26. *Tunc dimiſit illis Barabbam; Jeſum autem flagellatum tradidit eis, ut crucifigeretur.* Et Marc. 10, 33. & 15, 15. Luc. 23, 24. 25. Joh. 19, 13. & ſeq.

Luc. 23, 6. & ſeq. *Pilatus autem audiens Galilæam, interrogavit, ſi homo Galilæus eſſet. Et ut cognovit, quod de Herodis poteſtate eſſet, remiſit eum ad Herodem, qui & ipſe Jeroſolymis erat illis diebus. Herodes autem viſo Jeſu, gaviſus eſt valde; erat enim cupiens ex multo tempore videre eum, eo quod audierat multa de eo, & ſperabat ſignum aliquod videre ab eo fieri. Interrogabat autem eum multis ſermonibus. At ipſe nihil illi reſpondebat. Stabant autem Principes Sacerdotum & Scribæ, conſtanter accuſantes eum. Sprevit autem illum Herodes cum exercitu ſuo, & illuſit indutum veſte alba, & remiſit ad Pilatum. Et facti ſunt amici Herodes & Pilatus in ipſa die: nam antea inimici erant ad invicem.*

Act. 4, 24. & ſeq. *Qui cum audiſſent, unanimiter levaverunt vocem ad Deum, & dixerunt, Domine, tu es qui feciſti cœlum & terram, mare, & omnia quæ in eis ſunt: qui Spiritu ſancto per os Patris noſtri David pueri tui dixiſti, Quare fremuerunt gentes, & populi meditati ſunt inania? Adſtiterunt reges terræ, & principes convenerunt in unum; adverſus Dominum, & adverſus Chriſtum ejus? Convenerunt enim vere in civitate iſta, adverſus ſanctum puerum tuum Jeſum quem unxiſti, Herodes & Pilatus, cum Gentibus & populis Iſrael, facere quæ manus tua & conſilium tuum decreverunt fieri.*

CAPUT CXXVII.

Jeſus cruci ſuffigitur.

GEn. 22, 6. & ſeq. *Tulit quoque* (Abrahamus) *ligna holocauſti, & impoſuit ſuper Iſaac filium ſuum ..... Cumque alligaſſet Iſaac filium ſuum, poſuit eum in altare ſuper ſtruem lignorum.*

MAtth. 20, 19. *Tradent eum Gentibus ad illudendum, & flagellandum, & crucifigendum.*

Matth. 26, 2. *Scitis quia poſt biduum paſcha fiet, & filius hominis tradetur ut crucifigatur.*

Matth.

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Exod. 12, 1. & ſeq. *Dixit quoque Dominus ad Moyſen & Aaron in terra Ægypti ..... Loquimini ad univerſum cœtum filiorum Iſrael, & dicite eis, Decima die menſis hujus tollat unusquisque agnum per familias & domos ſuas .... Erit autem agnus absque macula, maſculus, anniculus ..... Et ſervabitis eum usque ad quartum decimam diem menſis hujus, immolabitque eum univerſa multitudo filiorum Iſrael ad veſperam. Et ſument de ſanguine ejus, ac ponent ſuper utrumque poſtem, & in ſuperliminaribus domorum, in quibus comedent illum. Et edent carnes nocte illa aſſas igni, & azymos panes cum lactucis agreſtibus. .... Erit autem ſanguis vobis ſignum in ædibus, in quibus eritis, & videbo ſanguinem, & tranſibo vos .... Habebitis autem hanc diem in monumentum, & celebrabitis eam ſolennem Domino in generationibus veſtris cultu ſempiterno.*

Num. 21, 6. & ſeq. *Quamobrem miſit Dominus in populum ignitos ſerpentes, ad quorum plagas, & mortes plurimorum, venerunt ad Moyſem, atque dixerunt, Peccavimus, quia locuti ſumus contra Dominum ad te: ora ut tollat a nobis ſerpentes. Oravitque Moyſes pro populo, & locutus eſt Dominus ad eum, Fac ſerpentem æneum, & pone eum pro ſigno: qui percuſſus aſpexerit eum, vivet. Fecit ergo Moyſes ſerpentem æneum, & poſuit eum pro ſigno; quem cum percuſſi aſpicerent, ſanabantur.*

Pſalm. 21, 17. *Foderunt manus meas, & pedes meos: dinumeraverunt omnia oſſa mea. Ipſi vero conſideraverunt, & inſpexerunt me: diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem.*

Iſa. 53, 5. *Ipſe autem vulneratus eſt propter ſcelera noſtra: diſciplina pacis noſtræ ſuper eum, & livore ejus ſanati ſumus.*

Ezech. 9, 4. & ſeq. *Et dixit Dominus ad eum, Tranſi per mediam civitatem in medio Jeruſalem, & ſigna Thau ſuper frontes virorum gementium & dolentium, ſuper cunctis abominationibus, quæ fiunt in medio ejus. Et illis dixit audiente me, Tranſite per civitatem ſequentes eum, & percutite: non parcat oculus veſter, neque miſereamini. Senem, adoleſcentulum, & virginem, parvulum, & mulieres interficite, usque ad internecionem: omnem autem, ſuper quem videritis Thau, ne occidatis, & a ſanctuario meo incipite.*

Zach. 12, 10. *Et effundam ſuper domum*

Matth. 27, 22. & ſeq. *Dicit illis Pilatus, Quid igitur faciam de Jeſu, qui dicitur Chriſtus? Dicunt omnes, Crucifigatur. Ait illis Præſes, Quid enim mali fecit? At illi magis clamabant, dicentes, Crucifigatur .... Tunc dimiſit illis Barabbam; Jeſum autem flagellatum tradidit eis ut crucifigeretur .... Et poſtquam illuſerunt ei, exuerunt eum chlamyde, & induerunt eum veſtimentis ejus, & duxerunt eum ut crucifigerent. Exeuntes autem invenerunt hominem Cyrenæum, nomine Simeonem: hunc angariaverunt, ut tolleret crucem ejus. Et venerunt in locum, qui dicitur Golgotha, quod eſt Calvariæ locus. Et dederunt ei vinum bibere cum felle miſtum: & cum guſtaſſet, noluit bibere. Poſtquam autem crucifixerunt eum, diviſerunt veſtimenta ejus, ſortem mittentes.* Et Marc. 15, 13. & ſeq. Luc. 23, 21. & ſeq. Joh. 19, 6. & ſeq.

Matth. 28, 5. *Reſpondens autem Angelus dixit mulieribus, Nolite timere vos: ſcio enim quod Jeſum, qui crucifixus eſt, quæritis.* Et Marc. 16, 6.

Luc. 24, 20. *Et quomodo eum tradiderunt ſummi Sacerdotes, & principes noſtri in damnationem mortis, & crucifixerunt eum.*

Joh. 3, 14. 15. *Et ſicut Moyſes exaltavit ſerpentem in deſerto, ita exaltari oportet Filium hominis.*

Joh. 8, 28. *Dixit ergo eis Jeſus, Cum exaltaveritis Filium hominis, tunc cognoſcetis quia ego ſum.*

Joh. 12, 32. 33. *Et ego ſi exaltatus fuero a terra, omnia trahàm ad meipſum. Hoc autem dicebat ſignificans, qua morte eſſet moriturus.*

Act. 2, 36. *Certiſſime ſciat ergo omnis domus Iſrael, quia & dominum eum & Chriſtum fecit Deus, hunc Jeſum quem vos crucifixiſtis.* Et Act. 4, 10.

Act. 5, 30. *Deus patrum noſtrorum ſuſcitavit Jeſum, quem vos interemiſtis, ſuſpendentes in ligno.* Et Act. 10, 39. & 13, 29.

1. Cor. 1, 23. *Nos autem prædicamus Chriſtum crucifixum.*

1. Cor. 2, 2. 8. *Non enim judicavi me ſcire aliquid inter vos, niſi Jeſum Chriſtum, & hunc crucifixum ..... Si enim cognoviſſent, nunquam Dominum gloriæ crucifixiſſent.*

1. Cor. 5, 7. *Etenim paſcha noſtrum immolatus eſt Chriſtus.*

1. Cor. 13, 4. *Nam etſi crucifixus eſt ex infirmitate, ſed vivit ex virtute Dei.*

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David, & ſuper habitatores Jeruſalem, ſpiritum gratiæ & precum: & aſpicient ad me quem confixerunt; & plangent eum planctu quaſi ſuper unigenitum, & dolebunt ſuper eum, ut doleri ſolet in morte primogeniti.

Zach. 13, 6. *Et dicetur ei, Quid ſunt plagæ tuæ in medio manuum tuarum? Et dices, His plagatus ſum in domo eorum qui diligebant me.*

Gal. 2, 19. *Chriſto confixus ſum cruci.*

Gal. 3, 1. 2. *O inſenſati Galatæ, quis vos faſcinavit non obedire veritati, ante quorum oculos Jeſus Chriſtus proſcriptus eſt, in vobis crucifixus?*

Gal. 6, 14. *Mihi autem abſit gloriari, niſi in cruce Domini noſtri Jeſu Chriſti, per quem mihi mundus crucifixus eſt, & ego mundo.*

Phil. 2, 8. *Humiliavit ſemetipſum, factus obediens usque ad mortem, mortem autem crucis.*

Ebr. 12, 2. *Aſpicientes in auctorem fidei, & conſummatorem Jeſum, qui propoſito ſibi gaudio ſuſtinuit crucem, confuſione contemta.*

Apoc. 1, 7. *Ecce venit cum nubibus, & videbit eum omnis oculus, & qui eum pupugerunt, & plangent ſe ſuper eum omnes tribus terræ.*

Apoc. 7, 2. 3. *Et vidi alterum Angelum aſcendentem ab ortu Solis, habentem ſignum Dei vivi, & clamavit voce magna quatuor Angelis, quibus datum eſt nocere terræ & mari, dicens, Nolite nocere terræ & mari, neque arboribus, quoadusque ſignemus ſervos Dei noſtri in frontibus eorum. Et audivi numerum ſignatorum; centum quadraginta quatuor millia ſignati, ex omni tribu filiorum Iſrael.*

Apoc. 11, 8. *Et corpora eorum jacebant in plateis civitatis magnæ, quæ vocatur ſpiritualiter Sodoma, & Ægyptus; ubi & Dominus eorum crucifixus eſt.*

I. *Chriſto Jeſu addicitur Pſalmus 21, 17.* II. *Refelluntur argumenta Adverſariorum. Primum argumentum.* III. *Secundum argumentum.* IV. *Thau Samaritticum ταυ ponitur Ezechieli memoratum, crucis Chriſti ſymbolum.* V. *Chriſto Jeſu addicitur Zach. 12, 10. & 13, 6.* VI. *Refelluntur argumenta Adverſariorum. Primum argumentum.* VII. *Secundum argumentum.* VIII. *Diſputatur utrum in Pſalm. 95, 10. genuina ſit ſcriptura hæc, Dominus regnavit a ligno.* IX. *Grammatica obſervatio primi verſus Pſalmi primi admiratione digna.*

Chriſto Jeſu addicitur Pſalm. 21, 17.

I. PSalmo viceſimo primo Chriſtum prædici, & in Propoſitione ſeptima, & iterum deinde ad centeſimum viceſimum tertium Paralleliſmi caput evicimus. Non ſemel ergo petita ex eo oracula in teſtimonium adduxerunt Novi Teſtamenti Scriptores; quod non feciſſent utique, niſi Pſalmum vulgo in eamdem flecti ſententiam exploratum habuiſſent. At non levis controverſia mota eſt ſuper decimo ſeptimo commate, quo ſupplicium Chriſti Jeſu clariſſime præſignatum eſt. Nam quod habet vulgata interpretatio: *Foderunt manus meas & pedes meos*, Ebraice in כארי ſic conceptum eſt, כרו ידי ורגלי. Hanc lectionem ſecuti ſunt Septuaginta Interpretes; verterunt enim: ὤρυξαν χεῖράς μου καὶ πόδας. Sic Syrus Interpres, ſic Arabs. At in כאריה, pro ארי ſcribitur כארי: ut ſenſus ſit: *Sicut leo manus meas & pedes meos*; quæ cum pendula ſint & imperfecta, ad explendam ſententiam addi volunt hujus lectionis aſſertores, *obſervaverunt*, vel *momorderunt*, vel *laceraverunt*, aut aliquid hujusmodi. Quod videtur ſecutus Paraphraſtes Chaldæus, adjecta dictione ad integritatem ſententiæ. Ita & R. Selomoh Jarchi. Aben Ezra repeti jubet ἀπὸ κοινοῦ, (*ex communi*) *circumdederunt*, quod eſt in ſuperiori commate. כארי Judæorum fraude confictum fuiſſe queruntur Chriſtiani: contra a Chriſtianis nativam ſcriptionem in כרו tecoctam Judæi cauſſantur, ac inter eos præcipue R. David Kimchi. Utri verius, exiſtimare promtum eſt. Nam כרו legerunt Septuaginta Senes, ut dixi, vetuſtiſſimi Interpretum omnium Scripturæ ſacræ qui ſuperſunt, Chriſto Jeſu antiquiores; verterunt quippe ὤρυξαν. Et Ebraicum Pſalmorum exemplar vidiſſe ſe teſtatur Iſaac Levita, in quo ſcriptum erat כרו; adtexta ad oram voce כארי, quam ſexcentis adhinc annis Judæi invexerunt. Deinde ex קרי וכתיב apparet, utramque lectionem Ebræorum libros habuiſſe. Habuerunt certe Codices quidam כארי, ut ipſe teſtantur Maſorethæ, quod a Chriſtianorum lectione differt unica litera א. Eam eſſe paragogicam Judæi nonnulli fatentur. Atqui certum eſt abfuiſſe illam

If. Lev. Defenſ. verit. Ebr.

illam ab optimis quibusdam exemplaribus Chriſtianorum, quorum Judæi ipſi integritatem & fidem agnoverunt. Quid quod traditur in parva Maſora, vocis ipſius כארי ſignificationem eodem ac ſignificationem vocis כרי recidere? nempe, opinor, quod ſive unguibus, ſive dentibus utatur leo ad capiendam & vorandam prædam, carnes pungit & perfodit. Quod cum ita ſit, mihi ea longe videtur præferenda lectio, quæ integra eſt, καὶ ἐκπεπλῆχθαι τὸν διάνοιαν (*& complet ſententiam*) ei quæ trunca eſt & pendula, & animum relinquit incertum. Probabile eſt hoc proveniſſe ex Tikkun ſopherim, ſive *Correctione Scribarum*, qui ut præclari hujus oraculi vim alio converterent, incruſtarunt vas ſincerum, quod & alibi ſæpe factum ab iis alii obſervarunt.

Refelluntur argumenta adverſariorum. Primum argumentum.

II. At crimen in Chriſtianos retorquet R. Lipman in Nitzachon, atque vaticinium hoc ab iis adulteratum ex eo probat, quod a Judæorum moribus adhorreret, noxios cruci ſuffigere. Verum quo tempore interfectus eſt Chriſtus Jeſus, jus vitæ & necis Judæis erat ademtum. *Nobis*, inquiunt, *non licet interfícere quemquam.* At judicia capitalia & ſupplicia moribus Romanis tunc exercebantur. Supplicium ergo juxta alienos mores Jeſu irrogandum eſſe prædixit David, irrogatum Evangeliſtæ retulerunt. Et ut hoc ſupplicio afficeretur Chriſtus, magnis convitiis, & repetitis clamoribus Judæi poſtularunt a Pilato, & vi tantumnon adhibita impetrarunt. Cæterum a Lipmanni criminatione Chriſtianos ſatis vindicant Interpretes Septuaginta, qui, ut jam notavi, כרו legarunt, & verterunt, ὤρυξαν.

Joh. 19, 37.

Secundum argumentum.

III. De lectione non diſputat Theodorus Mopſueſtenus, verum nullam hic futurorum, ſed præſentium duntaxat ſignificationem contineri pertendit. Totum ergo ad allegoriam convertit; atque id, *Foderunt manus meas & pedes meos*, exponit, Arcana mea ſcrutati ſunt, & hoc translatum putat ex iis, quæ ſcrutando & fodiendo eruuntur. *Dinumeraverunt omnia oſſa mea*, tractum eſſe vult ex eorum conſuetudine, qui devictorum hoſtium bona recenſent. Violenta ſane & inverecunda fuerit utraque translatio hæc, ſi translatio eſt, *Ipſi vero conſideraverunt & inſpexerunt me*; ea nimirum, inquit, patientem quæ volebant. Recte, nam id Chriſtianæ expoſitioni congruit. *Diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem*; hoc eſt, inquit, Facultates meas vi ademtas ſorte inter ſe partiti ſunt; quam interpretationem amplectitur Grotius. Paulo quidem tolerabilior illa eſt, ſed non ita tamen, ut eam quæ eſt κατὰ λέξιν (*ſecundum verba*) & nativos ac obvios verborum ſenſus in rebus geſtis quærit & invenit, aſpernemur, vel aliorſum pro lubitu flectamus. Nam cui perſuaſerit Theodorus, caſu factum, ut quæ metaphorice dixerat Pſaltes, ea κατὰ λέξιν pedum manuumque Chriſti foſſionem, nec non dirum illud ac triſte ſpectaculum, quod de cruce pendens Jeſus præbuit, ac veſtium quoque ipſius partitionem ſorte factam accurate referrent? Sed hunc Pſalmum nos ſupra jam ſatis excuſſimus.

IV. Crucis Chriſti non rudem aliquam & obſcuram informationem, ſed expreſſam effigiem dedit Ezechiel, ſeu potius apud Ezechielem Deus ipſe, cum piorum hominum frontes ſignari juſſit litera Thau; interfici vero eos, qui ea notati non eſſent. Illo tempore priſcis elementis Samaritici Ebræi utebantur; Samaritæ vero literas ſingulas multiplici forma depingebant. Et Thau quidem, quæ poſtrema erat, præter alias formas, crucis ſpeciem obtinebat; non ejus duntaxat, in qua lignum transverſum ſuſtinet ſtipes arrectarius, ſed alterius etiam quæ χιαστὶς (*ſimilis literæ* χ) eſt, ſive decuſſata. Utramque crucis formam habet litera Thau in vetuſtis Ebræorum ſiclis, qui ſervantur in eruditorum loculis, & in illorum libris pinguntur. Unde a Scaligeri animadverſione defenditur Origenes, qui hoc Ezechielis teſtimonium exponens, accepiſſe ſe ſcribit ab Ebræo quodam, Chriſti doctrinam amplexo, in antiquis elementis Ebræorum Thau formam crucis habere. Antiqua elementa appellat, ἀρχαῖα στοιχεῖα, Samariticas literas; quas ab Ebraicis recentioribus, ſeu potius Babylonicis, quibus poſt Babylonicam captivitatem uti cœperunt Judæi, accurate diſtinguit his verbis, quæ e veteri Catena in Pſalmos excerpſimus: καὶ ἐν τοῖς ἀκριβέσι τῶν ἑκτενεγράφων ἑβραικοῖς ἀρχαίοις γράμμασι γέγραπται, κἂν ἐν τοῖς νῦν. Φασὶ γὰρ τὸν ἔσχατον ἑτέρως χαράττεσθαι κατὰ τὴν αἰχμαλωσίαν. *Et in accuratioribus exemplaribus ſcriptum eſt vetuſtis literis Ebraicis, non hodiernis. Narrant enim Esdram*

Refellunturargumenta adverſariorum. Primum argumentum.

Supr. Prog. 9. c. 123.

Thau Samaritici memoratum Ezechieli crucis Chriſti ſymbolum.

Scalig. in Euſ. Chr.

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Esdram post captivitatem aliis esse usum. Hieron. in Ezech. 7. 4. Hieronymus Thau Ezechielis *perfectam in viris gementibus & dolentibus scientiam demonstrare* suspicatur, conjectura ducta a voce תם, quæ *perfectum* sonat; vel notari observationem Legis, quæ תורה dicitur: quam expositionem Ebræis adscribit. Tum subjicit: *Et ut ad nostra veniamus, antiquis Ebræorum literis, quibus usque hodie utuntur Samaritani, extrema Thau litera crucis habet similitudinem, qua in Christianorum frontibus pingitur, & frequenti manus inscriptione signatur.* At cum Origeni & Hieronymo fidem detrahere nititur Scaliger, audacter facit & inconsulte: audacius etiam, cum ad ficlos provocat, qui præcipitem ipsius temeritatem arguunt, & Origeni ac Hieronymo faciunt fidem. Probabile quidem est post Christi mortem Samaritas, subdolam gentem, ut Christianorum causam hoc Ezechielis testimonio nudarent, literæ Thau figuram σταυροειδῆ (*crucis similem*) rarissime usurpasse; alias vero literæ ejusdem formas in libris suis adhibuisse. Itaque in Grammaticis libris Samaritarum, quos consuluerat Scaliger, unica fuit forma literæ Thau, a crucis signo diversa. Verum qui vel R. Azariam, vel Angelum e Roccha adiverit, & in consilium adhibuerit, Scaligeri errorem deprehendet. Huc adde Thalmudicos magistros asseverare, Sacerdotum suorum, cum ungerentur, frontibus formam χιαδὴ *similem literæ* χ) sacro chrismate fuisse illitam. Porro non apud Samaritas solum, & veteres Ebræos, sed ipsos etiam Pœnos, proindeque & Tyrios; apud Æthiopes quoque; nec non & apud Græcos & Latinos Thau caret illo vertice supra lignum transversum eminente, in quo αἰτία, (*causa*) sive titulus noxii scribebatur; quem verticem Thau aliarum gentium retinet. Quanquam & in veteribus Græcorum libris & inscriptionibus nonnullis, Thau cum apice nonnunquam visitur. Apud Coptos Dau simile est Thau Græci sine apice; sed penultima litera, quæ est Dei, prorsus similis est Æthiopici & Samaritici Thau, quod verticem gerit. Quamobrem & Salebdei nominari ajunt, hoc est, *Dei cruciforme.* Crucem enim *Saleb* appellant. Ergo Copti Dau suum habuere a Macedonibus Alexandrinis: at Dei litera videtur esse Ægyptiacæ originis. Sed & Ægyptii a vetustis temporibus cruci dederunt locum inter Hieroglyphica sua, in quibus Isis, aliique Dii crucem manu tenentes exhibentur. Utcunque est, ex hac dissertatione colligimus, singulas has gentes, apud quas præcipue Christi doctrina propagata est, in literis suis reperire, unde vaticinium Ezechielis Christi crucem prænuntiare comprobetur.

Scio plerosque תו Ezechielis, non Thau literam, sed *signum* interpretari. Sic Septuaginta, & Jonathan; sic Syrus, & Arabs; sic Aquila; & Symmachus, juxta Hieronymi testimonium. Sic Cyprianus: *Apud Ezechielem*, inquit, *dicit Deus, Notabis signum super frontes virorum.* Cypr. l. 2. Test. adv. Jud. c. 22. Rursum: *Omnem autem super quem signum scriptum est.* Matth. 24. 30. Matthæus quoque Ezechielem respexisse videtur, cum diceret: *Et tunc parebit signum Filii hominis in cælo.* Apertissime vero Johannes in Apocalypsi: *Et præceptum est illis, ne lederent fœnum terræ, neque omne viride, neque omnem arborem; nisi tantum homines, qui non habent signum Dei in frontibus suis.* Apoc. 9. 4. Verum aliter Theodotion, qui literam Ebraicam Thau expressit, teste Hieronymo: quod & ab Aquila factum docet Origenes: cujus verba repræsentat Romana editio Scripturæ sacræ. Tertullianus quoque Thau reddidit, vel, quod potius reor, in veteri interpretatione Latina sic redditum exscripsit: at Samaritice linguæ imperitus Tau Græcum, & T Latinum ab Ezechiele præsignari censuit. *Ipsa est enim*, inquit, *litera Græcorum Tau, nostra autem T species crucis, quam portendebat futuram in frontibus nostris, apud veram & Catholicam Jerusalem.* Hieron. in Ezech. 9. 4. Tertull. adv. Jud. cap. 11. Tertull. adv. Marc. l. 3. c. 22. Atqui vetus illa Latina interpretatio, unde hæc sumsit Tertullianus, excusa erat ad editionem Septuaginta Senum. Quamobrem facile ducor ad suspicandum, pro eo quod apud illos vulgo legitur: ἐπὶ δὲ πάντας ἐφ' οὓς ἐστι τὸ σημεῖον, μὴ ἐγγίσητε, *Ad eos omnes, super quos est signum, ne accedatis*, legendum esse: ἐπὶ δὲ πάντας ἐφ' οὓς ἐστι ταῦ σημεῖον *Ad eos omnes, super quos est Thau signum, ne accedatis.* Proindeque & paulo superius emendandum erit: καὶ δὸς ταῦ σημεῖον ἐπὶ τὰ μέτωπα τῶν ἀνδρῶν τῶν στεναζόντων. *Et da Thau signum super frontes virorum gementium.* Quod ad Matthæum & Johannem attinet, propositum non habuerunt ipsa Ezechielis verba rependere, sed ad sententiam tantum alluserunt.

V. Postrema

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Christi Jesu additur Zach. 12, 10. *&* 13, 6.

V. Postrema illa duo, quæ Zacharias suppeditavit oracula, in Christo Jesu completa esse, ultima Prophetæ hujus capita, si simul spectentur, manifestum facient. Nam si ab eo undecimi capitis ordiamur loco, in quo venditionem Jesu prædictam esse proxime ostendimus, statim subest Judæ & Israelis disjunctio, quæ notat consanguineorum dissociationem per Christum prædictam & factam, his ipsius capessentibus doctrinam, illis Mosis, istis Ethnicorum institutaque sectantibus. Unde sic Jesus ipse de se: *Putatis quia pacem veni dare in terram? non, dico vobis, sed separationem: erunt enim ex hoc quinque in domo una divisi: tres in duos, & duo in tres dividentur; pater in filium, & filius in patrem suum; mater in filiam, & filia in matrem; socrus in nurum suam, & nurus in socrum suam.* Tum objurgat pastores nequam Zacharias, quemadmodum & Jesus decimo Johannis capite. Ecclesiæ deinde victorias spondet, hostibus vero Ecclesiæ certum minatur exitium. His subnectitur missio Spiritus sancti, de qua luculenter agemus infra. Explicat postmodum Christi Jesu supplicium: *Et aspicient ad me quem confixerunt, & plangent eum planctu quasi super unigenitum, & dolebunt super eum, ut doleri solet in morte primogeniti.* In Christum Jesum quadrare istud tradit Johannes decimo nono capite: *Facta sunt enim hæc, ut Scriptura impleretur, Os non comminuetis ex eo. Et iterum alia Scriptura dicit, Videbunt in quem transfixerunt.* Eodem pertinet istud ex Apocalypsi: *Ecce venit cum nubibus, & videbit eum omnis oculus, & qui eum pupugerunt: & plangent se super omnes tribus terræ.* Atqui in Christum Jesum hæc torquere minime fuissent ausi Novi Testamenti Scriptores, ut sæpe jam dixi, nisi receptam esse in vulgus opinionem hanc sciviſſent. Indidem petitum videtur istud Christi Jesu apud Matthæum: *Et tunc parebit signum Filii hominis in cœlo, & tunc plangent omnes tribus terræ, & videbunt Filium hominis venientem in nubibus cœli cum virtute multa & majestate.* Quorsum *Unigenitus* appelletur Christus Jesus, nihil attinet dicere. Septuaginta habent: ὡς ἐπ' ἀγαπητῷ· *Quasi super dilecto*; quippe Jesum Deus Pater de cœlo Filium suum dilectum non semel appellavit. Ecquid vero dicatur Primogenitus, demonstrat supra Parallelismus. Quam simile vero Zachariannum hoc istis Psalmi vicesimi primi, quæ Christo addiximus: *Foderunt manus meas & pedes meos. Ipsi vero consideraverunt & inspexerunt me.* Jam vero ille: *Fons patens domui David, & habitantibus Jerusalem in ablutionem peccatoris*, Christus Jesus est, quem sub fontis, & aquæ, & fluvii noxiorum sordes eluentis symbolo Testamenti utriusque Auctores exhibent in Parallelismo. Idola deinde conterit, quod Christi Jesu munus esse approbat itidem Parallelismus. Tum Pseudoprophetas exterminat, & Spiritus nequam profligat. Quippe sic & Christus Jesus apud Matthæum: *Attendite a falsis Prophetis, qui veniunt ad vos in vestimentis ovium; intrinsecus autem sunt lupi rapaces.* Et alibi: *Videte, ne quis vos seducat; multi enim venient in nomine meo dicentes, Ego sum Christus, & multos seducent.* Et mox: *Si quis vobis dixerit, Ecce hic est Christus, aut illic, nolite credere: surgent enim Pseudochristi, & Pseudoprophetæ; & dabunt signa magna & prodigia, ita ut in errorem inducantur, si fieri potest, etiam electi.* Idem argumentum fuse tractat Paulus in posteriore Epistola ad Timotheum, nimirum Christi Jesu præceptis imbutus: Johannes quoque, eodem præceptore usus, sic disserit in prima Epistola: *Charissimi, nolite omni spiritui credere, sed probate spiritus, si ex Deo sint: quoniam multi Pseudoprophetæ exierunt in mundum. In hoc cognoscitur Spiritus Dei: omnis spiritus, qui confitetur Jesum Christum in carne venisse, ex Deo est: & omnis spiritus, qui solvit Jesum, ex Deo non est, & hic est Antichristus, de quo audistis, quoniam venit, & nunc jam in mundo est.* Tangit postea Zacharias supplicium Christi, atque id claris adeo & perspicuis designat notis, ut rem præsentem describere, non futuram prædicere videatur: *Et dicetur ei, Quid sunt plagæ istæ in medio manuum tuarum? Et dicet, His plagatus sum in domo eorum, qui diligebant me.* Scio equidem, quid postulet verborum istorum connexio cum superioribus, & ἀλληλουχία *(mutua coherentia)* Agit Zacharias de Pseudopropheta, qui postquam falsiloquia sua Dei nomine prætexuerit, *Configent eum*, inquit, *pater ejus, & mater ejus.* Tum subjungit: *Et dicetur ei, Quid sunt plagæ istæ in medio manuum tuarum? Et dicet, His plagatus sum in domo eorum, qui*

Luc. 12, 51. & seq.

Joh. 10, 12.

Joh. 19, 36. 37.

Apoc. 1, 7.

Matth. 24, 30.

Matth. 7, 15.

Matth. 24, 4 & seq.

2. Tim. 3, 1. & seq.

1. Joh. 4, 1. & seq.

diligebant me. Plane hæc cohærent, Verumtamen non eadem prorſus ſubjacet clauſulæ utrique ſententia: nam quem a parentibus confixum dixit, quemadmodum verterunt Aquila, Theodotion, Symmachus, Jonathan, & Vulgatus Interpres, ferro ad mortem confoſſum utique ſignificavit: hic enim videtur eſſe ſenſus vocis וּדְקָרוּ, & capitale ſcelus fuit, prophetiæ munus temere uſurpare, juxta Legem Moſis. Atqui lethalia vulnera non ſunt, quæ manibus infliguntur. Vides Zachariæ mentem a Pſeudoprophetæ ſupplicio ad Chriſti ipſius Prophetarum ultoris ſupplicium ſenſim & ἀλληγόρως *(ſine ſenſu)* converti. Unde continuo hæc ſubnectit: *Framea ſuſcitare ſuper paſtorem meum, & ſuper virum cohærentem mihi, dicit Dominus exercituum: Percute paſtorem, & diſpergentur oves: convertam manum meam ad parvulos:* quæ Chriſto Jeſu manifeſtis rationibus ſupra adjudicavimus. Itaque prius illud comma de manibus transfoſſis eſt ejusmodi, ut accommodari poſſit ad præſentia, in quibus de Pſeudoprophetæ ſupplicio agitur; & ad ſequentia, in quibus agitur de ſupplicio Chriſti Jeſu, veri quidem Prophetæ, ad Pſeudoprophetæ habiti; ſed ita tamen ut Jeſu longe aptius conveniat. Pergit Zacharias, & poſtquam Chriſti mortem, & Diſcipulorum Chriſti diſperſionem prædixit, Evangelium promulgandum prænuntiat, & homines quosdam ad ſalutem eligendos, plures reprobandos: quibus conſona ſunt iſta Chriſti Jeſu apud Matthæum: *Quam anguſta porta, & arcta via eſt, quæ ducit ad vitam, & pauci ſunt, qui inveniunt eam!* & iſta: *Multi enim ſunt vocati, pauci vero electi.* unde Paulus in priore ad Corinthios: *Videte enim vocationem veſtram, Fratres quia non multi ſapientes, non multi nobiles; ſed quæ ſtulta ſunt mundi, elegit Deus, ut confundat ſapientes; & infirma mundi elegit Deus, ut confundat fortia; & ignobilia mundi, & contemtibilia elegit Deus, & ea quæ non ſunt, ut ea quæ ſunt deſtrueret, ut non glorietur omnis caro in conſpectu ejus.* Stulta illa Pauli, & ignobilia, & contemtibilia, & quæ non ſunt, *Parvulos* Zacharias appellat, eosque manu ſua ſublevaturum ſe Deus pollicetur. At variis tamen tormentis fidem eorum & virtutem exploratum iri docet Propheta; martyriis nempe ac ſuppliciis, quæ Diſcipulis Jeſu Chriſti irrogata ſunt, juxta prædictiones Veteris Teſtamenti in Novo completas, quas in Paralleliſmo collegimus. Decimo quarto demum capite excidium Hieroſolymitanum, Evangelii promulgationem, gentium vocationem, Eccleſiæ conſtitutionem, & pios omnes in unum ovile ſub uno paſtore cogendos vaticinatur: quæ omnia ſuis locis Paralleliſmus iſte pertractat. Ergo ex tota Zachariana hujus prophetiæ compage & conſenſu intelligitur, duo commata hoc capite a nobis inde depromta, ad exitum in Chriſto Jeſu, itidem ut reliqua, perveniſſe. Neque Judæi infitiantur. Gemara Thalmudici libri Sucah, ad Meſſiam Joſephi filium, quem olim interficiendum eſſe opinantur, prius refert Zachariæ vaticinium: *Et aſpicient ad me quem confixerunt:* cui aſſentitur Aben-Ezra. At R. Moſes Haddarſan in Bereſith Rabba refert ad Meſſiam Davidis filium. In altero vero oraculo Meſſiæ adſcribendo adſtipulatorem quoque habemus Aben-Ezram, qui in Meſſiam filium Joſephi hæc flectit.

Matth. 7, 13.

Matth. 20, 16. & 22, 14.

1. Cor. 1, 26. & ſeq.

Suc. cap. 5.

Zach. 12, 10.

VI. Verum enimvero prius hoc Zachariæ teſtimonium non una labes occupavit; unde genuina ejus ſententia in dubium vocari poſſit. Primum vitio inſidentur hæc verba: וְהִבִּיטוּ אֵלַי, *Et aſpicient ad me.* Quibus cum Chriſti divinitatem probari animadverterent Judæi (quippe cum idem ſe confixum fuiſſe dicat, qui ſpiritum gratiæ ſe effuſurum promittit, quod Dei ſolius eſt) adulteras iis admoverunt manus, & pro אלי, ſcripſerunt את, *ad eum*, ut alius ſit gratiæ largitor, alius plagis confixus, & lamentis ac planctibus comploratus. At nos ſupra certis indiciis deprehenſam hanc fallaciam convicimus. Subeſt deinde: אֵת אֲשֶׁר דָּקָרוּ, *Quem confixerunt.* Septuaginta reddunt: ἐπ' ὃν κατωρχήσαντο *Pro eo, quod ludibrii cauſſa ſaltaverunt.* Nempe transpoſitis elementis legerunt, רקדו. Quanquam nec ſatis conſtanter lectionem hanc retinent Codices Septuaginta Senum; nam editiones quædam utrumque retinent, εἰς ὃν ἐξεκέντησαν, ἐπ' ὃν κατωρχήσαντο. *In quem confixerunt; pro eo quod ludibrii cauſſa ſaltaverunt.* Aldina editio habet: εἰς ὃν ἐξεκέντησαν. *Quem pupugerunt.* Sic quoque vetuſtiſſimus Codex Barberinus. Sic legit & Cyprianus, ſic Theodoretus, ſic alii. Et ante illos Johannes Evangeliſta: nec enim aliunde, quam ex Interpretibus Septuaginta petitum id exiſtimaverim, quod affert

Refellentur argumenta adverſariorum. Primum argumentum.

Joh. 19, 37.

affert Johannes : ἐξεκέντησαν εἰς ὃν ἐξεκέντησαν. *Videbunt in quem transfixerunt.* Quanquam aliter viſum Hieronymo, qui hic Ebraica ſecutum Johannem arbitratur. Sed cum inter Græcos, & a Græcis rogatus Evangelium ſuum ſcripſerit, id haud dubie aſſectatus eſt Græcum exemplar, quod tum maxime uſurpabatur vulgo, & κοινὴ ἔκδοσις (*vulgata editio*) appellabatur. Illud autem fuiſſe certum eſt Septuaginta Senum. Nam, ut id obiter moneam, Evangelium in Judæorum gratiam & inter Judæos ſcripſit Matthæus, auctore Irenæo; Marcus in gratiam Romanorum, utpote quod Romæ iis poſtulantibus ſcripſerit, teſtibus Euſebio & Hieronymo; Lucas Helleniſtarum, quippe Antiochenſis, inter Helleniſtas natus; Johannes Græcorum, Epheſi nimirum, rogatus ab Epiſcopis Aſiæ, ut docet ex Irenæo Euſebius, ex Euſebio Hieronymus: ſic tamen ut Evangelia ſua Scriptores hi quatuor, totius etiam Eccleſiæ communia eſſe vellent, ab eaque uno conſenſu recepta ſint. Facile itaque ſatisfacimus Hieronymo quærenti: *Si quis non recipit, det teſtimonium, de quo ſanctarum Scripturarum loco Johannes iſta protulerit, & cum non repererit, cogetur ingratis ſuſcipere veritatem.* Protuliſſe iſta Johannem ex Zachariæ duodecimo capite, juxta Septuaginta Senum interpretationem, reſpondemus. Scio notaſſe alibi Hieronymum, Apoſtolos & Evangeliſtas Ebraicum ſequi potius Veteris Teſtamenti exemplar, quam Interpretes Septuaginta, ſi quando hi diſcrepent ab Ebraicis. At nos id ſemper ab iis factum negamus; imo vero contrarium ſæpe obſervavimus, & rariſſime Ebraicis eos hæſiſſe poſſumus aſſeverare. Plurimis id exemplis probare poſſemus, ſi ea res ageretur. Quamobrem de Græca interpretatione ſic ad Hieronymum ſcribit Auguſtinus: *Non parvum pondus habet illa, quæ ſic meruit defamari, & qua uſos Apoſtolos non tantum res ipſa indicat, ſed etiam te atteſtatum eſſe memini.* Hæc erat κοινὴ Editio, quæ cum varias paſſa eſſet depravationes, in aliquibus Ebraicæ veritati conſentiebat, diſſentiebat in aliis. Hinc factum eſt, ut cum Evangeliſtæ & Apoſtoli κοινὴν (*Vulgatam*) aſſectarentur, tantum conſonarent Ebraicis, quantum iisdem κοινὴ (*Vulgata*) conſonabat. Cum vero poſtmodum Origenes, aliique deinde Interpretationem Septuaginta Senum emendaſſent, novæ prodierunt editiones, quarum aliæ magis, minus aliæ Ebraicis conſentiebant. Ergo Hieronymus, aliique recentiores depromta in Novo Teſtamento teſtimonia exigentes ad ſua Septuaginta Seniorum Editionis exemplaria, κοινὴν (*vulgatæ*) nimirum, ut videtur, quippe frequenti uſu ab omnibus teri ſolitæ, ſi quando ab iis diſcrepare, Ebraicis vero conſentire illa notaſſent, ex Ebraico arceſſita ea ab Evangeliſtis & Apoſtolis opinati ſunt. Velut hanc clauſulam ex Zacharia a Johanne prolatam, ab Ebraicis manaſſe cenſet Hieronymus, cum ex κοινῇ (*Vulgata*) profecta videatur. Demus tamen, ita ſcripſiſſe Septuaginta Interpretes, quemadmodum hodierni codices habent, ἐνέπαιξαν, *Proeo, quod ludibrii cauſa ſaltaverunt*, non obſcura hæc erit contumeliarum Chriſti Jeſu ſignificatio, cum ludibrio ac deriſui Judæis habitus eſt. Ita quidem loci huius ſententiam exponit Hieronymus. At vero vulgatam ſcriptionem ſecutus eſt Aquila; vertit enim, ἐν ᾧ ἐξεκέντησαν *Cum quo pupugerunt.* Secutus eſt & Theodotion, qui habet, ὃν ἐξεκέντησαν, *Quem pupugerunt*; & Symmachus, cujus hæc eſt interpretatio, ἐμπροσθεν ἐνεξεκέντησαν. *Anteriore parte confixerunt.*

Hieron. in Zach. 12. 10.

Iren. lib. 3. Euſeb. Hiſt. l. 5. c. 8. & l. 2. c. 15. Hieron. de Script. Eccl. in Marc. Iren. libr. 3. Euſeb. Hiſt. l. 3. c. 24. & l. 5. c. 8. Hieron. de Script. Eccl. in Luca.

Hieron. in Zach. 12. 10.

Hieron. Proœm. in l. 15. & 16. Iſa. & Præf. in Esdr. & Nehem.

VII. Nec incaſtigatam præterire ſinam, quam dedit Grotius, oraculi hujus expoſitionem. Præfert ille quidem interpretationem vulgatam: *Et aſpicient ad me, quem confixerunt.* At alium inde ſenſum elicit, ac vulgo fit: *Nam configere*, inquit, *Deum dicuntur, qui eum probris laceſſunt:* quo commento ſplendidam ſupplicii Jeſu Chriſti prædictionem obtundit. Ego vero vocabulum דקר, hac ſignificatione nusquam uſurpari ajo; neque hic apud Zachariam ullo modo pati connexionem ſequentium, ut in eum ſenſum trahi poſſit. Nam quid ſibi velle dicamus ingentem planctum & lamenta, quibus futurum prædicit, ut Judæorum familiæ proſequantur eum, qui fuit confixus? Cuilibet attento patet, leſſum in defuncti alicujus funere habitum deſcribi: *Et aſpicient ad me quem confixerunt; & plangent eum planctu quaſi ſuper unigenitum; & dolebunt ſuper eum, ut doleri ſolet in morte primogeniti.* Nec ſibi conſtat Grotius; nam ſeptimum comma capitis primi Apocalypſeos, quod Zachariani illius germanum eſt,

Secundum argumentum. Grot. in Zach. 12, 10. & Joh. 19, 37

mala Eccleſiis illata notare cenſet. At res profecto diverſæ ſunt, Deum convitiis proſcindere, & Eccleſiæ mala inferre. Quæ opinionum levitas, earumdem vanitatem arguit.

Diſputatur utrum in Pſal. 95, 10. genuina ſit ſcriptura hæc, Dominus regnavit a ligno.

VIII. Non abs re erit celeberrimum repetere Pſalmi nonageſimi quinti comma, multis controverſiis agitatum; quo, ſi integrum eſſe conſtaret, ſupplicium Chriſti clariſſime prædici fatendum eſſet: *Dicite in gentibus, quia Dominus regnavit a ligno.* Poſtrema hæc verba a Judæis fuiſſe inducta & oblitterata queritur Juſtinus adverſus Tryphonem. Eadem repræſentant vetuſtiores Latini Patres Tertullianus, Arnobius, Lactantius, alii; & priſci item codices nonnulli. Sed tamen cum tale nihil extet, vel in exemplaribus Ebraicis, vel in Thargum, vel in Interpretibus exoticis; neque ea agnoſcant Symmachus, aut Theodoretus, aut alii, nullum in hoc teſtimonio cauſſæ noſtræ firmamentum collocabimus. In quo quam bona fide, quamque moderate agamus, Adverſarii poſſunt agnoſcere.

Grammatica obſervatio primi verſus Pſalmi primi admiratione digna.

IX. Claudam hoc caput in obſervatione quadam; quæ etſi tota Grammatica eſt, mihi tamen ſumma videtur admiratione digna. Primi Pſalmi hoc initium eſt Ebræis: אשרי האיש אשר לא הלך בעצת His ſi aliam adhibueris diſtinctionem, & ita interpunxeris: אשר וה איש אשר לאה לך בעצ ת horum iſta erit ſignificatio: *Canam Deum hominem, qui afflictus eſt pro te in cruce* ת. Illud ת quod clauſulam terminat, & videtur otioſum, ipſam continet figuram crucis: non uti charactere Babylonico hic pingitur, ſed uti Samaritano: quemadmodum mox docui. Quæ ſane non caſu, nec ἀθεώτ facta putem. Nam & in Pſalterii fronte præfixa ſunt, libri Judæis & Chriſtiani frequenti uſu teri ſoliti: & Meſſiæ itidem humanitatem notant, & ejusdem mortem, atque etiam mortis cauſſam, & genus, & inſtrumenti formam. Cum id valde mirabile eſt, tum imprimis utile adverſus Judæos, qui Grammaticis hujusmodi obſervationibus delectantur, atque ita ſuis ipſi in caſtris cædendi ſunt.

CAPUT CXXVIII.

Jeſus inter duos latrones cruci ſuffigitur.

ISa. 53, 12. *Ideo diſpertiam ei plurimos, & fortium dividet ſpolia, pro eo, quod tradidit in mortem animam ſuam, & cum ſceleratis reputatus eſt.*

MAtth. 27, 38. *Tunc crucifixi ſunt cum eo duo latrones, unus a dextris, & unus a ſiniſtris.* Et Luc. 23, 33. Joh. 19, 18.

Marc. 15, 27. *Et cum eo crucifigunt duos latrones, unum a dextris, & alium a ſiniſtris ejus.* *Et impleta eſt Scriptura, quæ dicit, Et cum iniquis reputatus eſt.*

Luc. 22, 37. *Dico enim vobis, quoniam adhuc hoc, quod ſcriptum eſt, oportet impleri in me, Et cum iniquis deputatus eſt.*

CAPUT CXXIX.

Jeſus ſignum.

NUm. 21, 9. *Fecit ergo Moyſes ſerpentem æneum, & poſuit eum pro ſigno, quem cum percuſſi aſpicerent, ſanabantur.*

Iſa. 11, 10. 12. *In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur, & erit ſepulcrum ejus glorioſum.... Et levabit* (Dominus) *ſignum in nationes.*

Iſa. 49, 22. *Hæc dicit Dominus Deus, Ecce levabo ad gentes manum meam; & ad populos exaltabo ſignum meum. Et afferent filios tuos in ulnis, & filias tuas ſuper humeros portabunt. Et erunt reges nutritii tui, & reginæ nutrices tuæ: vultu in terram demiſſo adorabunt te, & pulverem pedum tuorum lingent.*

MAtth. 12, 38. & ſeq. *Tunc reſponderunt ei quidam de Scribis & Phariſæis dicentes, Magiſter, volumus a te ſignum videre. Qui reſpondens ait, Generatio mala & adultera ſignum quærit, & ſignum non dabitur ei, niſi ſignum Jonæ Prophetæ. Sicut enim fuit Jonas in ventre ceti tribus diebus & tribus noctibus, ſic erit Filius hominis in corde terræ tribus diebus, & tribus noctibus.* Et Matth. 16, 1. & ſeq. Luc. 11, 16. 29.

Matth. 24, 29. 30. *Statim autem poſt tribulationem dierum illorum Sol obſcurabitur, & Luna non dabit lumen ſuum, & ſtellæ cadent de cælo, & virtutes cælorum commovebuntur. Et tunc*

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Isa. 55, 11. 13. *Sic erit Verbum meum, quod egredietur de ore meo: non revertetur ad me vacuum, sed faciet quæcunque volui, & prosperabitur in his, ad quæ misi illud ..... Pro saliunca ascendet abies, & pro urtica crescet myrtus, & erit Dominus nominatus in signum æternum, quod non auferetur.*

Isa. 61, 10. & seq. *Transite, transite per portas, præparate viam populo, planum facite iter, eligite lapides, & elevate signum ad populos. Ecce Dominus auditum fecit in extremis terræ, dicite filiæ Sion, Ecce Salvator tuus venit, ecce merces ejus cum eo, & opus ejus coram illo: & vocabunt eos, Populus sanctus, redemti a Domino.*

Isa. 66, 18. & seq. *Ego autem opera eorum, & cogitationes eorum venio ut congregem cum omnibus gentibus & linguis: & venient, & videbunt gloriam meam. Et ponam in eis signum, & mittam ex eis qui salvati fuerint ad gentes in mare, in Africam, & Lydiam, tendentes sagittam, in Italiam, & Græciam, ad insulas longe, ad eos qui non audierunt de me, & non viderunt gloriam meam, & annunciabunt gloriam meam gentibus.*

Et tunc parebit signum Filii hominis in cœlo, & tunc plangent omnes tribus terræ, & videbunt Filium hominis venientem in nubibus cœli, cum virtute multa & majestate.

Luc. 2, 34. *Et benedixit illis Simeon, & dixit ad Mariam matrem ejus, Ecce positus est hic in ruinam, & in resurrectionem multorum in Israel, & in signum cui contradicetur.*

CAPUT CXXX.

Jesus pendens in cruce subsannatur a prætereuntibus.

PSalm. 3, 1. 2. *Domine, quid multiplicati sunt, qui tribulant me? multi insurgunt adversum me: multi dicunt anima mea, Non est salus ipsi in Deo ejus.*

Psalm. 21, 7. & seq. *Ego autem sum vermis, & non homo; opprobrium hominum, & abjectio plebis. Omnes videntes me deriserunt me; locuti sunt labiis, & moverunt caput, Speravit in Domino, eripiat eum; salvum faciat eum, quoniam vult eum.*

Psalm. 34, 14. & seq. *Quasi lugens & contristatus, sic humiliabar: & adversum me lætati sunt, & convenerunt: congregata sunt super me flagella, & ignoravi: dissipati sunt, nec compuncti: tentaverunt me, subsannaverunt me subsannatione.*

MAtth. 27, 39. & seq. *Prætereuntes autem blasphemabant eum, moventes capita sua, & dicentes, Vah qui destruis Templum Dei, & in triduo illud reædificas, salva temetipsum; si Filius Dei es, descende de cruce. Similiter & Principes Sacerdotum illudentes cum Scribis & Senioribus, dicebant, Alios salvos fecit, seipsum non potest salvum facere: Si Rex Israel est, descendat nunc de cruce, & credimus ei: confidit in Deo, liberet nunc si vult eum: dixit enim, Quia filius Dei sum. Idipsum autem & latrones, qui crucifixi erant cum eo, improperabant ei.* Et Marc. 15, 28. & seq. Luc. 23, 35. & seq.

Psalm. 68, 18. & seq. *Et ne avertas faciem tuam a puero tuo: quoniam tribulor, velociter exaudi me. Intende animæ meæ, & libera eam; propter inimicos meos cripe me. Tu scis improperium meum, & confusionem meam, & reverentiam meam. In conspectu tuo sunt omnes, qui tribulant me, improperium expectavit cor meum & miseriam. Et sustinui, qui simul contristaretur, & non fuit; & qui consolaretur, & non inveni. Et dederunt in escam meam fel, & in siti mea potaverunt me aceto.*

Psalm. 108, 25. *Et ego factus sum opprobrium illis: viderunt me, & moverunt capita sua.*

Thren. 3, 14. & seq. *Factus sum in derisum omni populo meo, canticum eorum tota die ..... Aperuerunt super nos os suum omnes inimici ..... Audisti opprobrium eorum, Domine, omnes cogitationes eorum adversum me; labia insurgentium mihi, & meditationes eorum adversum me tota die. Sessionem eorum, & resurrectionem eorum vide; ego sum psalmus eorum.*

CAPUT CXXXI.

Jesus moriens veniam adversariis suis a Deo precatur.

PSalm. 34, 11. & seq. *Surgentes testes iniqui, quæ ignorabam interrogabant me: retribuebant mihi mala pro bonis, sterilitatem*

LUc. 23, 34. *Jesus autem dicebat, Pater, dimitte illis, non enim sciunt quid faciunt.*

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anima mea. Ego autem, cum mihi molesti essent, induebar cilicio: humiliabam in jejunio animam meam, & oratio mea in sinu meo convertetur.

Psalm. 108, 1. & seq. *Deus laudem meam ne tacueris, quia os peccatoris & os dolosi super me apertum est. Locuti sunt adversum me lingua dolosa, & sermonibus odii circumdederunt me, & expugnaverunt me gratis. Pro eo ut me diligerent, detrahebant mihi; ego autem orabam. Et posuerunt adversum me mala pro bonis, & odium pro dilectione mea.*

Isa. 53, 12. *Et ipse peccata multorum tulit, & pro transgressoribus rogavit.*

CAPUT CXXXII.

Jesu vestimenta sorte dividuntur.

PSalm. 21, 17. & seq. *Foderunt manus meas, & pedes meos; dinumeraverunt omnia ossa mea. Ipsi vero considerayerunt, & inspexerunt me; diviserunt sibi vestimenta mea, & super vestem meam miserunt sortem.*

MAtth. 27, 35. *Postquam autem crucifixerunt eum, diviserunt vestimenta ejus sortem mittentes, ut impleretur quod dictum est per Prophetam, dicentem, Diviserunt sibi vestimenta mea, & super vestem meam miserunt sortem.* Et Marc. 15, 24. Luc. 23, 34. Joh. 19, 23. 24.

CAPUT CXXXIII.

Moriente Jesu Sol deficit, & terra movetur.

PSalm. 17, 5. & seq. *Circumdederunt me dolores mortis, & torrentes iniquitatis conturbaverunt me; dolores inferni circumdederunt me, præoccupaverunt me laquei mortis. In tribulatione mea invocavi Dominum, & ad Deum meum clamavi. Et exaudivit de templo sancto suo vocem meam, & clamor meus in conspectu ejus, introivit in aures ejus. Commota est & contremuit terra; fundamenta montium conturbata & commota sunt, quoniam iratus est eis.*

Amos. 8, 8. & seq. *Numquid super isto non commovebitur terra, & lugebit omnis habitator ejus: & ascendet quasi fluvius universus, & ejicietur, & defluet quasi rivus Ægypti? Et erit in die illa, dicit Dominus Deus, occidit Sol in meridie, & tenebrescere faciam terram in die luminis; & convertam festivitates vestras in luctum, & omnia cantica vestra in planctum, & inducam super omne dorsum vestrum saccum, & super omne caput calvitium, & ponam eam quasi luctum unigeniti.*

MAtth. 27, 45. 51. *A sexta autem hora tenebræ factæ sunt super universam terram, usque ad horam nonam. Et ecce velum Templi scissum est in duas partes, a summo usque deorsum; & terra mota est, & petræ scissæ sunt.* Et Marc. 15, 33.

Luc. 23, 44. *Erat autem hora fere sexta, & tenebræ factæ sunt per universam terram usque in horam nonam. Et obscuratus est Sol, & velum Templi scissum est medium.*

Ebr. 12, 25. & seq. *Videte ne recusetis loquentem. Si enim illi non effugerunt, recusantes eum qui super terram loquebatur; multo magis nos, qui de cœlis loquentem nobis avertimus: cujus vox movit terram tunc, nunc autem repromittit dicens, Adhuc semel, & ego movebo non solum terram, sed & cœlum.*

Agg. 2, 7. & seq. *Quia hæc dicit Dominus exercituum, adhuc unum modicum est, & ego commovebo cœlum, & terram, & mare, & aridum; & movebo omnes gentes: & veniet Desideratus cunctis gentibus, & implebo domum istam gloria, dicit Dominus exercituum.... Et factum est verbum Domini secundo ad Aggæum in vigesima & quarta mensis, dicens, Loquere ad Zorobabel ducem Juda, dicens, Ego movebo cœlum pariter & terram.*

Zach. 14, 6. & seq. *Et erit in die illa, Non erit lux, sed frigus & gelu: & erit dies una quæ nota est Domino, non dies, neque nox, & in tempore vesperi erit lux. Et erit in die illa, exibunt aquæ vivæ de Jerusalem; medium earum ad mare orientale, & medium earum ad mare novissimum in æstate & in hyeme erunt. Et erit Dominus rex super omnem terram: in die illa erit Dominus unus, & erit nomen ejus unum.*

Zachariauus

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Chriſto Jeſu addicitur Zach. 14, 6. & ſeq. Prop. 9. c. 127. Var. 5. & ſq.

ZAcharianum illud adjudicamus Chriſto Jeſu; Euſebium auctorem, ac totius vaticinii connexionem, rationemque proinde ipſam ſecuti. Ac connexionem quidem poſtremorum quatuor Zachariæ capitum luculenter ſupra demonſtravimus. Iſtam vero ſententiam ſic Jeſu applicat Euſebius:

Euſeb. Dem. l. 10.

Et erit in die illa, inquit Propheta, *non erit lux, ſed frigus & gelu*; quippe qua nocte

Joh. 18, 18.

captus eſt Jeſus, frigus erat, teſte Evangeliſta: *Stabant autem ſervi & miniſtri ad prunas, quia frigus erat, & calefaciebant ſe: erat autem cum eis & Petrus ſtans & calefaciens ſe.* Quæ deinde convertit in allegoriam, Judæis propoſitam fuiſſe dicens lucem ac tenebras, eosque lucem tenebris poſtputaſſe: frigus vero illud, tarditatis eorum, ac in rebus divinis ſupinitatis ſymbolum fuiſſe, quod &

Matth. 24, 12.

prædixerat Chriſtus: *Et quoniam abundavit iniquitas, refrigeſcet charitas multorum.* Pergit Propheta: *Et erit dies una, quæ nota eſt Domino, non dies, neque nox: & in tempore veſperi erit lux:* quo tempore in crucem actus eſt Jeſus Chriſtus, tantæ tenebræ obortæ ſunt, ut dies nec eſſet, nec dici poſſet; neque ſane nox erat, quæ fit per occaſum Solis; Sol autem medium tunc orbem tenebat. Veſperi autem, poſt horam videlicet nonam, abſceſſerunt tenebræ, & lux rurſum affulſit. Addit Zacharias: *Et erit in die illa, exibunt aquæ vivæ de Jeruſalem:* quo Chriſti Jeſu doctrinæ promulgatio & propagatio ſignificatur; ipſo Jeſu auctore: *Qui biberit ex aqua,*

Joh. 4, 13. 14.

quam ego dabo ei, non ſitiet in æternum: ſed aqua quam ego dabo ei, fiet in eo fons aquæ ſalientis in vitam æternam. Subjicit demum Propheta: *Et erit Dominus rex ſuper omnem terram: in die illa erit Dominus unus, & nomen ejus unum:* cui ſuccinebant voces hæ cœleſtes in Apocalypſi: *Factum eſt regnum*

Apoc. 11, 15.

hujus mundi Domini noſtri, & Chriſti ejus, & regnabit in ſecula ſeculorum. Jeſus quoque apud Johannem: *Fiet unum ovile, & unus*

Joh. 10, 16.

paſtor. Juvat hanc interpretationem veterum Judæorum ſuffragium: nam in Bereſith Rabba, & in Midraſchoth Thehillim & Ruth, Meſſiæ tribuitur hoc Zachariæ caput. Nunc operum noſtrorum effec, mirabili huic Solis defectioni conciliare fidem, non Chriſtianorum ſolum Scriptorum, ſed Ethnicorum etiam, Thalli, Phlegontis, Tabulariorum Romanorum, & Sinenſium auctoritate. Quod quoniam a nobis Propoſitione tertia abunde præſtitum eſt, ad ſequentia pergamus.

CAPUT CXXXIV.

Jeſus moriens Patrem inclamat.

PSalm. 3, 2. & ſeq. *Multi dicunt animæ meæ, Non eſt ſalus ipſi in Deo ejus ..... Voce mea ad Dominum clamavi, & exaudivit me de monte ſancto ſuo: ego dormivi, & ſoporatus ſum, & exurrexi, quia Dominus ſuſcepit me.*

Pſalm. 17, 7. 8. *In tribulatione mea invocavi Dominum, & ad Deum meum clamavi: & exaudivit de Templo ſancto ſuo vocem meam: & clamor meus in conſpectu ejus introivit in aures ejus. Commota eſt, & contremuit terra; fundamenta montium conturbata ſunt, & commota ſunt, quoniam iratus eſt eis.*

Pſalm. 21, 1. & ſeq. *Deus, Deus meus, reſpice in me; quare me dereliquiſti? longe a ſalute mea verba delictorum meorum. Deus meus, clamabo per diem, & non exaudies; & nocte, & non ad inſipientiam mihi. Tu autem in ſancto habitas, laus Iſrael. In te ſperaverunt Patres noſtri; ſperaverunt, & liberaſti eos. Ad te clamaverunt, & ſalvi facti ſunt; in te ſperaverunt, & non ſunt confuſi. Ego autem*

MAtth. 27, 46. & ſeq. *Et circa horam nonam clamavit Jeſus voce magna, dicens, Eli Eli, lamma ſabachthani? hoc eſt, Deus meus, Deus meus, ut quid dereliquiſti me? Quidam autem illic ſtantes, & audientes dicebant, Eliam vocat iſte. Et continuo currens unus ex eis acceptam ſpongiam implevit aceto, & impoſuit arundini, & dabat ei bibere. Cæteri vero dicebant, Sine, videamus an veniat Elias liberans eum. Jeſus autem iterum clamans voce magna emiſit ſpiritum.*

Marc. 15, 34. & ſeq. *Et hora nona exclamavit Jeſus voce magna dicens, Eloi, Eloi, lamma ſabachthani? quod eſt interpretatum, Deus meus, Deus meus, ut quid dereliquiſti me? Et quidam de circumſtantibus audientes, dicebant, Ecce Eliam vocat. Currens autem unus, & implens ſpongiam aceto, circumponensque calamo, potum dabat ei dicens, Sinite, videamus ſi veniat Elias ad deponendum eum. Jeſus autem emiſſa voce magna expiravit. Et*

velum

ſum vermis, & non homo: opprobrium hominum, & abjectio plebis. Omnes videntes me deriſerunt me, locuti ſunt labiis, & moverunt caput, Speravit in Domino, eripiat eum; ſalvum faciat eum, quoniam vult eum.

Pſalm. 68, 1. & ſeq. *Salvum me fac, Deus, quoniam intraverunt aqua usque ad animam meam. Infixus ſum in limo profundi, & non eſt ſubſtantia. Veni in altitudinem maris, & tempeſtas demerſit me. Laboravi clamans, rauca facta ſunt fauces mea; defecerunt oculi mei, dum ſpero in Deum meum Multiplicati ſunt ſuper capillos capitis mei, qui oderunt me gratis. Confortati ſunt, qui perſecuti ſunt me inimici mei injuſte: qua non rapui, tunc exolvebam.*

Pſalm. 87, 1. & ſeq. *Domine, Deus ſalutis mea, in die clamavi & nocte coram te. Intret in conſpectu tuo oratio mea; inclina aurem tuam ad precem meam. Quia repleta eſt malis anima mea, & vita mea inferno appropinquavit. Æſtimatus ſum cum deſcendentibus in lacum: factus ſum ſicut homo ſine adjutorio, inter mortuos liber. Sicut vulnerati dormientes in ſepulcris, quorum non es memor amplius, & ipſi de manu tua repulſi ſunt. Poſuerunt me in lacu inferiori; in tenebroſis, & in umbra mortis. Super me confirmatus eſt furor tuus, & omnes fluctus tuos induxiſti ſuper me. Longe feciſti notos meos a me; poſuerunt me abominationem ſibi. Traditus ſum, & non egrediebar; oculi mei languerunt pra inopia. Clamavi ad te, Domine, tota die; expandi ad te manus meas .... Ut quid, Domine, repellis orationem meam, avertis faciem tuam a me? Pauper ſum ego, & in laboribus a juventute mea; exaltatus autem, humiliatus ſum & conturbatus. In me tranſierunt ira tua, & terrores tui conturbaverunt me. Circumdederunt me ſicut aqua tota die, circumdederunt me ſimul. Elongaſti a me amicum & proximum, & notos meos a miſeria.*

Pſalm. 141, 1. & ſeq. *Voce mea ad Dominum clamavi, Voce mea ad Dominum deprecatus ſum. Effundo in conſpectu ejus orationem meam, & tribulationem meam ante ipſum pronuntio; in deficiendo ex me ſpiritum meum; & tu cognoviſti ſemitas meas. In via hac qua ambulabam, abſconderunt laqueum meum. Conſiderabam ad dexteram, & videbam, & non erat qui cognoſceret me. Periit fuga a me, & non eſt qui requirat animam meam. Clamavi ad te, Domine; dixi, Tu es ſpes mea, portio mea in terra viventium. Intende ad deprecationem meam, quia humiliatus ſum nimis. Libera me a perſequentibus me, quia confortati ſunt ſuper me. Educ de cuſtodia animam meam ad confitendum nomini tuo: me expectant juſti, donec retribuas mihi.*

Thren. 3, 18. *Et dixi, Periit finis meus, & ſpes mea a Domino.*

Thren. 3, 55. 56. *Invocavi nomen tuum, Domine, de lacu noviſſimo. Vocem meam audiſti: ne avertas aurem tuam a ſingultu meo & clamoribus.*

Judæorum cavillatio refellitur.

OGganniunt hic Judæi, hominem apud Deum miſerias ſuas ita conquerentem, Deum non eſſe; quippe ſi Deus ſit, promtum ipſi eſſe hujusmodi laboribus ſe ſubducere. Idem meminerant jam ante objectum a majoribus ſuis: *Si Filius Dei es, deſcende de cruce.* Nos quærimus contra, cum Deum Judæorum excidia deplorantem fingunt Thalmudici, an idcirco Deum non eſſe putent.

velum Templi ſciſſum eſt in duo, a ſummo usque deorſum. *Videns autem Centurio, qui ex adverſo ſtabat, quia ſic clamans exſpiraſſet, ait, Vere hic homo Filius Dei erat.*

Luc. 23, 46. *Et clamans voce magna Jeſus ait, Pater, in manus tuas commendo ſpiritum meum. Et hac dicens expiravit.*

Ebr. 5, 7. *Qui in diebus carnis ſua, preces ſupplicationesque ad eum, qui poſſit illum ſalvum facere a morte, cum clamore valido & lacrymis offerens, exauditus eſt pro ſua reverentia.*

CAPUT CXXXV.

Jeſu fel & acetum propinantur.

PSalm. 68, 22. *Et dederunt in eſcam meam fel, & in ſiti mea potaverunt me aceto.*

Thren. 3, 5. & ſeq. *Ædificavit in gyro meo,*

MAtth. 27, 34. 48. *Et dederunt ei vinum bibere cum felle miſtum: & cum guſtaſſet, noluit bibere ..... Et continuo currens unus ex eis,*

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& circumdedit me felle & labore: in tenebrosis collocavit me quasi mortuos sempiternos ..... Replevit me amaritudinibus, inebriavit me absinthio ..... Recordare paupertatis & transgressionis meæ, absinthii & fellis.

ex eis, acceptam spongiam implevit aceto, & imposuit arundini, & dabat ei bibere.

Marc. 15, 23. 36. *Et dabant ei myrrhatum vinum, & non accepit ..... Currens autem unus, & implens spongiam aceto, circumponensque calamo, potum dabat ei.*

Luc. 23, 36. *Illudebant autem ei & milites accedentes, & acetum offerentes ei.*

Joh. 19, 28. & seq. *Postea sciens Jesus, quia omnia consummata sunt, ut consummaretur Scriptura, dixit, Sitio. Vas ergo erat positum aceto plenum. Illi autem spongiam plenam aceto, hyssopo circumponentes, obtulerunt ori ejus. Cum ergo accepisset Jesus acetum, dixit, Consummatum est.*

I. *Christo Jesu addicitur Psalmus 68, 22.* II. *Refelluntur argumenta Adversariorum. Primum argumentum.* III. *Secundum argumentum.*

Christo Jesu addicitur Psal. 68, 22.

I. EX omnibus oraculis, quæ in Veteri Testamento a Deo per Prophetas edita sunt, præcipua ea & ad fidem faciendam utilissima esse constat, quæ res futuras, non per ambages, circuitionesque, sed nude & aperte prædicunt. Tale est, quod extat in sexagesimi octavi Psalmi commate vicesimo secundo, in quo queritur Christus sitienti sibi propinatum fuisse fel & acetum. Id queri Christum ajo: nam in septima Propositione, ex Scriptorum Veteris Testamenti consensu, & ex Aben Ezræ suffragio patefecimus, prænuntiata illis fuisse Christi mysteria. Tum quæ a nobis ibidem adjectæ sunt Evangelistarum & Apostolorum testificationes, manifeste evincunt, in Jesu eadem hæc ad eventum perveniisse. Jure igitur nostro agimus, inhumanam & amaram propinationem ad eum quoque referentes, quam in ipsius historia Evangelistæ diserte commemorant. Utut enim oblique, *κατὰ σχῆμα (juxta figuram)* ad Davidem referri ista possunt (quod profecto non negamus, cum communi inter Judæos adagio locutionem hanc tritam fuisse sciamus) tam apposite tamen, tamque apte hunc Christi casum exprimunt; at non temere, nec *ἀπὸ (sine Deo)* contigisse putandum sit. Notabile est quod legitur in Midrasch Ruth; sermonem nempe istum Booz ad Ruth: *Quando hora vescendi fuerit, veni huc, & comede panem, & intinge buccellam tuam in aceto*, futurorum Messiæ casuum symbola continere: ac verba quidem ista, *Veni huc*, id sibi velle, Veni ad regnum: panem deinde illum, panem esse regni: intinctum vero offæ in acetum, Messiæ contumelias & tormenta notare. Igitur cum toto Psalmo Messiam prænuntiari fateantur Judæi; quæ vero hoc speciatim continentur commate, tormentorum Messiæ notæ sint & indicia; atque eadem denique in Jesu *κατὰ λέξιν (secundum verba)* exitum habuisse Evangelica doceat historia, equidem non video, quo rationum colore uti possint, si qui oraculi hujus fidem elevare audeant: cum præsertim constet inter omnes omnino Interpretes, frustra recurri ad allegoriam, cum res *κατὰ λέξιν (secundum verba)* completæ sunt.

Ruth. 2, 14.

II. Inanis ergo est Theodori Mopsuesteni cavillatio, qui hoc quidem comma, aliaque Psalmi hujus, quæ in Jesu videntur fuisse completa, de Judæis *κατὰ σχῆμα (secundum figuram)* a Davide dicta fuisse contendit; quod & a Thargumista & Jarchio factum est; ab Apostolis autem & Evangelistis fuisse usurpata e re nata, & argumentis quæ tractabant accommodata *κατὰ κόλλησιν (per applicationem)* utpote ipsis consentanea; non vero quod ea haberent pro vaticiniis; nec enim rerum adeo diversarum prædictiones in unum eumdemque Psalmum fuisse congestas. Atqui aliter visum est Petro, qui allocutionem suam ad Fratres sic exorsus est: *Viri fratres, oportet impleri Scripturam, quam prædixit Spiritus sanctus per os David de Juda, qui fuit dux eorum, qui comprehenderunt Jesum ..... Scriptum est enim in libro Psalmorum, Fiat commemoratio eorum deserta, & non sit qui inhabitet in ea.* Cum narrat Johannes, Discipulos Jesu, deturbante eo venditores Templo, recordatos esse oraculi hujus, *Zelus domus tuæ comedit me*; quæro an ut *ῥήσεως (dicti)* rei præsenti convenientis meminerint, an ut *προῤῥήσεως (prædicti)* non utique tanquam *ῥήσεως (dicti)* alias

Refelluntur argumenta Adversariorum. Primum argumentum. Theod. Mopsu. in Coll. 4. Conc. Const. 11.

Act. 1, 16. & seq.

Joh. 2, 17.

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quippe complures habebant in memoria, quæ eidem rei poterant adjungi, verum προῤῥήσεις *(prædictiones)* esse non credebant: hujus autem præ cæteris recordati sunt, quod & ipsi vaticinium inesse scirent, & ex eo Psalmo esset excerpta, quem totum vatidicum esse & futurorum Christi casuum μαντικὸν *(præmuntium)* compertum habebant. Quod autem addit, veri haudquaquam esse simile, diversa adeo oracula simul fuisse congesta, de nihilo est; nec enim idem ordo rerum, idem narrationis contextus a Prophetæ divinitus afflato & ventura canente expectandus est, atque ab Historico præteritorum seriem persequente. Præterea ne Poetæ quidem, maxime Lyrici, præterita celebrantes, rerum gestarum ordinem exequuntur; minime id patitur poeticus ille ἐνθουσιασμὸς, *(afflatus)* quo rapti feruntur. Petron. cap. 78. *Non enim res gestæ versibus comprehendendæ sunt*, inquit Satyricus, *quod longe melius Historici faciunt, sed per ambages, Deorumque ministeria, & fabulosum sententiarum tormentum præcipitandus est liber spiritus, ut potius furentis animi vaticinatio appareat, quam religiosæ orationis sub testibus fides.* Testis Horatius: quam multa is ac diversa unius odes ambitu comprehendit? quam multa Pindarus, quem amni ripas & aggeres prætergresso ac superfluenti comparat idem Horatius; in alio laudans, quod feliciter imitatus ipse laudari meruit? David quoque, quam varias sæpe res in unum Psalmum congerit? Adde multas inesse Psalmo huic locutiones, unde colligas unum aliquem, non plures Ps.68, 5. 6. signari: cujusmodi sunt istæ: *Laboravi clamans, raucæ factæ sunt fauces meæ; defecerunt oculi mei, dum spero in Deum meum. Multiplicati sunt super capillos capitis mei, qui* Ps.68, 8. 9. *oderunt me gratis.* Deinde: *Operuit confusio faciem meam; extraneus factus sum fratribus meis, & peregrinus filiis matris meæ.* Et Ps.68, 12. 13. postea: *Et posui vestimentum meum cilicium.... Adversum me loquebantur, qui sedebant in porta.* Tum a populo eum secernunt & distinguunt ista: *Non confundantur super me,* Ps.68, 8. 10. *qui quærunt te, Deus Israel.* Et mox: *Extraneus factus sum fratribus meis, & peregrinus filiis matris meæ.* Rursum: *Videant pauperes,* Ps.68, 33. *& lætentur: quærite Deum, & vivet anima vestra.*

III. Oppugnandæ quoque nostræ interpretationis ansam ista suppeditant: *Et dederunt in escam meam fel;* cum Matthæus fellis potui dati meminerit, non esui. Unde factum suspicatur Bellarminus, ut Matthæus Prophetarum prædictiones referre solitus, hanc prætermiserit. Itaque hæc traducit ad allegoriam, quod ob eamdem caussam jam ante fecerat Augustinus. Respondeo primum, etiamsi hac parte nutaret prædicti fides, at alteram certe integram manere: *Et in siti potaverunt me aceto.* Ajo deinde, escæ nomine, Ebraice ברה, intelligi omne esculentum & potulentum, quod ad corpus alendum sumitur. Σύσσιτοι dicuntur, non solum qui cibum simul capiunt, sed & qui simul potant. Συμπόται itidem, & compotores recte dicas, non solum qui una bibunt, sed & qui una edunt. Combibones illos Epicureos, Ciceroni memoratos, quis putet vinum tantum bibisse simul, cibos nequaquam attigisse? Dixit Alcman, τὸν θεὸν νέκταρ ἔδμεναι, *Deos nectar edere.* Cum ait ergo Propheta inimicos suos felle escam suam aspersisse, id sibi vult, ea quæ sibi ad alimoniam & refectionem corporis parata erant, noxiis succis infecta fuisse ab adversariis. Valeant igitur morosi illi argutatores, & inepti ἀκριβολογίαι. *(minuta persequentes.)*

Secundum argumentum.

Bellarm. in Psal. 68, 22.

August. in Psal. 68, 22.

Cicer. Ep. ad Famil. libr. 9. Epist. 25.

CAPUT CXXXVI.

Mors Jesu.

PSalm. 17, 5. & seq. *Circumdederunt me dolores mortis, & torrentes iniquitatis conturbaverunt me. Dolores inferni circumdederunt me, præoccupaverunt me laquei mortis. In tribulatione mea invocavi Dominum, & ad Deum meum clamavi.*

Psalm. 21, 15. & seq. *Sicut aqua effusus sum, & dispersa sunt omnia ossa mea. Factum*

MAtth. 16, 21. *Exinde cœpit Jesus ostendere Discipulis suis, quia oporteret eum ire Jerosolymam, & multa pati a Senioribus, & Scribis, & principibus Sacerdotum, & occidi.* Et Matth. 17, 22. & 20, 18. 19. Marc. 8, 31. & 9, 30. & 10, 34. Luc. 9, 22. & 18, 33.

Matth. 27, 50. *Jesus autem iterum clamans voce*

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eſt cor meum tanquam cera liqueſcens in medio ventris mei. Aruit tanquam teſta virtus mea, & lingua mea adhæſit faucibus meis, & in pulverem mortis deduxiſti me; quoniam circumdederunt me canes multi, concilium malignantium obſedit me. Foderunt manus meas & pedes meos, dinumeraverunt omnia oſſa mea: ipſi vero conſideraverunt & inſpexerunt me: diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem.

Pſalm. 34, 7. & ſeq. *Quoniam gratis abſconderunt mihi interitum laquei ſui, ſupervacanee exprobraverunt animam meam..... Domine, quando reſpicies? reſtitue animam meam a malignitate eorum, a leonibus unicam meam. Confitebor tibi in Eccleſia magna, in populo gravi laudabo te.*

Pſalm. 87, 3. & ſeq. *Quia repleta eſt malis anima mea, & vita mea inferno appropinquavit. Æſtimatus ſum cum deſcendentibus in lacum; factus ſum ſicut homo ſine adjutorio, inter mortuos liber. Sicut vulnerati dormientes in ſepulcris, quorum non es memor amplius, & ipſi de manu tua repulſi ſunt. Poſuerunt me in lacu inferiori, in tenebroſis, & in umbra mortis.*

Pſalm. 88, 39. & ſeq. *Tu vero repuliſti & deſpexiſti, diſtuliſti Chriſtum tuum: evertiſti teſtamentum ſervi tui, profanaſti in terra ſanctuarium ejus, deſtruxiſti omnes ſepes ejus, poſuiſti firmamentum ejus formidinem. Diripuerunt eum omnes tranſeuntes viam, factus eſt opprobrium vicinis ſuis. Exaltaſti dexteram deprimentium eum, lætificaſti omnes inimicos ejus, avertiſti adjutorium gladii ejus, & non es auxiliatus ei in bello. Deſtruxiſti eum ab emundatione, & ſedem ejus in terram colliſiſti. Minoraſti dies temporis ejus, operuiſti eum confuſione.*

Sap. 2, 18. & ſeq. *Si enim eſt verus Filius Dei, ſuſcipiet eum, & liberavit eum de manibus contrariorum. Contumelia & tormento interrogemus eum, ut ſciamus reverentiam ejus, & probemus patientiam illius. Morte turpiſſima condemnemus eum.*

Iſa. 53, 7. & ſeq. *Sicut ovis ad occiſionem ducetur, & quaſi agnus coram tondente ſe obmuteſcet, & non aperiet os ſuum. De anguſtia & judicio ſublatus eſt; generationem ejus quis enarrabit? quia abſciſſus eſt de terra viventium, propter ſcelus populi mei percuſſi eum. Et dabit impios pro ſepultura, & voce magna, emiſit ſpiritum.* Et Marc. 15, 37. Luc. 23, 46. Joh. 19, 30.

Act. 2, 22. 23. *Viri Iſraelitæ, audite verba hæc, Jeſum Nazarenum, virum approbatum a Deo in vobis, virtutibus, & prodigiis, & ſignis, quæ fecit Deus per illum in medio veſtri, ſicut & vos ſcitis; hunc definito conſilio & præſcientia Dei traditum, per manus iniquorum affligentes interemiſtis.*

Act. 3, 13. & ſeq. *Deus Abraham, & Deus Iſaac, & Deus Jacob, Deus patrum noſtrorum glorificavit filium ſuum Jeſum, quem vos quidem tradidiſtis, & negaſtis ante faciem Pilati, judicante illo dimitti. Vos autem ſanctum & juſtum negaſtis, & petiiſtis virum homicidam donari vobis; auctorem vero vitæ interfeciſtis.*

Act. 5, 30. *Deus patrum noſtrorum ſuſcitavit Jeſum, quem vos interemiſtis ſuſpendentes in ligno.* Et Act. 10, 39.

Act. 7, 52. *Quem Prophetarum non ſunt perſecuti patres veſtri? & occiderunt eos qui prænuntiabant de adventu Juſti, cujus vos nunc proditores & homicidæ fuiſtis.*

Act. 8, 30. & ſeq. *Accurrens autem Philippus, audivit eum legentem Iſaiam Prophetam, & dixit, Putasne intelligis quæ legis? Qui ait, Et quomodo poſſum, ſi non aliquis oſtenderit mihi? Rogavit Philippum, ut aſcenderet & ſederet ſecum. Locus autem Scripturæ quem legebat erat hic, Tanquam ovis ad occaſionem ductus eſt, & ſicut agnus coram tondente ſe, ſine voce, ſic non aperuit os ſuum. In humilitate judicium ejus ſublatum eſt. Generationem ejus quis enarrabit? quoniam tolletur de terra vita ejus, Reſpondens autem Eunuchus Philippo dixit, Obſecro te, de quo Propheta dicit hoc? de ſe, an de alio aliquo? Aperiens autem Philippus os ſuum, & incipiens a Scriptura iſta, evangelizavit illi Jeſum.*

Act. 13, 27. & ſeq. *Qui enim habitabant Jeruſalem, & principes ejus, hunc ignorantes, & voces Prophetarum, quæ per omne ſabbathum, leguntur, judicantes impleverunt; & nullam cauſſam mortis invenientes in eo, petierunt a Pilato ut interficerent eum. Cumque conſummaſſent omnia, quæ de eo ſcripta erant, deponentes eum de ligno, poſuerunt eum in monumento.*

Rom. 5, 10. *Si enim cum inimici eſſemus, reconciliati ſumus Deo per mortem Filii ejus; multo magis reconciliati, ſalvi erimus in vita ipſius.*

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divitem pro morte ſua; eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit conterere eum infirmitate: ſi poſuerit pro peccato animam ſuam, videbit ſemen longævum .... Ideo diſpertiam ei plurimos, & fortium dividet ſpolia, pro eo quod tradidit in mortem animam ſuam.

Jerem. 11, 19. *Et ego quaſi agnus manſuetus, qui portatur ad victimam, & non cognovi quia cogitaverunt ſuper me conſilia, dicentes, Mittamus lignum in panem ejus & eradamus eum de terra viventium, & nomen ejus non memoratur amplius.*

Thren. 3, 6. 43. 53. *In tenebroſis collocavit me, quaſi mortuos ſempiternos .. Operuiſti in furore, & percuſſiſti nos; occidiſti, nec pepercifti .... Lapſa eſt in lacum vita mea, & poſuerunt lapidem ſuper me.*

Dan. 9, 26. *Et poſt hebdomades ſexaginta duas occidetur Chriſtus.*

Zach. 12, 10. *Et effundam ſuper domum David, & ſuper habitatores Jeruſalem, ſpiritum gratiæ & precum: & aſpicient ad me quem confixerunt; & plangent eum planctu quaſi ſuper unigenitum; & dolebunt ſuper eum, ut doleri ſolet in morte primogeniti.*

Zach. 13, 6. 7. *Et dicetur ei, Quid ſunt plagæ iſtæ in medio manuum tuarum? & dicet, His plagatus ſum in domo eorum, qui diligebant me. Framea ſuſcitare ſuper Paſtorem meum, & ſuper virum cohærentem mihi, dicit Dominus exercituum; percute Paſtorem, & diſpergentur oves.*

Rom. 6, 3. 4. *An ignoratis, quia quicunque baptizati ſumus in Chriſto Jeſu, in morte ipſius baptizati ſumus? conſepulti enim ſumus cum illo per baptiſmum in mortem.*

Philipp. 2, 8. *Humiliavit ſemetipſum, factus obediens usque ad mortem, mortem autem crucis.*

1. Theſſ. 2, 14. 15. *Vos enim imitatores facti eſtis, Fratres, Eccleſiarum Dei, quæ ſunt in Judæa, in Chriſto Jeſu: quia eadem paſſi eſtis & vos a contribulibus veſtris, ſicut & ipſi a Judæis, qui & Dominum occiderunt Jeſum & Prophetas, & nos perſecuti ſunt.*

Ebr. 2, 9. 10. *Eum autem, qui modico quam Angeli minoratus eſt, videmus Jeſum, propter paſſionem mortis gloria & honore coronatum, ut gratia Dei pro omnibus guſtaret mortem. Decebat enim eum, propter quem omnia, & per quem omnia, qui multos filios in gloriam adduxerat, auctorem ſalutis eorum per paſſionem conſummare ..... Quia ergo pueri communicaverunt carni & ſanguini, & ipſe ſimiliter participavit eisdem, ut per mortem deſtrueret eum, qui habebat mortis imperium, id eſt Diabolum, & liberaret eos qui timore mortis per totam vitam obnoxii erant ſervituti.*

Jac. 5, 6. *Addixiſtis & occidiſtis Juſtum, & non reſtitit vobis.*

Apoc. 5, 6. & ſeq. *Et vidi, & ecce in medio throni, & quatuor animalium, & in medio Seniorum, Agnum ſtantem tanquam occiſum, habentem cornua ſeptem ..... & cantabant canticum novum, dicentes, Dignus es, Domine, accipere librum, & aperire ſignacula ejus: quoniam occiſus es, & redemiſti nos Deo in ſanguine tuo ..... Dignus eſt Agnus, qui occiſus eſt, accipere virtutem.*

Apoc. 13, 8. *Quorum non ſunt ſcripta nomina in libro vitæ Agni, qui occiſus eſt ab origine mundi.*

I. *Varii mortis Jeſu typi colliguntur e Veteri Teſtamento. Sacrificium Vaccæ rufæ,* II. *& mors ſummi Pontificis.* III. *Inſigne teſtimonium morti Jeſu a R. Simeone ben Jochai aliisque Judæis perhibetur.* IV. *Quæ & Ethnicis inſigni miraculo ſignificatur.*

Varii mortis Jeſu typi colliguntur e Veteri teſtamento. Sacrificium Vaccæ rufæ.

I. NOn verbis ſolum aut ſcriptis, ſed typis etiam ac ſymbolis prædicta Chriſti Jeſu mors eſt. Cujusmodi fuit Aries ab Abrahamo pro filio Iſaaco immolatus, paſchalis Agnus, Hircus ἀποπομπαῖος, *(Emiſſarius)* quorum comparationem cum Chriſto infra inſtituemus. Addemus huc & Vaccam rufam, ex cujus cineribus aqua expiationis fiebat, juxta ritum capite decimo nono Numerorum traditum. Ac primum color ille rufus peccatum ſignat, auctore Iſaia: *Si fuerint peccata veſtra ut coccinum, quaſi nix dealbabuntur: & ſi fuerint rubra quaſi vermiculus, velut lana alba erunt.* Jeſum autem peccata hominum portaſſe, docebit noſter Paralleliſmus. Labis expers eſſe jubetur Vacca: Jeſus ſanctus, innocens, impollutus eſſe dicitur in Epiſtola ad Ebræos; Agnus immaculatus & incontaminatus in prima Petri Epiſtola. ἄζυξ *(nondum jugum paſſa)* eſſe debuit Vacca: veteris Legis jugum excuſſit

Iſa. 1, 18.

Ebr. 7, 26.

1. Petr. 1, 19.

excuſſit Chriſtus Jeſus, eique nos ſubduxit. Extra caſtra immolabatur Vacca in conſpectu omnium: *Quorum enim animalium infertur ſanguis pro peccato in Sancta per Pontificem, horum corpora cremantur extra caſtra. Propter quod & Jeſus, ut ſanctificaret per ſuum ſanguinem populum, extra portam paſſus eſt. Exeamus igitur ad eum extra caſtra, improperium ejus portantes.* Verba ſunt e decimo tertio capite Epiſtolæ ad Ebræos. Immolationis hujus miniſter deſignatur Eleazarus, Sacerdos alter a ſummo Pontifice: Caiphæ Principis Sacerdotum juſſu captus eſt Jeſus, eodemque quæſitore & judice morti addictus. Typus autem veri & primarii Sacerdotis Chriſti Jeſu fuit ſummus Judæorum Pontifex, ac veluti ſecundarius Sacerdos. Quamobrem συμβολικὸς dicitur ab Origene: ἀληθινὸς, inquit, καταλυθέντος ἀρχιερέως, ὁ συμβολικὸς ἀρχιερεὺς ἐπαύσατο. *Poſtquam venit verus Pontifex, Pontifex ſymbolicus eſſe deſiit.* Euſebius σκιὰν γὰρ εἰκόνων, ἀλλ' οὐκ ἀληθῆ χριστὸν καὶ ἀρχιερέα, τὸν κατ' ἀρετὴν χριστὸν τε καὶ ἀρχιερέως ἐκτύπωσιν. *Adumbratum & ſimulatum, non verum Chriſtum & Pontificem, cæleſtis Chriſti & Pontificis figuram* appellat. Jubetur Eleazarus digitum in Vaccæ rufæ ſanguinem intingere, & ſepties Tabernaculi fores aſpergere; & ex crematæ demum cineribus aquam expiationis conficere, qua impuritates abluantur: Epiſtola ad Ebræos: *Si enim ſanguis hircorum & taurorum, & cinis vitulæ aſperſus inquinatos ſanctificat ad emundationem carnis; quanto magis ſanguis Chriſti, qui per Spiritum ſanctum ſemetipſum obtulit immaculatum Deo, emundabit conſcientiam noſtram ab operibus mortuis, ad ſerviendum Deo viventi?* Atque vera hæc eſt ſacrificii Vaccæ rufæ ſignificatio, quam ſibi ignotam & incompertam queruntur Rabbini; quippe *Incraſſatum eſt cor populi hujus*, juxta Iſaiæ prædictionem.

Ebr. 13, 11. & ſeq.

Origen. Tom. 16. in Matth. Euſ. Dem. lib. 4.

Ebr. 9, 13. 14.

Iſa. 6, 10. Matth. 13, 15.

& mort ſummi Pontificis.

II. Alius præterea, ac valde illuſtris mortis Chriſti Jeſu typus in ſummi Ebræorum Sacerdotis morte poſitus fuit. Aſſignatæ erant certæ quædam urbes, ex præſcripto Moſis, in quas tutum haberet receptum, qui non voluntariam neque ex deſtinato, ſed fortuitam cædem perpetraſſet: quo qui confugiſſent, tamdiu illuc tolerarent exilium, quoad ſummus Pontifex obiiſſet. Quæ ſic intelligenda ſunt; quicunque ſeſe noxis alligaverint, tamdiu cœleſti patria carere, quoad mortis Chriſti Jeſu perceperint fructum, ejusque beneficio patriæ ſuæ ſint reſtituti. Non id omnino fugit Philonem Judæum, qui in libro de exulibus differens de hac lege Moſis, Sacerdotem illum, non hominem intelligendum eſſe ait, ſed Verbum Dei, Patre Deo, matre Sapientia progenitum: λέγομεν γὰρ, inquit, τὸν ἀρχιερέα, οὐκ ἄνθρωπον, ἀλλὰ λόγον θεῖον ὄντα, πάντων μὲν ἄχραντον μένειν, ἀλλὰ νῷ μὲν ἀκεραίων ἀδικημάτων ἀμέτοχον, πατρὸς μὲν θεοῦ, ὃς νῷ συμπάντων ἐστὶ πατὴρ, μητρὸς δὲ σοφίας· *Dicimus enim ſummum Pontificem, non hominem eſſe, ſed Verbum Dei, omnium non ſpontanearum ſolum, ſed & involuntariarum noxarum expers.... patrem quidem habens Deum, qui & omnium pater eſt, matrem vero Sapientiam.* Reliquam legis partem alio detorquet.

III. Non ſine obſervatione prætermittendum eſt, quod libro quarto operis ſui refert Galatinus, ex R. Simeone ben Jochai, magnæ antiquitatis & eximiæ inter ſuos auctoritatis Magiſtro, editisque lucubrationibus percelebri. Hic in מתוך המדרש Oſeam inducit hominum peccata deflentem, quorum gratia Filium ſuum corpore humano indutum Deus eſſet miſſurus; homines vero adverſus ſalutaria ipſius præcepta contumaces letho eum eſſent daturi. Gravior etiam eſt Joſephi auctoritas, qui & Chriſti Jeſu mortem, & mortis genus in ἀρχαιολογίαν *(libnum Antiquitatum)* ſuam retulit. Quæ fatentes tanti nominis Doctores minutorum Rabbinorum turbæ poſſumus opponere. Neque deſunt inter illos, qui propter ſupplicio affectum Jeſum, Judæos fateantur fuiſſe male multatos, cladibus affectos, in omnes terras diſſipatos, & Moſaicam legem abrogatam.

Inſigne teſtimonium mortis Jeſu a R. Simeone ben Jochai, aliisque Judæis perhibetur.

Gal. de arcan. l. 4. Joſeph. Antiq. l. 18. c. 4.

IV. Ethnicis vero ſtupendo miraculo Chriſti Jeſu ſignificata mors eſt, quod in libello de deſitis oraculis Plutarchus refert. Id quanquam a vulgo ſcriptorum tritum eſt, minime tamen ob admirabilitatem rei pigebit hic adſcribere. Cum in Italiam tenderet Thamus Ægyptius, navis rector, jamque Echinadas præternavigaret, ſubito remiſit ventus, & ad Paxas inſulas audita vox eſt, quæ Thamum appellaret, juberetque ipſum, ſimul ac appuliſſet ad Portum Pelodem, clamare magnum Pana eſſe mortuum. Paruit Thamus, eaque, quam juſſus fuerat, voce edita, ejulatus auditi ſunt, quaſi Panos obitum mirantium & gementium. Vectores Romam

Quæ & Ethnicis inſigni miraculo ſignificatur.

delati portentum vulgarunt. Pervenit illud ad Tiberium Cæſarem, qui & a Thamo ipſo de re geſta certior factus hominum eruditorum ſententiam ſuper ea exquiſivit. Narrat id apud Plutarchum Æmilianus Rhetor, ut ſibi a patre Epitherſe rei teſte traditum. Atqui id convenit in tempus mortis Chriſti Jeſu, qui verus Pan eſt, rerum omnium parens, ac naturæ totius auctor, quam Panos ſymbolo Mythologi ſignatam voluerunt.

CAPUT CXXXVII.

Crura Jeſu, perinde ut latronum cruci itidem ſuffixorum, non franguntur.

EXod. 12, 43. & ſeq. *Dixitque Dominus ad Moyſen & Aaron, Hæc eſt religio Phaſe ..... In una domo comedetur, nec efferetis de carnibus ejus foras, nec os illius confringetis.*

Num. 9, 9. & ſeq. *Locutusque eſt Dominus ad Moyſen, dicens, Loquere filiis Iſrael, Homo qui fuerit immundus ſuper anima, ſive in via procul in gente veſtra, faciat Phaſe Domino in menſe ſecundo, quarta decima die menſis ad veſperam: cum azymis & lactucis agreſtibus comedent illud: non relinquent ex eo quippiam usque mane, & os ejus non confringent; omnem ritum Phaſe obſervabunt.*

JOh. 19, 31. & ſeq. *Judæi ergo (quoniam Paraſceve erat) ut non remanerent in cruce corpora ſabbatho (erat enim magnus dies ille ſabbathi) rogaverunt Pilatum, ut frangerentur eorum crura, & tollerentur. Venerunt ergo milites; & primi quidem fregerunt crura, & alterius qui crucifixus eſt cum eo. Ad Jeſum autem cum veniſſent, ut viderunt eum jam mortuum, non fregerunt ejus crura ..... Facta ſunt enim hæc, ut Scriptura impleretur, Os non comminuetis ex eo.*

CAPUT CXXXVIII.

Latus Jeſu perfoditur.

ZAch. 12, 10. *Et effundam ſuper domum David, ſuper habitatores Jeruſalem, ſpiritum gratiæ & precum: & aſpicient ad me quem confixerunt; & plangent eum planctu quaſi ſuper unigenitum; & dolebunt ſuper eum, ut doleri ſolet in morte primogeniti.*

JOh. 19, 33. & ſeq. *Ad Jeſum autem cum veniſſent, ut viderunt eum jam mortuum, non fregerunt ejus crura; ſed unus militum lancea latus ejus aperuit, & continuo exivit ſanguis & aqua..... Facta ſunt enim hæc ut Scriptura impleretur, Os non comminuetis ex eo. Et iterum alia Scriptura dicit, Videbunt in quem transfixerunt.*

Apoc. 1, 17. *Ecce venit Jeſus cum nubibus, & videbit eum omnis oculus, & qui eum pupugerunt: plangent ſe ſuper eum omnes tribus terræ.*

CAPUT CXXXIX.

Jeſus corpus pollinciunt & ſepeliunt Joſeph & Nicodemus.

ISa. 39, 9. *Et dabit impios pro ſepultura, & divitem pro morte ſua.*

MAtth. 27, 57. & ſeq. *Cum autem ſero factum eſſet, venit quidam homo dives ab Arimathæa, nomine Joſeph, & qui ipſe diſcipulus erat Jeſu: hic acceſſit ad Pilatum, & petiit corpus Jeſu. Tunc Pilatus juſſit reddi corpus, & accepto corpore Joſeph involvit illud in ſindone munda, & poſuit illud in monumento ſuo novo, quod exciderat in petra.* Et Marc. 15, 42. & ſeq. Luc. 23, 50. & ſeq.

Joh. 19, 38. & ſeq. *Poſt hæc autem rogavit Pilatum Joſeph ab Arimathæa (eo quod eſſet diſcipulus Jeſu: occultus autem propter metum Judæorum) ut tolleret corpus Jeſu. Et permiſit Pilatus. Venit ergo, & tulit corpus Jeſu. Venit autem & Nicodemus, qui venerat ad Jeſum nocte primum, ferens mixturam myrrhæ & aloes quaſi libras centum. Acceperunt ergo corpus Jeſu, & ligaverunt illud linteis cum aromatibus, ſicut mos eſt Judæis ſepelire.*

Chriſto Jeſu addicitur Iſa. 53, 9.

QVam hic ex Iſaia vaticinationem damus, obſcuriſſima ſemper ab Interpretibus habita eſt. Mihi ſimplex illa & nativa videtur expoſitio, quam & Ebraica facile admittunt: *Et poſuit cum impiis ſepulcrum ejus, & cum Divite monumentum ipſius.* Vel, *in mortibus ipſius.*

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ipſius. Jam clariſſima ſententia eſt: Mortem eo loco paſſus eſt Chriſtus Jeſus, quo afficiebantur ſcelerati ſupplicio, illicque idem quod alii ſepulcrum erat habiturus: at in Joſephi Arimathæi, hominis divitis conditorium, ipſius atque Nicodemi viri optimatis manibus corpus ejus illatum eſt. Egregie hæc conveniunt verbis Iſaiæ. Interpretationem iſtam ſecuti ſunt Münſterus, Clarius, & Vatablus, & Recentiorum magna pars.

CAPUT CXL.

Jeſu ſepulcrum.

ISa. 11, 10. *In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur, & erit ſepulcrum ejus glorioſum.*

Iſa. 53, 9. *Et dabit impios pro ſepultura, & divitem pro morte ſua, eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus.*

Thren. 3, 53. *Lapſa eſt in Lacum vita mea, & poſuerunt lapidem ſuper me.*

Soph. 3, 8. juxta LXX. Διὰ τοῦτο ὑπόμενόν με, λέγει κύριος, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον.

MAtth. 27, 59. 60. *Et accepto corpore, Joſeph involvit illud in ſindone munda, & poſuit illud in monumento ſuo novo, quod exciderat in petra.* Et Marc. 15, 46. Luc. 23, 52. 53. Joh. 19, 41. 42.

Cyrillus Hieroſolymitanus Catech. 14. Ἐξῆς κατὰ τὴν ἐντὴν ἀκολουθίαν τῆς γραφῆς φησι, διὰ τοῦτο ὑπόμενόν με, λέγει κύριος, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον· βλέπεις ὅτι νῦν τὸν τόπον τῆς ἀναστάσεως προεῖδε ὁ προφήτης μαρτύριον ἐπιλεγόμενον; τίνι γὰρ τῷ λόγῳ, μὴ κατὰ τὰς λοιπὰς ἐκκλησίας ὁ τῦ γολγοθᾶ νῦν τῆς ἀναστάσεως ἔτος ὁ τόπος ἐκκλησία καλεῖται, ἀλλὰ νῦν μαρτύριον; ἀλλ' ἴσως διὰ τὸν προφήτην τὸν εἰπόντα, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον· *Et deinde juxta eamdem Scripturæ connexionem dicit, Propterea expecta me, dicit Dominus, in diem reſurrectionis meæ, in Martyrium. Vides & locum, in quo rediit ad vitam, Prophetam prænoviſſe, qui Martyrii nomen erat habiturus? Quanam enim ratione locus ille Golgothæ & Reſurrectionis non appellatur Eccleſia, pro more reliquarum Eccleſiarum, ſed Martyrium? At forſitan propter Prophetam, qui dixit, In diem reſurrectionis meæ in Martyrium.* Et Euſebius de vita Conſtantini lib. 3. cap. 29. & lib. 4. cap. 40. 45. 46. 47. Athanaſius in Apologetic. Hieronymus in Chronico, & alii.

Martyrium, Templum a Conſtantino ad ſepulcrum Chriſti Jeſu extructum, a Sophonia prædictum.

HOc Sophoniæ prædictum ſic repræſentavit Hieronymus, ſui in Ebraicis præceptoris Judæi auctoritatem ſecutus: *Quapropter expecta me, dicit Dominus, in die reſurrectionis meæ in futurum.* Exemplar Ebraicum habet, לעד, quod diverſam recipit expoſitionem. Quidam vertunt, *ad ſpolium:* alii, *in futurum:* Jonathan, לסהדו, *ad judicandum.* At Septuaginta, εἰς μαρτύριον, *in teſtimonium.* Ita Aquila, & Theodotion, & Symmachus, teſte Hieronymo: ita Syrus, & Arabs: ita Cyrillus uterque, & Theodoretus. Atqui his verbis eximia ineſt prædictio auguſti illius & magnifici Templi, quod a Conſtantino Imperatore ad ſepulcrum Chriſti, in monte Golgotha excitatum eſt, & Martyrium dictum; uti fuſe narrat Euſebius in libris de vita Conſtantini. Porro nos ſupra in Propoſitione ſeptima probavimus pertinere ad Chriſtum, quæ commati huic apud Sophoniam ſubnexa ſunt; unde exiſtimare licet non temere nos facere, qui in eamdem ſententiam hoc quoque conferamus.

CAPUT CXLI.

Jeſus deſcendit ad Inferos, & Patriarchas inde educit.

PSalm. 67, 5. & ſeq. *Cantate Deo, pſalmum dicite nomini ejus; iter facite ei, qui aſcendit ſuper occaſum: Dominus nomen illi ..... Qui educit vinctos in fortitudine; ſimiliter eos, qui exaſperant, qui habitant in ſepulcris .. .. Aſcendiſti in altum, cepiſti captivitatem; accepiſti dona in hominibus.*

MAtth. 12, 39. 40. *Generatio mala & adultera ſignum quærit, & ſignum non dabitur ei, niſi ſignum Jonæ Prophetæ. Sicut enim fuit Jonas in ventre ceti tribus diebus & tribus noctibus, ſic erit Filius hominis in corde terræ tribus diebus & tribus noctibus.*

Matth. 27, 52. 53. *Et monumenta aperta ſunt,*

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Pſalm. 106, 10. & ſeq. *Sedentes in tenebris & umbra mortis ..... eduxit eos de tenebris & umbra mortis, & vincula eorum diſrupit ... . Quia contrivit portas æreas, & vectes ferreos confregit ..... Miſit Verbum ſuum, & ſanavit eos, & eripuit eos de interitionibus eorum.*

Pſalm. 141, 7. 8. *Intende ad deprecationem meam, quia humiliatus ſum nimis. Libera me a perſequentibus me, quia confortati ſunt ſuper me. Educ de cuſtodia animam meam, ad confitendum nomini tuo; me expectant juſti, donec retribuas mihi.*

Eccl. 24, 25. *Penetrabo omnes inferiores partes terræ, & inſpiciam omnes dormientes, & illuminabo omnes ſperantes in Domino.*

Iſa. 25, 7. 8. *Et præcipitabit in monte iſto faciem vinculi colligati ſuper omnes populos, & telam, quam ordituſ eſt ſuper omnes nationes: præcipitabit mortem in ſempiternum, & auferet Dominus Deus lacrymam ab omni facie, & opprobrium populi auferet de univerſa terra, quia Dominus locutus eſt. Et dicet in die illa, Ecce Deus noſter iſte, expectavimus eum, & ſalvavit nos: iſte Dominus, ſuſtinuimus eum, exultabimus & lætabimur in ſalutari ejus.*

Iſa. 42, 6. 7. *Et dedi te in fœdus populi in lucem gentium, ut aperires oculos cæcorum, & educeres de concluſione vinctum, de domo carceris ſedentes in tenebris.*

Iſa. 49, 8. 9. *Dedi te in fœdus populi, ut ſuſcitares terram, & poſſideres hæreditates diſſipatas; ut diceres his, qui vincti ſunt, Exite, & his qui in tenebris, Revelamini.*

Iſa. 53, 12. *Ideo diſpertiam ei plurimos, & fortium dividet ſpolia, pro eo, quod tradidit in mortem animam ſuam, & cum ſceleratis reputatus eſt.*

Oſe. 6, 3. 4. *Vivificabit nos poſt duos dies, in die tertia ſuſcitabit nos, & vivemus in conſpectu ejus. Sciemus, ſequemurque ut cognoſcamus Dominum: quaſi diluculum præparatus eſt egreſſus ejus, & veniet quaſi imber nobis temporaneus & ſerotinus terræ.*

Oſe. 13, 14. *De manu mortis liberabo eos, de morte redimam eos: ero mors tua, o Mors; morſus tuus ero, Inferne.*

Zach. 9, 11. 12. *Tu quoque in ſanguine teſtamenti tui emiſiſti vinctos tuos de lacu, in quo non eſt aqua. Convertimini ad munitionem vincti ſpei; hodie quoque annuntians duplicia reddam tibi.*

Joh. 12, 32. *Et ego ſi exaltatus fuero a terra, omnia trahaм ad meipſum.*

Rom. 10, 6. 7. *Ne dixeris in corde tuo, Quis aſcendet in cœlum? id eſt Chriſtum deducere: aut, Quis deſcendet in abyſſum? hoc eſt Chriſtum a mortuis revocare.*

Eph. 4, 8. 9. *Propter quod dicit, Aſcendens in altum captivam duxit captivitatem; dedit dona hominibus. Quod autem aſcendit, quid eſt, niſi quia & deſcendit primum in inferiores partes terræ? Qui deſcendit, ipſe eſt & qui aſcendit ſuper omnes cœlos, ut impleret omnia.*

Col. 2, 15. *Et exſpolians Principatus & Poteſtates, traduxit confidenter, palam triumphans illos in ſemetipſo.*

Ebr. 2, 14. *Quia ergo pueri communicaverunt carni & ſanguini, & ipſe ſimiliter participavit eisdem; ut per mortem deſtrueret eum, qui habebat mortis imperium, id eſt Diabolum.*

1. Petr. 3, 18. & ſeq. *Quia & Chriſtus ſemel pro peccatis noſtris mortuus eſt, juſtus pro injuſtis, ut nos offerret Deo, mortificatus carne, vivificatus autem ſpiritu; in quo & his, qui in carcere erant, ſpiritibus veniens prædicavit, qui increduli fuerant aliquando, quando expectabant Dei patientiam in diebus Noe, cum fabricaretur arca.*

1. Petr. 4, 6. *Propter hoc enim & mortuis evangelizatum eſt, ut judicentur quidem ſecundum homines in carne, vivant autem ſecundum Deum in ſpiritu.*

I. *Chriſto Jeſu addicitur Pſalm. 67, 5. 7. 19.* II. *Chriſto Jeſu addicitur Iſa. 53, 12.* III. *Exponitur priſcorum Judæorum ſententia de Oſe. 13, 14.* IV. *Chriſto Jeſu addicitur Zach. 9, 11. 12.*

Chriſto Jeſu addicitur Pſalm. 67. 5. 7. 19.

I. IN Chriſto Jeſu finem habuiſſe prophetiam, quam e Pſalmo ſexageſimo ſeptimo hic depromimus, teſtificatur Paulus in Epiſtola ad Epheſios, cujus verba quoque recitamus. Iis autem prædictum fuiſſe declarat

declarat deſcenſum Jeſu in inferiores partes terræ, quas Inferna loca, & Inferos appellamus; aſcenſum ejus in cœlum, & donorum Spiritus ſancti erogationem. Atqui vaticinio hoc in ſuam ſententiam abuti haudquaquam fuiſſet auſus, niſi in Meſſia eventum ejus communi Judæorum conſenſione expectari ſciſſet. Quod iterum iterumque monui. Itaque priſci Judæi in Schemoth Rabba, aliisque vetuſtis monumentis Meſſiæ applicant iſthæc indidem petita: *Venient legati ex Ægypto.* Nos quoque paulo ſuperius in Apoſtolis & Diſcipulis Chriſti completa hæc oſtendimus: *In eccleſiis benedicite Deo Domino de fontibus Iſrael*, & quæ iis ſubnexa ſunt.

Pſ. 67, 32.

Pſ. 67, 27. & ſeq.

Chriſto Jeſu addicitur Iſa. 53, 12.

II. Ad aliud vero teſtimonium, ex Iſaiæ quinquageſimo tertio capite petitum, quod attinet, ſatis jam ſuperque probavimus, totum id Meſſiam prænuntiare. Hoc vero commate Patriarcharum liberationem ex inferis ſignari vincimus his argumentis. Dico primum eorum animos, qui mortem effugerunt, *Spolia* in Codicibus ſacris appellari. Jeremias non ſemel: *Sed erit tibi anima tua* לשלל, *in ſpolium.* Meminerimus præterea Iſaiæ octavo capite nomen hoc Meſſiæ inditum eſſe: *Accelera ſpolia detrahere, feſtina prædari:* ſuis enim locis a me probatum eſt, ad Meſſiam iſtud ſpectare. Fortes a Meſſia ſpoliati quinam ſint, docet nos Apoſtolus in Epiſtola ad Coloſſenſes: *Et exſpolians Principatus & Poteſtates traduxit confidenter, palam triumphans illos in ſemetipſo.* Poteſtates appellat, & in Epiſtola ad Epheſios *Principes mundi rectores tenebrarum harum*, quos Iſaias fortes appellaverat. Mortis quoque & Orci fortitudo prædicatur in Cantico: *Fortis eſt, ut mors dilectio, dura ſicut infernus æmulatio.* Et in Pſalmis: *Quis eſt homo, qui vivet & non videbit mortem, eruet animam ſuam de manu inferi?* Ex his colligere promptum eſt, ſpolia illa fortium, quæ dividenda prædicit Iſaias, animos eſſe ex inferis locis a Chriſto Jeſu eductos, & in cœlum evectos; tum & animos vivorum hominum, laqueis peccatorum & Dæmonum tyrannide exemtos; atque eos etiam, qui corpora ſua ſubiere rurſum, poſtquam mortem pertulit Chriſtus. Profecto in veteri Judæorum libro Siphre, & in Gemara libri Sotah, torquentur hæc ad allegoriam, verum nullis ſubnixam rationibus, & quam Aben Ezra refellit: cum nos noſtram Scripturæ conſenſu tueamur. Parata ergo nobis eſt ad explodendum Abrabanielem ratio, qui quod bella non geſſerit Jeſus Dominus, minime hæc in eum quadrare contendit; quaſi κατὰ λέξιν *(ſecundum verba)* ſumenda ſint: quod ne ea ſuis quidem factum congerronibus ſcire debuit.

Jer. 39, 18. & 45, 5.

Iſa. 8, 1. 3.

Col. 2, 15.

Eph. 6, 12.

Cant. 8, 6.

Pſ. 88, 49.

III. De Oſeæ oraculo, quod e decimo tertio capite excerpſimus, tantum hoc dicam, ſic illud intelligi & explicari in Bereſith Rabba R. Moſis Hadarſan, quemadmodum hic a nobis intelligitur. Quo loco quoniam doctrina de Meſſiæ deſcenſu ad inferos & captivorum liberatione, noſtræ doctrinæ perſimilis continetur, utile fuerit totum exponere. *Exponitur præſcorum Judæorum ſententia de Oſe 13, 14.* Ait R. Joſue ben Levi, ſe Meſſia filio Davidis comitatum, abiiſſe cum Kippod, Angelo mortis, Gehennæ præfecto, quoad ad portas Gehennæ perventum eſt: captivos autem illuc detruſos, viſo Meſſiæ lumine, ſummis eum excepiſſe lætitiis, ſperantes futurum, ut ab eo tantis tenebris eximerentur, juxta hoc effatum Oſeæ: *De manu mortis liberabo eos, de morte redimam eos;* & illud Iſaiæ; *Et redemti a Domino convertentur, & venient in Sion cum laude & lætitia ſempiterna ſuper caput eorum: gaudium & lætitiam obtinebunt, & fugiet dolor & gemitus:* Sion autem Paradiſum illic ſignificare. Tum paulo poſt addit ſeptem nominibus appellari Gehennam, quorum primum eſt, שאול, hoc eſt, *Oreus*, ὁ ᾅδης: deinde גיהנם, *Gehenna:* בור שחת, *puteus perditionis:* דומה, *ſilentium:* טיט היון, *lutum cœni:* צלמות, *umbra mortis:* ארץ התחתיות, *terra inferior.* Ex quibus nominibus noſcitur, quomodo plerasque Scripturæ ſanctæ ſententias intellexerint veteres Judæi.

Oſe. 13, 14

Iſa. 35, 10.

Chriſto Jeſu addicitur Zach. 9, 11. 12.

IV. Poſtremo cum in Propoſitione ſeptima demonſtraverim, nonum comma ac decimum capitis noni Zachariæ ad Meſſiam eſſe referenda, ne Judæis quidem diſſentientibus, eademque in Jeſu eveniſſe, juxta Evangeliſtarum teſtimonia; plane conſectarium eſt, undecimum quoque ac duodecimum comma, una ſerie prioribus connexa, in Chriſto Jeſu fuiſſe completa.

PROPOSITIO IX.

CAPUT CLXII.

Jesus revivisicit.

PSalm. 3, 6. *Ego dormivi, & soporatus sum, & exsurrexi, quia Dominus susceptit me.*

Psalm. 15, 9. & seq. *Propter hoc lætatum est cor meum, & exultavit lingua mea: insuper & caro mea requiescet in spe. Quoniam non derelinques animam meam in inferno, nec dabis Sanctum tuum videre corruptionem. Notas mihi fecisti vias vitæ, adimplebis me lætitia cum vultu tuo; delectationes in dextera tua usque in finem.*

Psalm. 29, 1. & seq. *Exaltabo te Domine, quoniam susceptisti me, nec delectasti inimicos meos super me. Domine Deus meus, clamavi ad te, & sanasti me. Domine, eduxisti ab inferno animam meam; salvasti me a descendentibus in lacum.*

Psalm. 40, 9. & seq. *Verbum iniquum constituerunt adversum me. Numquid qui dormit, non adjiciet ut resurgat? Etenim homo pacis meæ, in quo speravi, qui edebat panes meos, magnificavit super me plantationem. Tu autem Domine, miserere mei, & resuscita me, & retribuam eis.*

Psalm. 48, 16. *Verumtamen Deus redimet animam meam de manu inferni, cum acceperit me.*

Psalm. 55, 12. 13. *In me sunt Deus vota tua, quæ reddam laudationes tibi: quoniam eripuisti animam meam de morte, & pedes meos de lapsu.*

Psalm. 70, 20. *Quantas ostendisti mihi tribulationes multas & malas, & conversus vivificasti me, & de abyssis terræ iterum reduxisti me!*

Psalm. 87, 5. *Æstimatus sum cum descendentibus in lacum, factus sum sicut homo sine adjutorio, inter mortuos liber.*

Psalm. 114, 3. & seq. *Circumdederunt me dolores mortis, & pericula inferni invenerunt me .... Convertere anima mea in requiem tuam, quia Dominus benefecit tibi, quia eripuit animam meam de morte, oculos meos a lapsu.*

Psalm. 141, 7. 8. *Intende ad deprecationem meam, quia humiliatus sum nimis. Libera me a persequentibus me, quia confortati sunt super me. Educ de custodia animam meam, ad confitendum nomini tuo: me expectant justi, donec retribuas mihi.*

MAtth. 12, 39. 40. *Qui respondens ait illis, Generatio mala & adultera signum quærit, & signum non dabitur ei, nisi signum Jonæ prophetæ. Sicut enim fuit Jonas in ventre ceti tribus diebus, & tribus noctibus, sic erit Filius hominis in corde terræ tribus diebus & tribus noctibus.* Et Matth. 16, 4. Luc. 11, 29.

Matth. 16, 21. *Exinde cœpit Jesus ostendere Discipulis suis, quia oporteret eum ire Jerosolymam, & multa pati a Senioribus, & Scribis, & Principibus Sacerdotum, & occidi, & tertia die resurgere.* Et Matth. 17, 9. 22. & 20, 17. & seq. Marc. 8, 31. & 9, 8. & seq. & 10, 34. Luc. 9, 22. & 18, 31. & seq.

Matth. 26, 32. *Postquam autem resurrexero, præcedam vos in Galilæam.* Et Marc. 14, 28.

Matth. 27, 52. 53. *Et multa corpora Sanctorum, qui dormierant, surrexerunt: & exeuntes de monumentis post resurrectionem ejus, venerunt in sanctam Civitatem.*

Matth. 27, 62. & seq. *Altera autem die, quæ erat post Parasceven, convenerunt Principes Sacerdotum & Pharisæi ad Pilatum, dicentes, Domine, recordati sumus, quia seductor ille dixit adhuc vivens, Post tres dies resurgam. Jube ergo custodiri sepulcrum usque in diem tertium: ne forte veniant Discipuli ejus, & furentur eum, & dicant plebi, Surrexit a mortuis: & erit novissimus error pejor priore.*

Matth. 28, 5. & seq. *Respondens autem Angelus dixit mulieribus, Nolite timere vos, scio enim, quod Jesum, qui crucifixus est, quæritis: non est hic; surrexit enim, sicut dixit. Venite, & videte locum, ubi positus erat Dominus. Et cito euntes dicite Discipulis ejus, quia surrexit, & ecce præcedet vos in Galilæam; ibi eum videbitis; ecce prædixi vobis. Et exierunt cito de monumento cum timore & gaudio magno, currentes nuntiare Discipulis ejus. Et ecce Jesus occurrit illis, dicens, Avete. Illæ autem accesserunt, & tenuerunt pedes ejus, & adoraverunt eum.* Et Marc. 16, 5. & seq. Luc. 24, 5. & seq.

Luc. 24, 45. 46. *Tunc aperuit illis sensum, ut intelligerent Scripturas, & dixit eis, Quoniam sic scriptum est, & sic oportebat Christum pati, & resurgere a mortuis tertia die.*

Joh. 2, 19. & seq. *Respondit Jesus, & dixit eis,*

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Pſalm. 142, 11. 12. *Spiritus tuus bonus deducet me in terram rectam, propter nomen tuum, Domine, vivificabis me in æquitate tua. Educes de tribulatione animam meam, & in miſericordia diſperdes inimicos meos, & perdes omnes, qui tribulant animam meam.*

Iſa. 25, 8. *Præcipitabit mortem in ſempiternum, & auferet Dominus Deus lacrymam ab omni facie, & opprobrium populi ſui auferet de univerſa terra, quia Dominus locutus eſt.*

Oſe. 6, 3. 4. *Vivificabit nos poſt duos dies, in die tertia ſuſcitabit nos, & vivemus in conſpectu ejus. Sciemus, ſequemurque, ut cognoſcamus Dominum: quaſi diluculum præparatus eſt egreſſus ejus, & veniet quaſi imber nobis temporaneus & ſerotinus terræ.*

Oſe. 13, 14. *Ero mors tua, o Mors; morſus tuus ero, Inferne.*

Jon. 2, 1. & ſeq. *Et erat Jonas in ventre piſcis tribus diebus & tribus noctibus, & oravit Jonas ad Dominum Deum ſuum de ventre piſcis ..... Et dixit Dominus piſci, & evomuit Jonam in aridam.*

Soph. 3, 8. *Quapropter, expecta me, dicit Dominus, in die reſurrectionis meæ in futurum, quia judicium meum, ut congregem gentes, & colligam regna.*

eis, Solvite templum hoc, & in tribus diebus excitabo illud. Dixerunt ergo Judæi, Quadraginta & ſex annis ædificatum eſt Templum hoc, & tu in tribus diebus excitabis illud? Ille autem dicebat de Templo corporis ſui. Cum ergo reſurrexiſſet a mortuis, recordati ſunt Diſcipuli ejus, quia hoc dicebat, & crediderunt Scripturæ, & ſermoni quem dixit Jeſus.

Joh. 10, 17. & ſeq. *Propterea me diligit Pater, quia ego pono animam meam, ut iterum ſumam eam. Nemo tollit eam a me, ſed ego pono eam a meipſo, & poteſtatem habeo ponendi eam, & poteſtatem habeo iterum ſumendi eam. Hoc mandatum accepi a Patre meo.*

Joh. 20, 14. & ſeq. *Hæc cum dixiſſet, converſa eſt retrorſum, & vidit Jeſum ſtantem, & non ſciebat, quia Jeſus eſt. Dicit ei, Jeſus, Mulier, quid ploras? quem quæris? Illa exiſtimans, quia hortulanus eſſet, dicit es Domine, ſi tu ſuſtuliſti eum, dicito mihi ubi poſuiſti eum, & ego eum tollam. Dicit ei Jeſus, Maria. Converſa illa dicit ei, Rabboni (quod dicitur, Magiſter) ..... Cum ergo ſero eſſet die illo, una ſabbathorum, & fores eſſent clauſæ, ubi erant Diſcipuli congregati propter metum Judæorum, venit Jeſus, & ſtetit in medio, & dixit eis, Pax vobis. Et cum hoc dixiſſet, oſtendit eis manus & latus.*

Act. 1, 1. & ſeq. *Primum quidem ſermonem feci de omnibus, o Theophile, quæ cœpit Jeſus facere & docere usque in diem, qua præcipiens Apoſtolis per Spiritum ſanctum, quos elegit, aſſumtus eſt; quibus & præbuit ſeipſum vivum poſt paſſionem ſuam in multis argumentis, per dies quadraginta apparens eis, & loquens de regno Dei.*

Act. 1, 21. 22. *Oportet ergo ex his viris, qui nobiſcum ſunt congregati in omni tempore, quo intravit & exivit inter nos Dominus Jeſus, incipiens a baptiſmate Johannis, usque in diem, qua aſſumtus & a nobis, teſtem reſurrectionis ejus nobiſcum fieri unum ex iſtis.* Et Act. 4, 10. & 5, 30. & 17, 3. & 26, 23. Rom. 6, 4. 9. & 7, 4. & 8, 11. 34. & 10, 9. & 14, 9. & 1. Cor. 6, 14. & 2. Cor. 5, 15. Gal. 1, 1. Eph. 1, 20. Phil. 3, 10. Col. 2, 12. & 1. Theſſ. 1, 10. & 4, 13. & 2. Tim. 1, 10. & 2, 8. & 1. Petr. 1, 3. 21. & 3, 22.

Act. 2, 24. & ſeq. *Quem Deus ſuſcitavit ſolutis doloribus inferni, juxta quod impoſſibile erat teneri illum ab eo. David enim dicit in eum, Providebam Dominum in conſpectu meo ſemper; quoniam a dextris eſt mihi, ne commovear. Propter hoc lætatum eſt cor meum, & exultavit lingua mea; inſuper & caro mea requieſcet in ſpe. Quoniam non derelinques animam meam in inferno, nec dabis Sanctum tuum videre corruptionem. Notas mihi feciſti vias vitæ, & replebis me jucunditate cum facie tua. Viri fratres, liceat audenter dicere ad vos de Patriarcha David, quoniam defunctus eſt & ſepultus; & ſepulcrum ejus eſt apud nos usque in hodiernum diem. Propheta igitur cum eſſet, & ſciret quia jurejurando juraſſet illi Deus de fructu lumbi ejus ſedere ſuper ſedem ejus, providens locutus eſt de reſurrectione Chriſti, quia neque derelictus eſt in inferno, neque caro ejus vidit corruptionem. Hunc Jeſum reſuſcitavit Deus; cujus omnes nos teſtes ſumus.*

Act. 3, 15. *Auctorem vero vitæ interfeciſtis, quem Deus ſuſcitavit a mortuis; cujus nos teſtes ſumus.*

Act. 4, 33. *Et virtute magna reddebant Apoſtoli teſtimonium reſurrectionis Jeſu Chriſti Domini noſtri.*

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Act. 10, 40. 41. *Hunc Deus ſuſcitavit tertia die, & dedit eum manifeſtum fieri, non omni populo, ſed teſtibus præordinatis a Deo, nobis qui manducavimus, & bibimus cum illo, poſtquam reſurrexit a mortuis.*

Act. 13, 30. & ſeq. *Deus vero ſuſcitavit eum a mortuis tertia die: qui viſus eſt per dies multos his, qui ſimul aſcenderant cum eo de Galilæa in Jeruſalem, qui usque nunc ſunt teſtes ejus ad plebem. Et nos vobis annuntiamus eam, quæ ad patres repromiſſio facta eſt; quoniam hanc Deus adimplevit filiis noſtris, reſuſcitans Jeſum, ſicut & in Pſalmo ſecundo ſcriptum eſt, Filius meus es tu, ego hodie genui te. Quod autem ſuſcitavit eum a mortuis, amplius jam non reverſurum in corruptionem ita dixit, Quia dabo vobis ſancta David fidelia. Ideoque & alias dicit, Non dabis Sanctum tuum videre corruptionem. David enim in ſua generatione, cum adminiſtraſſet voluntati Dei, dormivit & appoſitus eſt ad patres ſuos, & vidit corruptionem. Quem vero Deus ſuſcitavit a mortuis, non vidit corruptionem.*

Rom. 4, 24. 25. *Et propter nos quibus reputabitur credentibus in eum, qui ſuſcitavit Jeſum Chriſtum Dominum noſtrum a mortuis, qui traditus eſt propter delicta noſtra, & reſurrexit propter juſtificationem noſtram.*

1. Cor. 15, 3. & ſeq. *Tradidi enim vobis in primis quod & accepi, quoniam Chriſtus mortuus eſt pro peccatis noſtris ſecundum Scripturas, & quia ſepultus eſt, & quia reſurrexit tertia die ſecundum Scripturas: & quia viſus eſt Cephæ, & poſt hoc Undecim. Deinde viſus eſt plusquam quingentis fratribus ſimul, ex quibus multi manent usque adhuc, quidam autem dormierunt. Deinde viſus eſt Jacobo, deinde Apoſtolis omnibus. Noviſſime autem omnium, tanquam abortivo viſus eſt & mihi ..... Si autem reſurrectio mortuorum non eſt, neque Chriſtus reſurrexit. Si autem Chriſtus non reſurrexit, inanis eſt ergo prædicatio noſtra, inanis eſt & fides veſtra: invenimur autem & falſi teſtes Dei, quoniam teſtimonium diximus adverſus Deum, quod ſuſcitaverit Chriſtum: quem non ſuſcitavit, ſi mortui non reſurgunt .... Nunc autem Chriſtus reſurrexit a mortuis, primitiæ dormientium.*

1. Petr. 3, 18. & ſeq. *Quia & Chriſtus ſemel pro peccatis noſtris mortuus eſt, juſtus pro injuſtis, ut nos offerret Deo; mortificatus quidem carne, vivificatus autem ſpiritu .... qui eſt in dextera Dei deglutiens mortem, ut vitæ æternæ hæredes efficeremur.*

I. *Favent Judæi quidam ſententiæ Chriſtianorum ſuper Chriſti Jeſu reditu ad vitam.* II. *Refelluntur argumenta Adverſariorum. Primum argumentum.* III. *Secundum argumentum.* IV. *Refellitur Salmaſii ſententia de Chriſti ſepulcro.* V. *Tertium argumentum.* VI. *Falſum eſt rediiſſe ad vitam Ariſteam Proconneſium,* VII. *vel Cleomedem Aſtypalæenſem,* VIII. *vel Hermotimum Clazomenium,* IX. *vel Epimenidem Cretenſem,* X. *vel mulierem* ἄωνν, *Heraclidis libro peculiari celebratam,* XI. *vel Erem Pamphylium Harmonii filium,* XII. *vel puellam, quam ſuſcitaſſe fertur Apollonius Tyaneus, vel alios complures a Veteribus celebratos.*

Favent Judæi quidam ſententiæ Chriſtianorum ſuper Chriſti Jeſu reditu ad vitam. Joſeph. Antiq. l. 18. c. 4.

I. IN fronte Diſputationis hujus notandum eſt, nihil eſſe in hac cauſa, quamobrem Judæis Chriſtiana doctrina invidioſa eſſe debeat, cum popularis eorum Joſephus in celeberrimo illo de Chriſto Jeſu teſtimonio hæc ſcripſerit: ἐφάνη γὰρ αὐτοῖς τρίτην ἔχων ἡμέραν πάλιν ζῶν, τῶν θείων προφητῶν ταῦτα τε καὶ ἄλλα μυρία θαυμάσια περὶ αὐτοῦ εἰρηκότων; *Poſt triduum enim redivivus ipſis apparuit, cum divini Prophetæ hæc aliaque innumera prodigia de eo nuntiaſſent.* Cumque vetuſtiſſimus præterea ac celeberrimus doctor eorum & Princeps R. Jehuda Haccadoſch, in libro R. Abrahami, qui גלי רזיא, hoc eſt *Revelans arcana*, inſcribitur, ſic differat: *Poſt triduum vero anima Meſſiæ ad corpus ſuum revertetur, & exibit ex illo lapide, in quo erit ſepultus; ſicut dictum eſt Exod. 33. Ecce locus eſt apud me, ſtabis ſuper petram: eumque tranſierit gloria mea, ponam te in foramine petræ.* Quibus propoſitis, nunc argumenta Adverſariorum diluamus.

Refelluntur argumenta Adverſariorum. Primum argumentum. Matth. 28. 11. & ſeq.

II. Scribit Matthæus, reverſo ad vitam Jeſu, & aperto ſepulchro, milites cuſtodiendo ei appoſitos, rem Principibus Sacerdotum nuntiaſſe; qua accepta hos habuiſſe ſenatum, & de communi ſententia ſubornaſſe pecunia milites, qui dicerent, ſibi ſopitis & ſomno oppreſſis noctu ſubtractum fuiſſe corpus Jeſu ab ipſius Diſcipulis: quæ confeſſio quoniam fraudi militibus eſſe poterat, utpote ſtationis deſerto-

deſertoribus, ſi ad Præſidem perveniſſet, culpam ſe præſtaturos Sacerdotes promiſiſſe, paruiſſe milites, remque ita in vulgus diſſipatam ad illam diem fuiſſe. Hinc adverſus Chriſtianos conflatur argumentum, quaſi commentitia ſit Chriſti Jeſu a morte ſuſcitati hiſtoria. At prorſus hebes eſſe telum hoc & plumbeum, oſtendet narratio rerum ſimplex, ſed attente perſpecta. Mortuum Chriſti corpus linteis involutum, monumento novo & in petra exciſo illatum eſt. Saxum ingens ad oſtium monumenti advolutum. Et quoniam Chriſtus, dum viveret, de futuro ſuo poſt tres dies ad vitam reditu verba quædam jecerat, poſtulant a Pilato Principes Sacerdotum & Phariſæi, ut cuſtodes apponantur ſepulcro usque ad diem tertium, ne Diſcipuli ipſius ſubrepto clanculum corpore, vitam eum recepiſſe fingant, atque ita illudant credulitati plebis, nefariumque & damnoſum errorem in vulgus ſpargant. Annuit Pilatus: obſignant illi lapidem ſepulchro impoſitum, & cuſtodes addunt. At die tertio editus eſt terræ motus ingens, Chriſto Jeſu reviviſcente, & Angelus cœlo lapſus revoluto lapide vacui ſepulchri oſtium patefecit. Quo viſo conſternati metu cuſtodes, ac prope exanimes corruerunt. Horum nonnulli in Urbem reverſi, ad Principes Sacerdotum de iis rebus retulerunt. Interea vero alia quoque ſepulcra patuerunt, ſanctorumque hominum corpora vita functa ac ſepulta, poſtquam revixit Chriſtus, rediviva & ipſa Hieroſolymis apparuerunt. Hæc Matthæus: quæ, Deo ſic diſponente, ita contigerunt, ut fidem ipſa ex ſeſe ab Adverſariis extorquere, & omnem pertinaciam frangere poſſint. Nam primum poſitum eſt corpus Jeſu in ſepulcro novo, in quo nondum ullum fuerat conditum, *Ne poſt reſurrectionem*, inquit Hieronymus, *cæteris corporibus remanentibus reſurrexiſſe alius fingeretur.* Pollicitatio Chriſti de futuro ſuo ad vitam reditu, Judæorum excitavit diligentiam ad præcavendas fraudes. Cum ergo ſepulcrum obſignarint, cuſtodes appoſuerint, modisque omnibus caverint, ne fraus ſibi fieret a Chriſti Diſcipulis, eadem opera caverunt, ne factam ſibi fraudem cauſſari poſſent, poſtquam vere Chriſtus revixiſſet. Qui cum revixerit, minime jam iis competit de dolo malo actio vel exceptio. Hæc enim ita fieri Deus voluit, μή τις, inquit Chryſoſtomus, μέλλῃ λυμαίνεσθαι τῷ τῆς ἀναστάσεως λόγῳ. *Ne quis doctrinam hanc de reditu ad vitam labefactare poſſit:* Quam facultatem non aliis ſolum, ſed & ſibi præciderunt. *Quanto enim amplius reſervatur* Chriſti corpus, *tanto magis reſurrectionis virtus oſtenditur.* Verba ſunt Hieronymi. Strenue ſane & acute argumenta hæc adverſus Judæos urget Chryſoſtomus; quem ſi quis conſulat, operæ fructum feret. Neque vero latenter monumento Jeſus erepit: magno res agitur apparatu: terra movetur: cœlo deſcendit Angelus, & orto jam die ſepulcrum reſerat. Ad ea pavore ingenti conſternantur cuſtodes: nonnulli etiam rem apud Sacerdotes teſtificantur. En teſtes locupletes, & nulli exceptioni obnoxios. Nec credibile eſt hæc Matthæum confinxiſſe; nam quo tempore ea ſcribebat, complures ſupererant portentorum illorum vel oculati teſtes, vel auriti. Quis putet præterea Apoſtolos, viros ſimplices, rudes, imperitos; meticuloſos etiam, & ad ſatellitum adventum, vel ad ancillæ vocem paulo ante trepidantes, tantum auſos eſſe facinus, ut Corpus Chriſti Jeſu ſubriperent, & deceptis cuſtodibus toti Synedrio os ſublinerent? Quis credat tantum ipſis ſuperfuiſſe otii, ut ingentem lapidem ſepulcri oſtio appoſitum amovere, & ſudarium ac inſtitas corpori Chriſti unguentis delibuto inhærentes explicare & disjungere poſſent, dum prope erant ſemiſomni ſatellites, quos vel leviſſimum murmur poterat excitare? Recte Sedulius:

Anne beati
Corporis ablator, velocius eſſe putavit
Solvere contectum, quam devectare ligatum
Cum mora ſit furtis contraria?

Quæ a Chryſoſtomo eleganter tractata ſunt. Quis adeo inſaniſſe cenſeat Apoſtolos, ut nullo propoſito operæ pretio fraudem univerſo hominum generi, ſibique ipſis ſtruere vellent, & vitam pro mendacio, cujus erant ſibi conſcii, & vana religione paciſci ac profundere? quis fingat ſibi, tot homines in periculoſum adeo flagitium, cujusmodi erat raptio corporis Chriſti, falſamque de eo redivivo opinionem ſpargendam conſpiraſſe? Ad hæc incallide prorſus excogitatum eſt commentum illud de cuſtodum ſomno: nam quomodo ſopiti homines deprehendere per ſomnum potuerunt corpus Jeſu ab Apoſtolis fuiſſe ſubreptum? Qui id reſciverunt, quod

Hieron. in Matth. 27. 60.

Chryſoſt. in Matth. 27.

Hieron. in Matth. 27. Chryſoſt. in Matth. 27.

Chryſoſt. in Matth. 28.

quod inſciis ipſis & incautis factum eſt? Denique quod de redivivis ſanctorum corporibus & in Urbe viſis Matthæus prodidit, eſt ejusmodi, ut multos extitiſſe neceſſe ſit portenti hujus conſcios ac memores, cum ſcriptis mandaretur. Quapropter veriſimile non eſt pudori ſuo tam male conſuluiſſe Matthæum, ut ineptum adeo craſſumque confingeret mendacium, quod promptum fuiſſet unicuique refellere.

Ad ſtolidam majorum ſuorum fabulam, ſtolidiorem hanc adjecerunt Judæi recentiores, corpus Chriſti ab Apoſtolis furto ſublatum, & in proximis locis occultum, non multo poſt per Pontificum excurſores & emiſſarios fuiſſe repertum. Nam quo id auctore referunt, quod Veterum nullus ſcriptis mandavit? Cur palam ſpectandum non propoſuerunt corpus Pontifices, quo conſpecto rumor omnis de redivivo Chriſto conticuiſſet?

Secundum argumentum.

III. Erunt fortaſſe, qui dicant, Apoſtolos ad ſepulcrum cuniculos egiſſe, ſuffoſſaque humo corpus Chriſti ſubtraxiſſe: qua arte facile fuerit cuſtodes fallere. At repugnat Matthæus, cum ait finxiſſe Pontifices ſubreptum fuiſſe corpus Chriſti dormientibus cuſtodibus: nam ſi per cuniculos ablatum eſt, etiam vigilantibus cuſtodibus fieri id potuit, neque ad hujusmodi fabulam recurrere neceſſe fuit. Eæ præterea fuerunt anguſtiæ temporis, ut per eas e longinquo agi potuiſſe cuniculos, tantumque terræ egeri, quantum neceſſe fuit, haudquaquam credibile ſit. Verum his omiſſis, una reſponſione totum hoc refellitur. Ajo enimvero ὑπόστρωον *(petroſum)* fuiſſe ſolum hoc, ipſumque adeo Chriſti ſepulcrum in rupe fuiſſe inciſum, vel potius fuiſſe rupem ipſam ferro excavatam: ita ut per ſubterraneos meatus penetrare illuc, res fuerit immenſi operis & temporis. Quamvis enim diſcamus ex Joſepho, cuniculis perfoſſum fuiſſe aliquando Hieroſolymitanum ſolum; puta obſidente Urbem Herode, & deinde Tito, & in ſeditione Manahemi; quod & multo poſt a Salahoddino Urbem oppugnante factum diſcimus ex Abulfaragio: & quamvis ſcriptum reliquerit Philo Senior in Hieroſolymæ deſcriptione, & Ariſtæus in libro de legis Moſaicæ interpretatione, e fonte templi derivatas fuiſſe & diſtributas aquas per ſubterraneos canales & occultas fiſtulas: quamvis denique molle ac foſſile terrenum fuiſſe demus in aliquibus Hieroſolymæ locis: at neque hujusmodi fuiſſe Golgathæ montis ſolum, aut horti cui inerat ſepulcrum Chriſti, certiſſimum eſt; nec tantum otii aut audaciæ fuit Apoſtolis, ut per duram ſilicem tam longos agere cuniculos poſſent; & manifeſta in ſuffoſſa rupe extitiſſent furti indicia, quæ nulla arte, vel humo ingeſta, vel infartis lapidibus & cæmentis celari potuiſſent ab Apoſtolis; quæque Judæorum Principes ad patefaciendam fraudem, refoſſa ſcrobe, palam haud dubie feciſſent; neque abſurdam ſuam de cuſtodum ſopore calumniam vulgaſſent.

Joſeph. de bell. Jud. l. 1. c. 13. & l. 2. c. 17. & l. 6. c. 30. & l. 7. c. 20.

Abulfar. Hiſt. Ori. Dyn. 9.

Phil. apud Euſeb. Præp. l. 9. c. 37.

Arist. apud Euſ. Præp. l. 9. c. 38.

Refellitur Salmaſii ſententia de Chriſti ſepulcro.

IV. Sed audiamus contradicentem Salmaſium. Ait ille Domini Jeſu ſepulcrum, cryptam fuiſſe in terra excavatam, lapide ſtratam, & inædificatam, concameratam deſuper, & foramine in medio fornice apertam, quod injecto extrinſecus lapide claderetur. Itaque in horto, cui inerat Domini monumentum, rupem fuiſſe negat ullam, ſed ſubactam humum, qualem horti eſſe oportuit. Quæ Brocardus Monachus, cæterique recentiores ſecus narrant, tanquam falſa aut ſuſpecta repudiat; Bellonium affirmare dicens, Templum ſepulcro Chriſti impoſitum in plano ſitum eſſe, non in monte. In quibus ſane turpiſſime ſe dat vir apprime cæteroquin literatus. Nam primum conſtat Hieroſolymam ſaxoſam eſſe, in rupibus impoſitam. Teſtis Strabo, qui Hieroſolymorum ſolum eſſe ait πετρῶδες καὶ ὑπόστρωον. *(lapidoſum & ſubter petroſum)* Teſtis Hieronymus, qui Hieroſolymam *totius provinciæ deterrimam eſſe, & ſaxoſis montibus aſperari* docet. Teſtis Vuilbrandus Oldenburgenſis, qui Terram ſanctam adiit anno Domini milleſimo ducenteſimo undecimo, *Conſcendimus*, inquit, *montana Hieruſalem, quæ ſunt admodum alta, lapidoſa, & aſperrima; & quod mirabile eſt, multum vini, olei, & frumenti afferentia.* Teſtis Cotovicus, qui de vicinia Hieroſolymæ ait: *Regio per ſe ſterilis, & petroſa eſt.* Teſtes & peregrinatores univerſi, quicunque Urbem hanc luſtrarunt. In his Bellonius ipſe, cujus auctoritatem Salmaſius prætendit. Tradit is ſcrupoſis inſidere montibus Hieroſolymam, quorum magna pars jam inde a vetuſtis temporibus hominum

Strab. l. 16.

Hieron. in Iſa. 50.

Vuilbr. Old. Itin. Terr. ſanct.

Cotov. Itin. Hier. lib. 2.

Bellon. Obſer. l. 2. c. 81.

hominum labore complanata & æquata, & aggesta humo contecta, frugibus ferendis idonea facta sit. Hujusmodi fuisse hortum illum Josephi Arimathæensis, cujusmodi loca vicina omnia, haud dubium est, ὑπόλιθον *(subter petrosum)* nempe, sed comportata ad aliquantam altitudinem terra, culturæ idoneum. Idcirco λιθώδη, ψαμμώδη χαμόθεν, *Lapidosum & arenosum lectum*, appellat Nonnus Christi sepulcrum. Brocardi vero fidelis & diligentis scriptoris, res non sando auditas, sed sibi visas exponentis, reliquorumque omnium ipsi suffragantium auctoritatem nullo probabili argumento rejicere, quod facit Salmasius, hominis non est satis æqui, resque ex merito expensitantis. Nam quod ii de duplici crypta sepulchri Jesu referunt, id hodieque visitur, & nos ab oculatis testibus & fide dignis plerisque accepimus. Præcipua est & intima, in qua reconditum fuit Christi corpus: extima altera, & tanquam aditus ad aliam, & vestibulum. Angeli Sacellum appellant, quod illic Angelus revixisse Christum mulieribus nuntiarit. Johannes Phocas in Descriptione sacrorum locorum Palæstinæ, quam anno quinto & octogesimo supra centesimum & millesimum perlustravit: τὸ δὲ εἰς τάφον χεσματίσαν σπήλαιον τῷ δεσποτικῷ σώματος ἔστι διπλοῦν, καὶ ἐν μὲν τῷ ἑνὶ κατάκειται ὁ κατακυλισθεὶς λίθος, λευκοῖς μαρμάροις περιφερόμενος. ἐν δὲ τῷ ἑτέρῳ μέρει τῷ πρὸ τὸ ἀριστερὸν ὁ λίθος λελάξευται, τῷ ἱσοπέδῳ πάτου ὑπερανίσχων ὡσὰ πῆχυν ἕνα, ἐν ᾧ νηρὸς καὶ γυμνὸς ὁ τῆς ζωῆς ἀνατεθεὶς δοτὴρ. *Specus autem, quod dominico corpori sepulcri usum præbuit, duplex est: & in uno quidem jacet revolutus lapis, candido marmore circumseptus; in altera parte, versus Boream, lapis ferro excisus, uno circiter cubito supra pavimenti solum eminet, in quo mortuus & nudus vitæ dator depositus est.* Accuratissimam speluncæ utriusque, totiusque ædificii desuper exstructi descriptionem, formis expressam edidit Bernardinus Amicus Franciscanus; ut non magis de ea re, quam de Hierosolyma ipsa dubitare liceat. Scriptor antiquus Itinerarii Hierosolymitani, quem Brocardo opponit Salmasius, unius quidem cryptæ meminit, ejus nempe in qua positum est corpus Christi, sed illuc per aliam penetrari non negat: tantum ait: *Inde quasi ad lapidem missum est crypta, ubi corpus ejus positum fuit.* De situ vero Templi sepulcro impositi, quod disputat Salmasius ex testimonio Bellonii, in plano situm esse, non in monte, quid ad rem pertineat, non intelligo: nam quod inde colligit, in rupe incisum non fuisse Christi sepulcrum, minime sequitur. Bellonius strictim se hæc caussa brevitatis fatetur attigisse. At Bernardinus Amicus, aliique sexcenti, unius hujusce Templi septis, sepulcrum Christi, cryptasque alias in rupe excavatas, quædam etiam loca infra Templi solum depressa, & ipsum Calvariæ montem contineri referunt, & montem hunc conscendi gradibus octodecim, quorum aliquot in rupe sunt excisi. Cum Templum exstrueretur, ad aream ædificii æquandam, partem aliquam Golgothæ montis cædi oportuit, ut optime notavit Petrus Vallensis; sed magna tamen ejus pars supereſt, Templi ejusdem ambitu comprehensa. Brocardus: *Mons Calvariæ, in quo Dominus crucifixus est, distat a loco sepulcri centum & octo pedibus, & est ascensus a superficie pavimenti Ecclesiæ, ad locum ubi crux rupi infixa fuit, viginti octo pedum.* Scribe, *XVIII. pedum.* Nec multo post: *Non longe ab hoc loco, ubi Christus flagris cæsus est, descenditur per XLVIII. gradus ad locum, ubi Helena invenit crucem Domini defossam.* Anonymus ab Allatio editus, in Descriptione Hierosolymorum: ἡ δὲ ἀριστερὰ τοῦ βήματος τοῦ ἁγίου τάφου ἀναβαίνει σκαλόνια ιϛ. καὶ κατβαίνει εἰς τὸν γολγοθᾶ. *Sinistra Bematis sancti Sepulcri ascendit gradus quindecim, & ingreditur Golgotham.* Ubi legendum, ni fallor, σκαλόνια ιη. *gradus octodecim.* Epiphanius Hagiopolita scribit, illuc ascendi gradibus triginta sex; sed tum fortasse aliis scalis in Golgotham evadebatur. Denique Vuilbrandus Oldenburgensis: *Et sciendum quia mons Calvariæ, qui modicus est, ut quidam colliculus, intra parietes Ecclesiæ continetur.* Bartholomæus de Saligniaco: *Descenditur a loco crucis Christi ad superficiem pavimenti Ecclesiæ spatio pedum viginti novem, quod resultat ex decem & octo gradibus; & a principio pavimenti usque ad sepulcrum spatium est pedum 28.* Scribe 108. sic enim Sanutus, qui vixit ante annos octoginta & trecentos: *Mons Calvariæ, in quo Dominus crucifixus est, distat a loco sepulcri, per 108. pedes: & ascenditur ad locum ubi crux posita est per 29. pedes a superficie pavimenti Ecclesiæ.*

Graduum

Nonn. in Joh. 19, 42. & 20, 1.

Bern. Am. Tract. de ædif. Terr. sanct.

Petr. Vall. Tom. 1. Bruc. descr. Terr. sanct.

Barth. de Salig. Itin. Terr. sanct. cap. 6.

Sanut. in Secret. Fidel. cruc. l. 3. Part. 14. c. 8.

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Graduum autem iſtorum bona pars vivo conſtat lapide Golgothæ montis, ut & muri plerique ac fornices locorum iſtorum ſanctorum.

Quin etiam Salmaſius verba Evangelii manifeſto ſibi adverſa, ſententiæ ſuæ accommodare tentat. Nam quod ſcribit Marcus, monumentum Chriſti fuiſſe λελατομημένον ἐκ πέτρας, perperam ait redditum fuiſſe a Vulgato Interprete: *Quod erat exciſum de petra:* vel ut aliis placet, *de rupe.* Petram quidem fatetur olim rupem ſignificaſſe, at a mediæ ætatis ſcriptoribus pro cæmentitio & οἰκοδομικῷ *(ad ædificandum idonco)* lapide uſurpatum. Ego vero ajo, vocem hanc, apud auctores Græcos & Latinos, Evangeliſtarum ætati ſuppares, pro rupe fuiſſe acceptam. Nec aliam obtinet ſignificationem apud Evangeliſtas ipſos, qui ſententiarum dictionumque ſuarum certiſſimi Interpretes haberi debent. Prudens ille ædificator, quem Chriſtus fundamentum poſuiſſe ajebat ἐπὶ τὴν πέτραν *(ſuper petram)* ſuper rupem domum extruxiſſe utique cenſendus eſt. Petrum petræ, hoc eſt rupi immobili comparabat, cum ſuper eum Eccleſiam ſuam ædificaturum ſe pollicebatur. Petras, hoc eſt, rupes moriente Chriſto, ſciſſas Evangeliſta tradidit. Petram illam, cujus fluenta in deſerto potaſſe Iſraelitas ſcribit Paulus, non cæmentitium & οἰκοδομικὸν *(ædificiis idoneum)* lapidem fuiſſe conſtat. Addit Salmaſius dicendum fuiſſe λελατομημένον ἐκ τῆς πέτρας, ſi exciſum intellexiſſet ex rupe, quæ inibi fuiſſet. Si præfixus articulus certum quid ſemper notat, rem profecto conficit Matthæus, qui ſic habet: ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, nam certam quamdam petram ſignificari neceſſe eſt. Verum nego eam ſemper eſſe vim articuli. Cum ait apud Matthæum Chriſtus Jeſus de cauto illo ædificatore: ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν ἑαυτοῦ ἐπὶ τὴν πέτραν, *Aſſimilabo eum viro ſapienti, qui ædificabit domum ſuam ſuprà petram*, an certam aliquam petram intellexit? in parabola de ſeminatore, cum dixit Chriſtus ſemina quædam cecidiſſe ἐπὶ τὴν πέτραν, *ſuper petram*, num petram quamdam his verbis notatam voluit? Quemadmodum autem non certum quid ſemper notat additus articulus, ita non incertum quid & indefinitum & ἀνάρθρου notatur ſemper, cum omittitur. Obvia ſunt paſſim exempla. Sed ut a Novo Teſtamento non diſcedamus, Genealogiam Chriſti pertexens Matthæus iisdem nominibus indiſcriminatim addit & demit articulum: Αβραὰμ ἐγέννησε τὸν Ισαάκ. Ισαὰκ δὲ ἐγέννησε τὸν Ιακώβ. En tibi Iſaaci nomen articulo auctum & multatum, cum certa tamen perſona eadem utrobique ſignetur. Matthæus alibi de Gabriele Angelo: ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. *Angelus Domini apparuit ei in ſomnis.* Prætermittit articulum, cum certum quemdam Angelum indicet. At paulo poſt: ἐποίησεν ὡς προσεταξεν αὐτῷ ὁ ἄγγελος κυρίου. *Fecit ſicut præcipit ei Angelus Domini.* Eumdem Angelum ſignificans, adjungit articulum. Vitilitigat deinde in voce λατομῶν, quam vulgo fatetur id ſignificare, quod hic ſignificatum volumus, nempe lapides ex lapidicina excidere, unde λατομίαι dicuntur lapidicinæ: idem vero negat hoc loco ſonare, ſed lapides polire & quadrare ad ædificandum; atque hinc λατόμους eſſe dictos, ſectores lapidarios, λιθοξόους: itaque μνημεῖον λελατομημένον ἐκ πέτρας, eſſe ſepulcrum ex lapide ſecto & polito ædificatum, atque idcirco a Luca appellari μνῆμα λαξευτὸν, quod non aliter intelligi & exponi vult quam lapidibus cæſis & quadratis conſtructum. Nos fatemur voces λατομῶν & λαξεύειν, id nonnunquam ſonare quod vult Salmaſius; eumdem vero intellectum neutiquam hic obtinere dicimus, nec aliud ſibi velle, quam rupem ferro excavare; μνῆμα λαξευτὸν non aliud eſſe, quam monumentum in ſilice inciſum. Quicumque enim ſilicem cædit & quadrat, ſive radicibus ſuis & lapidicinæ inhærentem, ſive inde exciſum & extractum, alibique collocandum, is λατομῶν & λαξεύειν recte dicitur. Latomi quibus ad parandum ſibi monumentum uſus eſt Joſephus Arimathæenſis, in cædenda intus & quadranda rupe viva eamdem adhibuerunt artem, iisdem utebantur λαξευτηρίοις, quibus uſi fuiſſent in cædendis & quadrandis lapidibus aliunde exectis, & in crypta extruendis; eosque λαξευτὰς, itidem ut λατόμους, merito appellaſſes; & opus λαξευτὸν, itidem ut λελατομημένον. Gloſſæ veteres: λαξευτής. *Lapidicinarius:* qui lapides ex lapidicinis eruit & excidit; quod faciendum neceſſario fuit iis operis, quæ Joſephi monumentum excavarunt. Imo vero, lapis quomodocunque ſectus, λαξευτὸς dici poteſt. Septuaginta Interpre-

Marc. 15, 46.
Matth. 7, 25. Luc. 6, 48.
Matth. 16, 18.
Matth. 27, 51.
1. Cor. 10, 4.
Matth. 7, 24.
Matth. 1, 2.
Matth. 1, 20. 24.

Num. 21, 20. Interpretes viceſimo primo Numerorum capite, Ebraicum illud, ראש הפסגה, *capite Piſga*, ſive *vertice montis*, verterunt, κορυφὴς τῦ λελαξευμένυ, ſupple, ὄρυς, quod mons ille præruptus eſſet, ἀτειλῆ, quem nemo ſanus ſcalpro exciſum a lapidum ſcalptore dixerit. Fruſtra ergo Lucæ verba nobis Salmaſius obducit. Eſt apud Strabonem, Hieroſolymæ productam fuiſſe ταφρὸν λατομητὴν, *foſſam in rupe excavatam:* Templum vero extructum fuiſſe e lapide inde exciſo, ἐκ τῦ λίθυ τῦ λατομηθέντος. Vides primum quale fuerit ſolum Hieroſolymitanum, lapidoſum videlicet, quod non aliter excavari poſſet, quam exciſis lapidibus. Vides præterea λατομητὴν dici eam foſſam, quæ in rupe fuerat inciſa: ut λελατομημένυν μνημεῖον dixit Marcus, quod in petra; neque ſolum foſſam, e qua lapis exciditur, dici λατομητὴν, ſed & lapidem ipſum inde exciſum dici λατομηθέντα. Quod ſi ſcalpro fuiſſet intus quadrata foſſa, & aliquantum æquata, quale fuerat Joſephi monumentum, λαξευτὴ jure dicta fuiſſet. Hoc enim λαξευτὸς differt a latomo, ſi rem propius inſpicias, quod rude eſt & informe λαξευτῦ opus, latomi vero politius & accuratius; quanquam ſæpius confunduntur. Septuaginta Interpretes, λάκκυς λατομῶν, *(lacus in rupe excudere)* variis locis dixerunt, quod cum Palæſtina multis locis eſſet ὑπόλιθος *(ſubter petroſa,)* in ſilice excidendæ erant ciſternæ. Nonnunquam etiam dictione ἐκλατομῶν uſi ſunt. Num. 21, 18. Deut. 6, 11. φρέαρ ἐξελατόμησαν, *puteum in rupe inciderunt*; λάκκυς λελατομημένυς, ὧς ὐκ ἐξελατόμησας, *ciſternas excavatas, quas non excavaſti.* Sic igitur intelligendum illud Marci: λελατομημένον ἐν πέτρᾳ, ac ſi ἐκλελατομημένον dixiſſet *excavatum inciſum in rupe.* Sed quid aucupamur voculas, cum ex rebus ipſis Evangeliſtarum ſententia ſpectari poſſit. Certum eſt locum, in quo exciſum eſt monumentum Chriſti, ſaxoſum fuiſſe, ut non aliter quam ferro excavatis ſilicibus perfodi potuerit. Viſuntur hodieque in eodem loco ſaxa viva pleraque, ſuis radicibus hærentia. Petr. Vall. Tom. 1. Obſervavit Petrus Vallenſis baſes columnarum complurium Templi, proximarum ædiculæ cui Sepulcrum ineſt, vivo lapide conſtare, non aliunde importato, ſed αὐτοφυῆ. *(nativo)* Saxum extat in Sacello Angeli nativum, & rupi ſuæ conjunctum. Cryptæ in vicinis locis ſaxo inciſæ cernuntur plurimæ: velut illa, in qua ſepultos ferunt Arimathæenſem Joſephum & Nicodemum; atque aliæ etiam, in quas recipere ſe conſueverunt peregrinatores plerique ex Orientis partibus illuc confluentes. Totum denique Templum rupi inædificatum eſt. Ac de Sepulcro ſcriptores teſtificantur univerſi qui viderunt. Adamnanus Scotus, qui ex narrationibus Arculphi Galli Epiſcopi, ex Palæſtina aliisque Orientis locis reducis, librum congeſſerat de locis Terræ ſanctæ, monumentum Chriſti in petra exciſum fuiſſe ſcripſit, *De iſtius ergo petra coloribus*, inquit, *in qua ſæpe dictum tegurium dolatorum ferramentis interius cavatum, dominicumque ſepulcrum in aquilonari loco ipſius habens, de una eademque petra exciſum, qua & monumentum, hoc eſt, ipſum tegurium, Arculphus a me interrogatus dixit: Illud dominici monumenti tegurium, nullo intrinſecus ornatu tectum, usque hodie per totam ejus cavaturam ferramentorum oſtendit veſtigia, quibus dolatores ſive exciſores in eodem uſi ſunt opere.* Adamn. de ſit. Terr. ſanct. l. 1. c. 3. Vixerunt autem Arculphus ille & Adamnanus circiter annum ſexcenteſimum nonageſimum, Juſtiniani junioris temporibus. Atque hoc hujus teſtimonio utitur Beda. Ac Bed. Hiſt. Eccl. l. 5. c. 16. 17. interior quidem crypta, in quam conditum fuerat corpus Chriſti, tota vivo ſilici inſculpta eſt; extima vero, quam vocant Sacellum Angeli, partim in ſilice inciſa; partim cæſis & exſtructis conſtat lapidibus. Sectili marmore obducta hodie hæc rupes eſt, ſed per rimas tamen aliquas oculis digitisque ad ſilicem nativum aditus datur. Tota etiam intus patebat Brocardi ævo, nullo marmore contecta. *Spelunca*, inquit, *ſepulcrum Domini continens, habet in longum aliquot pedes, foris quidem marmore tecta, intus vero adhuc nuda conſpicitur, ſicut tempore paſſionis fuit.* Secturæ quoque, ſcalpriique veſtigia obſervaverat Arculphus. Lapidem, cui ſacrum Chriſti Domini corpus fuit impoſitum, licet marmore obſeptum, in tribus locis patuiſſe tactui & oſculis peregrinorum, affirmat Vuilbrandus Oldenburgenſis. Sed & tectum rupis rude erat, nullo marmore obductum. Bartholomæus de Saligniaco: Barth. de Salig. Itin. Terr. ſanct. Tom. 3. c. 6. *In media Templi area ſtant duæ domunculæ, ſive cryptæ: ſunt etenim e rupe cavatæ, interius & exterius marmore incruſtatæ, tecto rudi juxta naturam rupis exterius manentis.* Atque hæc vetuſtiorum ſcriptorum teſti-

moniis consentiunt. Nonnus in interpretatione Evangelii secundum Johannem:

Nonn. in Joh. 19, 41.

ἦεν δ' ἐνὶ χώτοιο κήπῳ
τύμβος ἀδαμήτοιο βαθυνομένης ἀπὸ πέτρης·
γλυπτὸς ὅλος, νέοτευκτος.

Erat autem in vicino horto
Sepulcrum e rudi silice excavato.
Totum insculptum, recens fabricatum.

Hieron. in Matth. 27.

Hieronymus: *Unde & in monumento novo, quod excisum fuerat in petra, conditus est: ne si ex multis lapidibus ædificatum esset, suffossis tumuli fundamentis ablatus furto diceretur. Quod autem in sepulcro ponendus esset, Prophetæ testimonium est dicentis, Hic habitabit in excelsa spelunca petræ fortissimæ. Statimque post duos versiculos sequitur, Regem cum gloria videbitis.* Hæc Salmasii opinionem funditus subvertunt: nam sepulcri Christi formam ignorare non poterat Hieronymus, Bethlehem habitans; frequentesque illuc & ad alia Terræ sanctæ loca peregrinationes tum fuisse susceptas solitas, docet ipse in Epitaphio Paulæ: *Ingressa*, inquit, *sepulcrum resurrectionis osculabatur lapidem, quem ab ostio monumenti amoverat Angelus, & ipsum corporis locum, in quo Dominus jacuerat, quasi sitiens desideratas aquas fideli ore lambebat.*

Nec mirum vivo silici incisum fuisse Christi sepulcrum, cum sepulcra hujusmodi plurima Hierosolymæ, & in vicinis locis cernere liceat. Talia sunt sepulcra, quæ Regum Juda dicuntur, magnifici & vere regii operis ac sumtus. Talia & sepulcra Judicum Israel, & illa Prophetarum. Tale & sepulcrum, quod sanctæ Virginis Mariæ fuisse fertur, & illa Isaiæ, Jeremiæ, Absalomi, & Josaphati, & his proximum sepulcrum Zachariæ, aliaque multa in vicinia posita. Sed & clare idipsum demonstrat Isaias, cum ait: *Quia excidisti tibi hic sepulcrum, excidisti in excelso memoriale diligenter, in petra tabernaculum tibi.* Aliis quoque gentibus usus fuit, sepulcra in rupibus excidere. Et in Palæstina non sepulcra modo, sed cellæ etiam, cubicula, ac domus etiam in rupibus excavabantur: nempe ad vitandos æstus. Atque hujusmodi sepulcra, quoniam nec incendiis obnoxia sunt, nec ruinis, in magnam integra servantur temporis diuturnitatem: adeo ut hæc, quæ commemoravi, a vetustissimis temporibus excisa esse dubitare nemo possit;

Is. 22, 16.

ac illud præsertim, quod Christi Jesu dicitur, vere ipsius fuisse probat, præter situm descriptioni Evangelistarum consentaneum, constans per omnes retro ætates, ad hoc usque tempus, scriptorum ac peregrinatorum testificatio. Unde Salmasii confidentiam satis mirari non possum, qui tantum τοξαστικῇ *(arti conjecturali)* suæ tribuit, ut & clara Evangelistarum verba, & Auctorum veterum ac recentiorum testimonia, ipsiusque ἐποψίας *(inspectionis)* fidem præ ea contemserit.

Tertium argumentum.

V. Tertium argumentum Adversariis suppeditant decantatæ a veteribus historiæ de divinis, uti crediderunt, quibusdam viris, quos ad vitam rediisse, vel stolida sibi persuasit superstitio, vel mentiendi licentia confinxit. Tales, Aristeas Proconnesius, Cleomedes Astypalæensis, Hermotimus Clazomenius, Epimenides, Er Harmonii filius, Romulus, Apollonius Tyaneus, aliique, quos ad elevandam revivisentis Christi admirabilitatem Christianis Celsus opposuit. Horum nonnullos, aliosque præterea complures, qui elati revixisse dicti sunt, toto capite celebravit Plinius: quorum plerique mortui falso crediti fuerant, cum morbi vehementia exanimati tantum essent. Multos etiam, qui a morte ad vitam reducti fuisse dicuntur, recenset Æneas Gazæus in Theophrasto, sed e mediis fere Mythologorum quisquiliis petitos; velut Glaucum a Polydio, Hippolytum ab Æsculapio, Alcestin ab Hercule; quæ ut per ludum sunt conficta, ita seriam responsionem non postulant. De reliquis pressius agamus, & præcipua hujus generis exempla spectemus.

Celf. apud Orig. contr. Celf. l. 3. Plin. l. 7. c. 52.

Falsum eos rediisse ad vitam Aristeam Proconnesium.

VI. Aristeam Proconnesium ferunt animam pro libitu posuisse, & resumsisse. Addit Plinius visam eam ex ore ipsius evolantem corvi effigie. Scribit Herodotus narratum sibi fuisse in Proconneso & Cyzici, cum Aristeas quondam in fullonis officina decessisset, significasse id continuo fullonem Aristeæ propinquis, neque per urbem vulgata adveniisse quemdam nuntiantem, visum sibi Aristeam Cyzici, vel, ut vult Plutarchus, in via quæ tendit Crotonem, secumque congressum: adcurrentes postea in officinam fullonis propinquos Aristeæ, neque vivum eum, neque mortuum vidisse: post septimum deinde annum, cum in Proconneso compa-

Plin. l. 7. c. 52. Herod. l. 4. c. 14. & 15.

Plut. Rom.

comparuiſſet, carmen ſuum de Arimaſpis elucubraſſe, ac rurſum deinde evanuiſſe. Didiciſſe ſe quoque Metaponti ait Herodotus, Ariſteam Metapontinis aliquando videndum ſe dediſſe, & Aram Apollini juſſiſſe exſtrui, ſibique ſtatuam juxta poni, quod ad eos ſolos ex omnibus Italiotis adiiſſet Apollo, ſe tum comite, non utique Ariſteæ, ſed corvi ſpecie; quo viſo perterritos Metapontinos miſiſſe Delphos oracula Phœbi ſcitatum, quid opus facto eſſet; ac juxta Pythiæ demum reſponſum Ariſteæ juſſis paruiſſe. Hoc autem ducentis & quadraginta annis eveniſſe, poſtquam in Proconneſo denuo evanuit Ariſteas, ſubductis temporum rationibus Herodotus ſuſpicatur. Adjicit ad ſuperiora Æneas Gazæus, Metapontinos tempore ab hoc communia ſacrificia Apollini & Ariſteæ tanquam Diis feciſſe. De Cyzicenis & Metapontinis ſilet Apollonius Dyſcolus; at in Sicilia viſum eſſe Ariſteam literas docentem tradit, qua hora in Proconneſo mortuus eſt, cumque ſæpius illic apparuiſſet, aram ipſi erexiſſe Siculos, & tanquam Heroi ſacrificaſſe. Quam fabuloſa ſit hæc narratio, ſuo more demonſtravit Origenes in libris contra Celſum. Nos diverſam inſiſtemus viam, & alia falſitatis argumenta proferemus. Nam primum multum ineſſe conſtat diſcrepantiæ iis, quæ de Ariſtea tradita ſunt. Vixiſſe eum docet Suidas Croeſi & Cyri temporibus: at a quibusdam Homeri magiſter fuiſſe perhibetur, ut teſtantur Strabo & Euſtathius. Ante illum quidem ſcripſiſſe aſſeverat Tatianus. Eumdem alii fuiſſe tradunt ac alterum hunc Ariſtæum, Poetarum carminibus celebrem, Apollinis & Cyrenes filium, mellificii, coagulationis lactis, olivarumque culturæ inventorem, Autonoes Cadmi filiæ maritum, Actæonis patrem. Hunc enim a Siculis pro Deo habitum tradit Diodorus Siculus, quod Ariſteæ Proconneſio tribuit Apollonius Dyſcolus. Hic Apollinis filius fuit; Apollo etiam a Pindaro dictus; νόμιος quoque ab illo & Apollonio Rhodio, quod unum eſt ex Apollinis cognominibus: Proconneſius Apollinis comes fuit, & communibus cum Apolline victimis apud Metapontinos placatus, ſtatuam prope Apollinis aram habuit. Atque hic obiter genuinam Pindari ſententiam adverſus Scholiaſten tuebimur: nam quod de Ariſtæo ait ille: θήσονταί τέ μιν ἀθά-

Apoll. Dyſc. Mir. Hiſt. c. 2.

Or. contr. Celſ. l. 3.

Suidas in Ἀριστέας.

Strab. l. 14. Euſtath. in Hom. Iliad. β.

Tat. Orat. ad Græc.

Diod. Sic. l. 4.

Pind. Pyth. Od. 9.

νατον ζῆνα καὶ ἀπόλλωνα· *Et facient illum immortalem Jovem & Apollinem*: ſic explicat Interpres: καὶ ποιήσουσιν αὐτὸν ἀθάνατον, ὥσπερ ζῆνα καὶ ἀπόλλωνα· *Et illum facient immortalem, ut Jovem & Apollinem.* Atqui non immortalis ſolum, ut Juppiter & Apollo, ſed Juppiter etiam ipſe & Apollo habitus eſt. Athenagoras in legatione pro Chriſtianis: χῖοι ἀριστέαν τὸν αὐτὸν καὶ δία καὶ ἀπόλλω νομίζουσι· (Ubi reſcribendum eſſe κῶοι, pro χῖοι, ex Diodoro, & Virgilio, & Servio probare facile eſt.) *Cei Ariſteam eumdem ac Jovem & Apollinem exiſtimantes.* Servius Ariſtæum dicit ab Heſiodo Apollinem paſtoralem, hoc eſt νόμιον appellari. Idem quoque diſcas ex Scholiis Apollonii Rhodii. Sed ad rem. Ariſtæum Apollinis filium, poſt perluſtratam magnam orbis partem, ex hominum oculis ſubito evanuiſſe, ſcribit Diodorus Siculus; quod de Proconneſio quoque Ariſtea proditum eſt. Vides multa utrique communia, ut unius res ad res alterius fuiſſe expreſſis appareat. Igitur cum quæ de Ariſtæo illo priore narrantur, mere fabuloſa eſſe conſtet, idem de Proconneſii rebus cenſendum eſt. Itaque commentitia eſſe, Ethnicorum cordatiores prædicant, Plinius, Plutarchus, Jamblichus, Gellius. At Strabo præſtigiis homines deluſiſſe cenſet Ariſteam, ut quæ non faciebat, facere videretur. Haudquaquam mortuum fuiſſe, ſed mortuo ſimilem inter ſuos jacuiſſe ſentit Maximus Tyrius: τὸ μὲν σῶμα ἔκειτο ἔμπνουν μὲν, ἀλλ' ἐκινδύνῳ καὶ ἐγγύτατα θανάτου. *Jacebat corpus, ſpiritum quidem ducens, ſed tenuem, & ut morti proximum eſſe videretur.* Quærit Johannes Tzetzes, ecquis cum Metaponti revixit Ariſteas, teſtificari potuit eum eſſe, qui ante ducentos & quadraginta annos in Proconneſo vixerat. Niſi forte Apollinem Pythium fidejuſſorem dent, quorum apud nos tanti eſt auctoritas, quanti apud viros non inepte credulos eſſe debet. A Pythagoricis conficta hæc eſſe auctore Jamblicho docuit Heinſius. Philoſophorum omnium deditiſſimi hi fuere τερατολογίαις, *(narrationibus prodigialibus)* ut pueros & anus credulitate, Poetas fingendi audacia ſuperarint. Pleni ſunt eorum libri monſtroſis ejusmodi narrationibus, quarum nonnullas recenſet Heinſius. Ariſteæ præterea fabulam commentos eſſe mihi perſuadent loca, in quibus apparuiſſe dicitur, Metapontum & Croton,

Diod. l. 4. Virgil. Georg. l. 1. Servius in hunc locum. Apoll. Arg. l. 4.

Diod. l. 4.

Plin. l. 7. c. 53. Plut. in Rom. Jambl. in vit. Pyth. c. 28. Gell. l. 9. c. 4. Strab. l. 13. Max. Tyr. Diſſert. 28.

Joh. Tzetz. Chil. 2. Hiſt. 50.

Heinſ. ad Max. Tyr.

Pythagoreorum Philoſophorum ſedes. Occaſionem autem figmenti ſumſiſſe eos conjicio ex Propoſitione, quam Poemati ſuo de Arimaſpis Ariſteas præfixerat, vel quisquis Ariſteæ id ſuppoſuit. Falſa enim & ſuppoſititia fuiſſe Arimaſpea hæc, multis ſua ætate, ſibique adeo perſuaſum fuiſſe monet Dionyſius Halicarnaſſeus. Et vero jam a vetuſtiſſimis temporibus ſcriptiones ſupponebantur & antiquis inſcribebantur nominibus. Velut Cadmi Mileſii hiſtoria, teſte eodem Dionyſio. Onomacritus quoque Poemata ſua ſplendido Orphei nomine decoravit, eaque tradita ab Orpheo doctrina referſit. Crater Zopyri Heracleotæ Orpheo quoque adſcriptus eſt; adſcriptus eidem Deſcenſus ad inferos Prodici Samii, vel juxta Epigenem Cercopis Pythagorei: quædam & a Pythagora ei a adſcripta ſunt, ut narrabat Ion Chius in Trigrammis: adſcriptus ei & Peplus, & Phyſica Brontini Metapontini, Pythagorei Philoſophi, Theanus mariti. Hæc aliaque hujus argumenti Clemens Alexandrinus & Suidas commemorant, quorum pleraque a Pythagoreis conficta ſunt: unde ſcias, quam ad libros alienis nominibus inſcribendos, & ad omne mendaciorum genus cudendum proclives fuerint hujus ſectæ homines. Igitur Ariſteæ Proconneſii nomine Arimaſpea ſcripta fuerunt, in quibus Poeta, quicunque tandem ille fuit, ſub Ariſteæ perſona, Phœbo ſe correptum Iſſedonas, & Arimaſpos, aliosque populos adiiſſe dicebat. ἔφη δὲ ἀριστέας, inquit Herodotus, ὁ καυστροβίου, ἀνὴρ προκοννήσιος, τοιάδε ἔπεα, ἀπικέσθαι ἐς ἰσσηδόνας, φοιβόλαμπτος γενόμενος. *Ariſteas Cauſtrobii filius, vir Proconneſius, cum ſcriberet verſus, narravit ſe adiviſſe Iſſedonas, cum Phœbo eſſet agitatus.* Frequens hoc eſt apud Poetas. Id de ſe fingentem Soſtratum deridet Juvenalis:

Madidis cantat quæ Soſtratus alis.

Sic Horatius Phœbi cithara excitatum, & amabili inſania deluſum per lucos errare ſe ait. Idem alibi:

Quo me, Bacche, rapis tui
Plenum? quæ in nemora, aut quos agor in ſpecus,
Velox mente nova?

Muſarum amore inſtinctos per avia Parnaſſi raptari ſe canunt Lucretius & Virgilius. ἀτρόμητον οἶστρον, *Oeſtrum aera perterrantem* appellat Auctor Argonauticorum, quæ Orphei nomen præferunt. Dionyſius Periegetes Caſpium mare deſcripturus, non id quidem ſe vidiſſe fatetur:

ἀλλά με, inquit, μουσάων φορέει νόος, αἴ τε δύνανται
νόσφιν ἀλημοσύνης πολλὴν ἅλα μετρήσασθαι,
ἤπειρόν τε, νηῒ αἰθερίην ὁδὸν ἄστρων·

Sed me Muſarum impellit animus, quæ poſſunt
Sine erratione ingentes maris tractus emetiri,
Et montes, & continentem, & æthereum aſtrorum curriculum.

Id de ſe præ cæteris jactare ſolebant Dithyrambopœi, ob carminis ſublimitatem majorem fingendi licentiam arrogantes. Quod ab Ariſtophane notatum eſt. Eadem nænia erat omnium, quicunque Phœbo ſe agitari putabant. Sic apud Lucanum matrona Phœbo impulſa:

Quo feror, o Pæan! qua me ſuper æthere raptam
Conſtituis terra? video Pangæa nivoſis
Cana jugis, latosque Æmi ſub rupe Philippos.

Quippe τὰ ἄβατα, inquit Jamblichus, βατὰ γίνεται θεοφορημένοις· *Invia pervia fiunt iis qui Deo agitantur.* Simile quippiam præfatus fuerat Ariſteas ille: quod ἀλληγορικῶς, & poetico more dictum, κατὰ λέξιν, *(ſecundum verba)* interpretati ſunt Pythagorei, atque inde πλατὺν λόγον *(ingentes nugas)* ſic appellat Tzetzes) ψυχρομυθηγίαν *(frigidam fabulæ compoſitionem)* contexuerunt. Conjecturam noſtram penitus confirmat Max. Tyrius: ſcribit enim Ariſteam Philoſophum, cum parum fidei inter ſuos meruiſſet, quod eſſet ἐνθουσιαστικός, finxiſſe animam ſuam relicto corpore ſublimem evolaſſe, & ex æthere univerſas orbis perluſtraſſe gentes, earumque ritus, & totam naturæ didiciſſe hiſtoriam, cœlumque ipſum cognoviſſe. Tum ſubjungit Maximus, plus hac arte fidei conſecutum eſſe Ariſteam, quam Xenagoram, aut Xenophanem, rerum naturam ſimplicius explicantes: οὐ γὰρ πω σαφῶς ἠπίσταντο οἱ ἄνθρωποι, inquit, τὴν ψυχῆς περιπόλησιν, οὐδὲ οἷς τισιν ὀφθαλμοῖς ἕκαστα ὁρᾷ, ἀλλὰ κατοχῆς ἐνθουσιώδους τινὸς δοντος τῇ ψυχῇ δῆν, ὡς μέλλοι ἐπὶ ἑκάστῳ φράσειν τὰ ἐκπεπλασμένα· *Nec enim ſatis noverant homines peregrinationem animæ reipſa peregrinandum eſſe, ſi de ſingulis vera proloqui vellet.*

Alibi

Dion. Hal. περὶ τῶν ἀρχαίων ὀνομάτων.

Clem. Alex. Strom 1. Suidas in ὀρφεύς.

Herod. l. 4. c. 13.

Juv. Sat. 10. Hor. Carm. l. 3. Od. 4. & 25.

Lucret. l. 1. Virgil. Georg. 3.

Arift. Avib.

Lucan. l. 1.

Jambl. de myſt. Æg. Sect. 3. c. 4.

Max. Tyr. Diſſert. 22.

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Alibi etiam docet, quid ſit peregrinatio illa animæ, & ſejunctio a corpore; contemplatio nimirum, quam a rebus abducta corporeis ad veritatis cognitionem mens inſtituit. Multiplici igitur mendacio obſita ſunt, quæ de Ariſtea Proconneſio narrantur. Falſum eſt Ariſteam Arimaſpea ſcripſiſſe. Quæ in Arimaſpeis ſcripta erant, gerræ erant meræ & nugæ perſolæ. Quæ in Arimaſpeis Poetico more & κατὰ σχῆμα *(ſecundum figuram)* dicta fuerant, perperam expoſita ſunt κατὰ λέξιν, *(ſecundum verbum.)* Quæ de priſco Ariſtæo, Cadmi genero, Apollinis & Cyrenes filio, dicta ſunt, eorum pleraque Ariſteæ Proconneſio ſunt adſcripta. Atque hæc ipſa denique, quæ de veteri illo Ariſtæo legimus, Poetarum figmenta ſunt & fabulæ. Quibus cognitis, quiſquamne erit tam ſupinæ ſtoliditatis, ut veteri huic næniæ de Ariſteæ reditu ad vitam credulam aurem præbere velit?

vel Cleomedem Aſtypalæenſem,

VII Nihilo veriora ſunt, quæ de Cleomede Aſtypalæenſi perhibentur. Ferunt eum pugilatu lecum quemdam interfeciſſe; verum cum ab Hellanodicis victoriæ præmio fraudatus eſſet, mentis impotem eſſe factum; reverſum deinde Aſtypalæeam, introiiſſe in litterarium ludum, in ea quo pueri complures inſtituebantur; convulſaque columna, quæ totius ædificii culmen ſuſtinebat, labefeciſſe domum, & pueros oppreſſiſſe: tum permotos injuria Aſtypalæenſes hominem lapidibus eſſe inſectatos; ipſum vero in Minervæ confugiſſe templum, & in arcam forte illic repertam ſeſe concluſiſſe: cujus operculum aperire cum diu fruſtraque tentaſſent cives, arcam refregiſſe tandem, nec intus Cleomedem vel vivum vel mortuum apparuiſſe: conſultumque ſuper eo portento oraculum, juſſiſſe ſacrificia Cleomedi Heroum poſtremo fieri. Unam hanc eſſe e commentitiis Græcorum fabulis, non Origenes modo adverſus Celſum, ſed Plutarchus quoque in Romulo aſſeverat; qui & addit, non minoris eſſe vecordiæ terram cœlo miſcere, hoc eſt fœneum hominem in Deos referre, quam virtuti divinitatem detrahere. Lepide quoque putidum figmentum deridet Oenomaus apud Euſebium. Ut taceam prodiiſſe iſthæc ex Samſonis hiſtoria.

Origen. contra Celſ. l. 3.

Euſ. Præp. l. 5. c. 34.

vel Hermotimum Clazomenium,

VIII. Anilis quoque de Hermotimo Clazomenio fabula jactatur, ſolitam ipſius animam corpore excedere, & longe diuque evagari, quæ in remotis locis fierent explorare, & in corpus reverſam palam nuntiare; futurorum etiam aſſequi notitiam, dum erat extra corpus, & ſiccitates, terræ motus, aliasque calamitates prædicere: quoad corpus anima defectum, de licentia uxoris nacti ipſius inimici, ſic tanquam mortuum cremarunt; redeuntemque animam, nec tectum quo reciperetur habentem, nunquam poſtea reverſuram evolaſſe, Clazomenios vero religione tactos fanum ipſi excitaſſe, quo mulieribus ingredi nefas eſſet. Pro fabula mera id habent Lucianus & Apollonius Dyſcolus, quamvis Ethnici; ut de Tertulliano & Origene ſileam. Plinius vero Hermotimi corpus, non plane mortuum, ſed ſemianime jacuiſſe tradidit. Hodieque certe Magi Lapones de rebus ignotis & longinquis conſulti, efficiunt incantamentis ſuis, ut concidant exanimes, & poſt aliquod tempus velut gravi ſomno excitati reſpondeant de quæſitis, resque in externis & longe diſſitis regionibus tum geſtas renuntient. Scribit etiam Auguſtinus fuiſſe Presbyterum, nomine Reſtitutum, qui pro arbitrio jaceret mortuo ſimilis, ita ut nec ferrum, nec ignem ſentiret.

Lucian. Enc. muſc. Apoll. c. 3. Mir. Hiſt. Plin. l. 7. c. 52.

Auguſt. de civ. Dei l. 14. c. 24.

vel Epimenidem Cretenſem.

IX. Quod de diuturno illo Epimenidis Cretenſis ſomno memoratur, ſomnium eſt ex eburnea porta. Narrant enim rus a patre miſſum, cum meridiani æſtus vitandi cauſſa declinaſſet de via, & in antro recubuiſſet, per annos plusquam quinquaginta ſopitum jacuiſſe; ac tandem expergefactum rediiſſe domum, ignotosque omnes offendiſſe, ignotum ipſum omnibus, præterquam minori fratri, ex quo rerum quæ gererentur notitiam habuit: deinde vero intra tot dies ſenem eſſe factum, quot annos obdormierat; atque hinc porro magnam ejus fuiſſe inter Græcos celebritatem, & carum Diis eſſe habitum, ita ut poſt mortem ſacrificiis ipſum Cretenſes, haud ſecus ac Deum, proſequerentur. Magnam eſſe horum fabuloſitatem teſtem dabo Plinium; dabo & Diogenem Laertium, qui negare quosdam ſcribit dormiiſſe ipſum tot annos, ſed exſpatiantem rei herbariæ diu vacaſſe. Maximum quoque Tyrium dabo, qui fabulam hanc ab Epimenide confictam eſſe putat, ut vitam humanam diuturno ſomnio ſimilem eſſe doceret. Id tamen commentum cauſſæ fuiſſe puto, cur animam ad libitum emiſiſſe & revocaſſe

Plin. lib. 7. c. 52. Diogen. Laert. in Epim. Max. Tyr. Diſſert. 28.

Philoſtrati plerasque, argumentis obtrivit. Plures ſuperiorum iſtarum conſimiles proferuntur hiſtoriæ, ſed fere commentitiæ ac falſæ: quod aperte prædicat Plinius; apertius etiam Plutarchus, cum vanitatem patefecit fatuæ illius Romanorum opinionis, quam de Romuli raptu in cœlum temere ſuſceperunt.

Plin. lib. 7. c. 52.

Demus tamen vitam recepiſſe plerosque quod & ſæpius factum eſſe ſacræ nos Literæ docent; nihil hæc certe ad Chriſtum Jeſum, qui ita revixit, ut jam amplius morti non ſit obnoxius; alii vero ita morti exemti ſunt, ut vitam iterum amiſerint. Unde in irritum cadunt, quæcunque inde adverſus reditum Chriſti ad vitam Celſius tela procudit.

CAPUT CXLIII.

Jeſus homines peccatis abſolvit.

GEn. 3, 15. *Inimicitias ponam inter te, & mulierem; & ſemen tuum, & ſemen illius; ipſum conteret caput tuum, & tu inſidiaberis calcaneo illius.*

Iſa. 1, 18. *Si fuerint peccata veſtra, ut coccinum, quaſi nix dealbabuntur: & ſi fuerint rubra quaſi vermiculus, velut lana alba erunt.*

Iſa. 4, 3. 4. *Et erit, Omnis qui relictus fuerit in Sion, & reſiduus in Jeruſalem, ſanctus vocabitur, omnis qui ſcriptus eſt in vita, in Jeruſalem: ſi abluerit Dominus ſordes filiarum Sion, & ſanguinem Jeruſalem laverit de medio ejus in ſpiritu judicii, & ſpiritu ardoris.*

Iſa. 25, 7. *Et præcipitabit in monte iſto faciem vinculi colligati ſuper omnes populos, & telam quam ordituſ eſt ſuper omnes nationes. Præcipitabit mortem in ſempiternum, & auferet Dominus Deus lacrymam ab omni facie, & opprobrium populi ſui auferet de univerſa terra, quia Dominus locutus eſt.*

Iſa. 27, 9. *Idcirco ſuper hoc dimittetur iniquitas domui Jacob; & iſte omnis fructus, ut auferatur peccatum ejus, cum poſuerit omnes lapides altaris, ſicut lapides cineris alliſos, non ſtabunt luci & delubra.*

Iſa. 42, 6. *Ego Dominus vocavi te in juſtitia, & apprehendi manum tuam, & ſervavi te. Et dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum, & educeres de conclusione vinctum, de domo carceris ſedentes in tenebris.*

Iſa. 43, 24. 25. *Verum tamen ſervire me feciſti in peccatis tuis, prabuiſti mihi laborem in iniquitatibus tuis. Ego ſum, ego ſum ipſe, qui deleo iniquitates tuas propter me, & peccatorum tuorum non recordabor.*

Iſa. 44, 22. *Delevi ut nubem iniquitates tuas, & quaſi nebulam peccata tua.*

Iſa. 49, 8. 9. *Hæc dicit Dominus, In tempore placito exaudivi te, & in die ſalutis auxiliatus*

MAtth. 9, 2. & ſeq. *Et videns Jeſus fidem illorum, dixit Paralytico, Confide, fili, remittuntur tibi peccata tua. Et ecce quidam de Scribis dixerunt intra ſe, Hic blaſphemat. Et cum vidiſſet Jeſus cogitationes eorum dixit, Ut quid cogitatis mala in cordibus veſtris? Quid eſt facilius dicere, Dimittuntur tibi peccata tua; an dicere, Surge & ambula? Ut autem ſciatis, quia Filius hominis habet poteſtatem in terra dimittendi peccata, tunc ait Paralytico, Surge, tolle lectum tuum, & vade in domum tuam. Et ſurrexit, & abiit in domum ſuam.* Et Marc. 2, 1. & ſeq. Luc. 5, 18. & ſeq.

Matth. 9, 10. & ſeq. *Et factum eſt diſcumbente eo in domo, ecce multi publicani & peccatores venientes diſcumbebant cum Jeſu & Diſcipulis ejus. Et videntes Phariſæi dicebant Diſcipulis ejus, Quare cum publicanis & peccatoribus manducat Magiſter veſter? At Jeſus audiens ait, Non eſt opus valentibus medicus, ſed male habentibus. Euntes autem diſcite quid eſt, Miſericordiam volo, & non ſacrificium: non enim veni vocare juſtos, ſed peccatores.* Et Marc. 2, 15. & ſeq. Luc. 5, 29. & ſeq.

Matth. 16, 19. *Et tibi dabo claves regni cœlorum: & quodcunque ligaveris ſuper terram, erit ligatum & in cœlis; & quodcunque ſolveris ſuper terram, erit ſolutum & in cœlis.* Et 18, 28.

Matth. 26, 27. 28. *Et accipiens calicem gratias egit, & dedit illis dicens, Bibite ex hoc omnes: Hic eſt enim ſanguis meus Novi Teſtamenti, qui pro multis effundetur in remiſſionem peccatorum.* Et Marc. 14, 24. Luc. 22, 20. & 1. Cor. 11, 25. & ſeq.

Luc. 4, 16. & ſeq. *Et venit Nazareth, ubi erat nutritus, & intravit ſecundum conſuetudinem ſuam die ſabbathi in Synagogam, & ſurrexit legere. Et traditus eſt illi liber Iſaiæ prophe-*

ſum tui: & ſervavi te, & dedi te in fœdus populi, ut ſuſcitares terram, & poſſideres hæreditates diſſipatas, ut diceres his qui vincti ſunt, Exite; & his qui in tenebris, Revelamini.

Iſa. 52, 15. *Iſte aſperget gentes multas.*

Iſa. 53, 11. *In ſcientia ſua juſtificabit ipſe juſtus ſervus meus multos.*

Iſa. 61, 1. & ſeq. *Spiritus Domini ſuper me, eo quod unxerit Dominus me; ad annuntiandum manſuetis miſit me, ut mederer contritis corde, & prædicarem captivis indulgentiam, & clauſis apertionem; ut prædicarem annum placabilem Domino, & diem ultionis Deo noſtro.*

Jerem. 31, 31. & ſeq. *Ecce dies venient, dicit Dominus, & feriam domui Iſrael, & domui Juda fœdus novum ..... omnes enim cognoſcent me a minimo eorum usque ad maximum, ait Dominus: quia propitiabor iniquitati eorum, & peccati eorum non memorabor amplius.*

Jerem. 33, 6. & ſeq. *Ecce ego obducam eis cicatricem, & ſanitatem, & curabo eos: & revelabo illis deprecationem pacis & veritatis: & convertam converſionem Juda, & converſionem Jeruſalem: ædificabo eos ſicut a principio, & emundabo illos ab omni iniquitate ſua, in qua peccaverunt mihi, & propitius ero cunctis iniquitatibus eorum, in quibus deliquerunt mihi, & ſpreverunt me.*

Jerem. 50, 20. *In diebus illis, & in tempore illo, ait Dominus, quæretur iniquitas Iſrael, & non erit; & peccatum Juda, & non invenietur, quoniam propitius ero eis, quos reliquero.*

Ezech. 11, 17. & ſeq. *Hæc dicit Dominus Deus, Congregabo vos de populis, & adunabo de terris, in quibus diſperſi eſtis, daboque vobis humum Iſrael: & ingredientur illuc, & auferent omnes offenſiones, cunctasque abominationes ejus de illa. Et dabo eis cor unum, & ſpiritum novum tribuam in viſceribus eorum, & auferam cor lapideum de carne eorum, & dabo eis cor carneum, ut in præceptis meis ambulent, & judicia mea cuſtodiant faciantque ea, & ſint mihi in populum, & ego ſim eis in Deum.*

Ezech. 36, 25. & ſeq. *Et effundam ſuper vos aquam mundam, & mundabimini ab omnibus inquinamentis veſtris, & ab univerſis idolis veſtris mundabo vos. Et dabo vobis cor novum, & ſpiritum novum ponam in medio veſtri, & auferam cor lapideum de carne veſtra,*

propheta. Et ut revolvit librum, invenit locum, ubi ſcriptum erat, Spiritus Domini ſuper me, propter quod unxit me; evangelizare pauperibus miſit me, ſanare contritos corde, prædicare captivis remiſſionem, & cæcis viſum, dimittere confractos in remiſſionem, prædicare annum Domini acceptum, & diem retributionis ..... Cœpit autem dicere ad illos, Quia hodie impleta eſt hæc ſcriptura in auribus veſtris.

Luc. 7, 44. & ſeq. *Et converſus ad mulierem dixit Simoni, Vides hanc mulierem? ... Remittuntur ei peccata multa, quoniam dilexit multum ..... Dixit autem ad illam, Remittuntur tibi peccata. Et cœperunt qui ſimul accumbebant dicere intra ſe, Quis eſt hic, qui etiam peccata dimittit?*

Luc. 24, 45. & ſeq. *Tunc aperuit illis ſenſum, ut intelligerent Scripturas, & dixit eis, Quoniam ſic ſcriptum eſt, & ſic oportebat Chriſtum pati, & reſurgere a mortuis tertia die; & prædicari in nomine ejus pœnitentiam, & remiſſionem peccatorum in omnes gentes.*

Joh. 20, 22. 23. *Hæc cum dixiſſet, inſufflavit, & dixit eis, Accipite Spiritum ſanctum: quorum remiſeritis peccata, remittuntur eis; & quorum retinueritis, retenta ſunt.*

Act. 5, 30. 31. *Deus patrum noſtrorum ſuſcitavit Jeſum, quem vos interemiſtis, ſuſpendentes in ligno. Hunc Principem & Salvatorem exaltavit Deus dextera ſua, ad dandam pœnitentiam Iſraeli, & remiſſionem peccatorum.*

Act. 10, 43. *Huic omnes Prophetæ teſtimonium perhibent, remiſſionem peccatorum accipere per nomen ejus omnes, qui credunt in eum.*

Act. 13, 38. 39. *Notum igitur ſit vobis, Viri fratres, quia per hunc vobis remiſſio peccatorum annuntiatur, & ab omnibus quibus non potuiſtis in lege Moyſi juſtificari; in hoc omnis qui credit juſtificatur.*

Act. 26, 15. & ſeq. *Ego ſum Jeſus, quem tu perſequeris. Sed exurge, & ſta ſuper pedes tuos; ad hoc enim apparui tibi, ut conſtituam te miniſtrum & teſtem eorum quæ vidiſti, & eorum quibus apparebo tibi, eripiens te de populo & gentibus, in quas nunc ego mitto te, aperire oculos eorum, ut convertantur a tenebris ad lucem; & de poteſtate Satanæ ad Deum, ut accipiant remiſſionem peccatorum, & ſortem inter Sanctos per fidem, quæ eſt in me.*

Rom. 3,

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& dabo vobis cor carneum. Et ſpiritum meum ponam in medio veſtri, & faciam ut in præceptis meis ambuletis, & judicia mea cuſtodiatis, & operemini.

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper Urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio, & prophetia, & ungatur Sanctus ſanctorum.*

Mich. 7, 18. & ſeq. *Quis Deus ſimilis tui, qui aufers iniquitatem, & tranſis peccatum reliquiarum hæreditatis tuæ? Non immittet ultra furorem ſuum, quoniam volens miſericordiam eſt. Revertetur & miſerebitur noſtri, deponet iniquitates noſtras, & projicies in profundum maris omnia peccata noſtra. Dabis veritatem Jacob, miſericordiam Abraham; quæ juraſti patribus noſtris a diebus antiquis.*

Zach. 3, 8. 9. *Ecce enim adducam ſervum meum Orientem: quia ecce lapis, quem dedi coram Jeſu; ſuper lapidem unum ſeptem oculi ſunt: ecce ego calabo ſculpturam ejus, ait Dominus exercituum, & auferam iniquitatem terræ illius in die una.*

Zach. 13, 1. *In die illa erit fons patens domui Dævid, & habitantibus Jeruſalem, in ablutionem peccatoris & menſtruatæ.*

Rom. 3, 24. & ſeq. *Juſtificati gratis per gratiam ipſius, per redemtionem, quæ eſt in Chriſto Jeſu, quem propoſuit Deus propitiationem, per fidem in ſanguine ipſius, ad oſtenſionem juſtitiæ ſuæ, propter remiſſionem præcedentium delictorum, in ſuſtentatione Dei, ad oſtenſionem juſtitiæ ejus in hoc tempore, ut ſit ipſe juſtus, & juſtificans eum, qui eſt ex fide Jeſu Chriſti.*

Rom. 4, 24. 25. *Qui ſuſcitavit Jeſum Chriſtum Dominum noſtrum a mortuis, qui traditus eſt propter delicta noſtra, & reſurrexit propter juſtificationem noſtram.*

Rom. 5, 9. & ſeq. *Chriſtus pro nobis mortuus eſt: multo igitur magis nunc juſtificati in ſanguine ipſius ſalvi erimus ab ira per ipſum. ..... Sed non ſicut delictum, ita & donum: ſi enim unius delicto multi mortui ſunt, multo magis gratia Dei, & donum in gratia unius hominis Jeſu Chriſti in plures abundavit .... Si enim unius delicto mors regnavit per unum, multo magis abundantiam gratiæ, & donationis, & juſtitiæ accipientes, in vita regnabunt per unum Jeſum Chriſtum. Igitur ſicut per unius delictum in omnes homines in condemnationem, ſic & per unius juſtitiam in omnes homines in juſtificationem vitæ. Sicut enim per inobedientiam unius hominis peccatores conſtituti ſunt multi; ita & per unius obeditionem, juſti conſtituentur multi. Lex autem ſubintravit, ut abundaret delictum. Ubi autem abundavit delictum, ſuperabundavit gratia; ut ſicut regnavit peccatum in mortem ita & gratia regnet per juſtitiam in vitam æternam, per Jeſum Chriſtum Dominum.*

Rom. 7, 6. *Nunc autem ſoluti ſumus a lege mortis, in qua detinebamur.*

Rom. 11, 25. & ſeq. *Nolo enim vos ignorare, Fratres, myſterium hoc, (ut non ſitis vobis ipſis ſapientes) quia cæcitas ex parte contigit in Iſrael, donec plenitudo gentium intraret, & ſic omnis Iſrael ſalvus fieret, ſicut ſcriptum eſt, Veniet in Sion, qui eripiat & avertat impietatem a Jacob. Et hoc illis a me teſtamentum, cum abſtulero peccata eorum.*

1. Cor. 6, 11. *Et hæc quidem fuiſtis; ſed abluti eſtis, ſed ſanctificati eſtis, ſed juſtificati eſtis in nomine Domini noſtri Jeſu Chriſti.*

1. Cor. 15, 3. *Quoniam Chriſtus mortuus eſt pro peccatis noſtris ſecundum Scripturas.*

Gal. 2, 16. *Scientes autem quod non juſtificatur homo ex operibus Legis, niſi per fidem Jeſu Chriſti, & nos in Chriſto Jeſu credimus, ut juſtificemur ex fide Chriſti, & non ex operibus Legis.*

Eph. 1, 7. *In quo habemus redemtionem per ſanguinem ejus, remiſſionem peccatorum, ſecundum divitias gratiæ ejus, quæ ſuperabundavit in nobis.* Et Col. 1, 14.

Col. 2, 13. 14. *Et vos cum mortui eſſetis in delictis, & præputio carnis veſtræ, convivificavit cum illo, donans vobis omnia delicta: delens quod adverſus nos erat chirographum decreti, quod erat contrarium nobis, & ipſum tulit de medio, affigens illud cruci, & exſpolians Principatus & Poteſtates, traduxit confidenter, palam triumphans illos in ſemetipſo.*

Tit. 2, 13. 14. *Expectantes beatam ſpem, & adventum gloriæ magni Dei, & Salvatoris noſtri Jeſu Chriſti, qui dedit ſemetipſum pro nobis, ut nos redimeret ab omni iniquitate, & mundaret ſibi populum acceptabilem ſectatorem bonorum operum.*

Ebr. 1, 3. *Qui cum ſit ſplendor gloriæ, & figura ſubſtantiæ ejus, portansque omnia verbo virtutis ſuæ, purgationem peccatorum faciens, ſedet ad dexteram majeſtatis in excelſis.*

Ebr. 2, 17. 18. *Unde debuit per omnia fratribus ſimilari, ut miſericors fieret, & fidelis Pontifex ad Deum, ut repropitiaret delicta populi. In eo enim in quo paſſus eſt ipſe & tentatus, potens eſt & eis, qui tentantur, auxiliari.*

Ebr. 7, 25. *Unde & ſalvare in perpetuum poteſt accedentes per ſemetipſum ad Deum, ſemper vivens ad interpellandum pro nobis.*

Ebr. 8, 8. & ſeq. *Vituperans enim eos dicit, Ecce dies venient, dicit Dominus, & conſummabo ſuper domum Iſrael, & ſuper domum Juda teſtamentum novum .. Omnes ſcient me a minore usque ad majorem eorum, quia propitius ero iniquitatibus eorum, & peccatorum eorum jam non memorabor.*

Ebr. 9, 13. & ſeq. *Si enim ſanguis hircorum & taurorum, & cinis vitulæ aſperſus inquinatos ſanctificat ad emundationem carnis, quanto magis ſanguis Chriſti, qui per Spiritum ſanctum ſemetipſum obtulit immaculatum Deo, emundabit conſcientiam noſtram ab operibus mortuis, ad ſerviendum Deo viventi? .... Nunc autem ſemel in conſtitutione ſeculorum, ad deſtitutionem peccati per hoſtiam ſuam apparuit. Et quemadmodum ſtatutum eſt hominibus ſemel mori, poſt hoc autem judicium: ſic & Chriſtus ſemel oblatus eſt ad multorum exhaurienda peccata.*

Ebr. 10, 10. & ſeq. *In qua voluntate ſanctificati ſumus per oblationem corporis Jeſu Chriſti ſemel. Et omnis quidem Sacerdos præſto eſt quotidie miniſtrans, & easdem ſæpe offerens hoſtias, quæ numquam poſſunt auferre peccata: hic autem unam pro peccatis offerens hoſtiam, in ſempiternum ſedet in dextera Dei ..... una enim oblatione conſummavit in ſempiternum ſanctificatos .... Habentes itaque, Fratres, fiduciam in introitu Sanctorum, in ſanguine Chriſti, quam initiavit nobis viam novam, & viventem per velamen, id eſt carnem ſuam, & Sacerdotem magnum ſuper domum Dei, accedamus cum vero corde, in plenitudine fidei..... Irritam quis faciens Legem Moyſi, ſine ulla miſeratione, duobus vel tribus teſtibus moritur; quanto magis putatis deteriora mereri ſupplicia, qui Filium Dei conculcaverit, & ſanguinem Teſtamenti pollutum duxerit, in quo ſanctificatus eſt?*

Ebr. 13, 12. *Propter quod & Jeſus, ut ſanctificaret per ſuum ſanguinem populum, extra portam paſſus eſt.*

1. Petr. 1, 2. *Secundum præſcientiam Dei Patris in ſanctificationem Spiritus, in obedientiam, & aſperſionem ſanguinis Jeſu Chriſti.*

1. Petr. 3, 18. *Quia & Chriſtus ſemel pro peccatis noſtris mortuus eſt, juſtus pro injuſtis, ut nos offerret Deo.*

1. Joh. 1, 7. 9. *Sanguis Jeſu Chriſti, filii ejus, emundat nos ab omni peccato... Si confiteamur peccata noſtra, fidelis eſt & juſtus, ut remittat nobis peccata noſtra, & emundet nos ab omni iniquitate.*

1. Joh. 2, 1. 2. 12. *Sed & ſi quis peccaverit, advocatum habemus apud Patrem, Jeſum Chriſtum juſtum, & ipſe eſt propitiatio pro peccatis noſtris; non pro noſtris autem tantum, ſed etiam pro totius mundi ..... Scribo vobis, Filioli, quoniam remittuntur vobis peccata propter nomen ejus.*

1. Joh. 4, 10. *In hoc eſt charitas, non quaſi nos dilexerimus Deum, ſed quoniam ipſe prior dilexit nos, & miſit Filium ſuum propitiationem pro peccatis noſtris.*

Apoc. 1, 5. *Et a Jeſu Chriſto, qui eſt teſtis fidelis, primogenitus mortuorum, & princeps regum terræ, qui dilexit nos, & lavit nos a peccatis noſtris in ſanguine ſuo.*

De Gen. 3, 15. IN primo teſtimonio, quod de tertio Geneſeos capite depromtum eſt, a Vulgata receſſimus, quæ ſic habet: *Inimicitias ponam inter te, & mulierem; & ſemen tuum, & ſemen illius: ipſa conteret caput tuum.* Nos vertimus, *Ipſum conteret caput tuum*; ut intelligatur, *Semen*, Ebraice זרע, quod cum ſit generis maſculini, ſequitur הוא, maſculini item generis. Auctores ſequimur Irenæum, & Cyprianum, & Onkelon. Nonnulli quoque Vulgatæ editionis codices manuſcripti habent *Ipſe*, ut in variis lectionibus adnotarunt

Iren. l. 4. c. 78. Cyprian. Teſtim. l. 2. c. 9.

adnotarunt Lovanienſes Theologi. Sic Septuaginta reddiderunt, αὐτὸς, *(ipſe)* licet præcedat σπέρμα, *ſemen*; ratione nimirum habita ſignificati, non ſignificantis. Nec ægre patiar ſi quis legi velit, αὐτό σε, pro eo quod habent libri, αὐτός σε, quod viris doctis placuiſſe ſcio, & jam ante ſua tempora in exemplaribus nonnullis extitiſſe prodit Hieronymus. Quanquam Vulgata interpretatio ſua defenſione non caret, quæ peti poteſt ex Bellarmino, aliisque eruditis Scriptoribus. Fruſtra autem in dubium vocata eſt Ebraici exemplaris fides, quam Samariticum confirmat, iisdem expreſſis elementis.

Hieron. Quæſt. Ebr.

Bellarm. de verb. Dei, lib. 2. c. 12.

CAPUT CXLIV.

Jeſus peccata hominum ipſe portavit.

ISa. 53, 4. & ſeq. *Vere languores noſtros ipſe tulit, & dolores noſtros ipſe portavit, & nos putavimus eum quaſi leproſum, & percuſſum a Deo, & humiliatum: ipſe autem vulneratus eſt propter iniquitates noſtras, attritus eſt propter ſcelera noſtra; diſciplina pacis noſtræ ſuper eum, & livore ejus ſanati ſumus. Omnes nos quaſi oves erravimus, unusquisque in viam ſuam declinavit, & poſuit Dominus in eo iniquitatem omnium noſtrum ..... propter ſcelera populi mei percuſſi eum ..... Si poſuerit pro peccato animam ſuam, videbit ſemen longævum ..... in ſcientia ſua juſtificabit ipſe juſtus ſervus meus multos, & iniquitates eorum ipſe portabit. Ideo diſpertiam ei plurimos, & fortium dividet ſpolia, pro eo quod tradidit in mortem animam ſuam; & cum ſceleratis reputatus eſt: & ipſe peccata multorum tulit, & pro tranſgreſſoribus rogavit.*

Thren. 4, 20. *Spiritus oris noſtri Chriſtus Dominus captus eſt in peccatis noſtris; cui diximus, In umbra tua vivemus in gentibus.*

JOh. 1, 29. *Altera die vidit Johannes Jeſum venientem ad ſe, & ait, Ecce Agnus Dei, Ecce qui tollit peccata mundi.*

2. Cor. 5, 21. *Eum, qui non noverat peccatum, pro nobis peccatum fecit, ut nos efficeremur juſtitia Dei in ipſo.*

Gal. 3, 13. *Chriſtus nos redemit de maledicto Legis, factus pro nobis maledictum; quia ſcriptum eſt, Maledictus omnis qui pendet in ligno.*

1. Petr. 2, 24. *Qui peccata noſtra ipſe pertulit in corpore ſuo ſuper lignum, ut peccatis mortui, juſtitiæ vivamus, cujus livore ſanati eſtis.*

1. Joh. 3, 5. *Et ſcitis quia ille apparuit, ut peccata noſtra tolleret, & peccatum in eo non eſt.*

Noxas hominum laturum Meſſiam Judæi ſentiunt.

HOminum noxas laturum Meſſiam Judæi nobiſcum ſentiunt. Teſtis R. Samuel in libro Sanctorum: teſtis & R. Abraham Schalom, in נחת שלום. Quocirca Meſſias Judæis dicitur איש כפר, *vir expiationis*, ut habetur in Midraſch Schir haſſchirim.

CAPUT CXLV.

Jeſus homines ſanguine ſuo redemit.

GEn. 49, 11. *Lavabit in vino ſtolam ſuam, & in ſanguine uvæ pallium ſuum.*

Job. 19, 25. *Scio enim, quod redemtor meus vivit, & in noviſſimo die de terra ſurrecturus ſum.*

Pſalm. 13, 7. *Quis dabit ex Sion ſalutare Iſrael? cum averterit Dominus captivitatem plebis ſuæ, exultabit Jacob, & lætabitur Iſrael.*

Pſal. 33, 23. *Redimet Dominus animas ſervorum ſuorum, & non delinquent omnes, qui ſperant in eo.*

Pſalm. 106, 2. & ſeq. *Dicant qui redemti ſunt a Domino, quos redemit de manu inimici ..... Et clamaverunt ad Dominum cum*

MAtth. 20, 28. *Sicut Filius hominis non venit miniſtrari, ſed miniſtrare, & dare animam ſuam redemtionem pro multis.* Et Marc. 10, 45.

Matth. 26, 28. *Hic eſt enim ſanguis meus Novi Teſtamenti, qui pro multis effundetur in remiſſionem peccatorum.* Et Marc. 14, 24. Luc. 22, 20. & 1. Cor. 11, 25. & ſeq.

Luc. 1, 68. *Benedictus Dominus Deus Iſrael, quia viſitavit, & fecit redemtionem plebis ſuæ, & erexit cornu ſalutis nobis, in domo David pueri ſui. Sicut locutus eſt per os Sanctorum, qui a ſeculo ſunt Prophetarum ejus. Salutem ex inimicis noſtris, & de manu*

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tribularentur, & de neceſſitatibus eorum liberavit eos, & eduxit eos de tenebris & umbra mortis, & vincula eorum diſrupit..... Miſit Verbum ſuum, & ſanavit eos, & eripuit eos de interitionibus eorum.

Pſalm. 110, 9. *Redemtionem miſit populo ſuo, mandavit in æternum teſtamentum ſuum.*

Pſalm. 129, 7. 8. *Quia apud Dominum miſericordia, & copioſa apud eum redemtio; & ipſe redimet Iſrael ex omnibus iniquitatibus ejus.*

Iſa. 42, 6. 7. *Ego Dominus vocavi te in juſtitia, & apprehendi manum, & ſervavi te, & dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum, & educeres de concluſione vinctum, de domo carceris ſedentes in tenebris.*

Iſa. 43, 1. *Et nunc hæc dicit Dominus creans te, Jacob, & formans te Iſrael, Noli timere, quia redemi te, & vocavi te nomine tuo; meus es tu.*

Iſa. 44, 22. 23. *Delevi ut nubem iniquitates tuas, & quaſi nebulam peccata tua: revertere ad me, quoniam redemi te. Laudate, cœli, quoniam miſericordiam fecit Dominus, jubilate extrema terræ, reſonate montes laudationem, ſaltus & omne lignum ejus: quoniam redemit Dominus Jacob, & Iſrael gloriabitur.*

Iſa. 45, 17. *Iſrael ſalvatus eſt in Domino ſalute æterna.*

Iſa. 49, 7. & ſeq. *Hæc dicit Dominus, redemtor ejus Iſrael, ſanctus ejus ad contemtibilem animam, ad abominatam gentem, ad ſervum Dominorum ..... Hæc dicit Dominus, in tempore placito exaudivi te, & in die ſalutis auxiliatus ſum tui, & ſervavi te, & dedi te in fœdus populi, ut ſuſcitares terram, & poſſideres hæreditates diſſipatas; ut diceres his qui vincti ſunt, Exite; & his qui in tenebris, Revelamini .... Et ſciet omnis caro, quia ego Dominus ſalvans te, & redemtor tuus fortis Jacob.*

Iſa. 50, 1. 2. *Ecce in iniquitatibus veſtris venditi eſtis, & in ſceleribus veſtris dimiſit matrem veſtram: quia veni, & non erat vir; vocavi & non erat, qui audiret. Numquid abbreviata & parvula facta eſt manus mea, ut non poſſim redimere? aut non eſt in me virtus ad liberandum?*

Iſa. 52, 1. & ſeq. *Conſurge, conſurge, induere fortitudine tua, Sion; induere veſtimentis gloriæ tuæ, Jeruſalem, civitas Sancti: quia non adjiciet ultra, ut pertranſeat per te incircumcisus, & immundus.*

Iſa. 53, 1. & ſeq. *Quis credidit auditui noſtro, & brachium Domini cui revelatum eſt? Et aſcendet ſicut virgultum coram eo, & ſicut radix de terra ſitienti: non eſt ſpecies ei neque decor, & vidimus eum, & non erat aſpectus, & deſideravimus eum, deſpectum & novissimum virorum, virum dolorum & ſcientem infirmitatem, & quaſi absconditus vultus ejus & deſpectus, unde nec reputavimus eum. Vere languores noſtros ipſe tulit, & dolores noſtros ipſe portavit: & nos putavimus eum quaſi leprosum, & percuſſum a Deo & humiliatum. Ipſe autem vulneratus eſt propter iniquitates noſtras, attritus eſt propter ſcelera noſtra: disciplina pacis noſtræ super eum, & livore ejus ſanati ſumus. Omnes nos quaſi oves erravimus, unuſquiſque in viam ſuam declinavit: & posuit Dominus in eo iniquitatem omnium noſtrum. Oblatus eſt quia ipſe voluit, & non aperuit os ſuum: ſicut ovis ad occiſionem ducetur, & quaſi agnus coram tondente ſe obmutescet, & non aperiet os ſuum. De angustia & de judicio ſublatus eſt: generationem ejus quis enarrabit? quia abſcisus eſt de terra viventium: propter ſcelus populi mei percuſſi eum. Et dabit impios pro ſepultura, & divitem pro morte ſua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore ejus. Et Dominus voluit conterere eum in infirmitate: ſi poſuerit pro peccato animam ſuam, videbit ſemen longævum, & voluntas Domini in manu ejus dirigetur. Pro eo quod laboravit anima ejus, videbit & ſatiabitur: in ſcientia ſua justificabit ipſe juſtus ſervus meus multos, & iniquitates eorum ipſe portabit. Ideo dispertiam ei plurimos, & fortium dividet ſpolia: pro eo quod tradita in mortem anima ejus, & cum ſceleratis reputatus eſt, & ipſe peccata multorum tulit, & pro transgreſſoribus rogavit.*

Iſa. 54, 5. *Redemtor tuus ſanctus Iſrael, Deus omnis terræ vocabitur.*

Iſa. 59, 20. *Et venit propter Sion Redemtor, & propter eos qui reverſi ſunt ex Jacob a delictis, dicit Dominus.*

Iſa. 60, 16. *Et ſcies quia ego Dominus ſalvans tu, & redemtor tuus fortis Jacob.*

Iſa. 63, 4. *Dies enim ultionis in corde meo, annus redemtionis meæ venit.*

Jerem. 31, 11. *Redemit Dominus Jacob, & liberavit eum de manu fortioris ejus.*

Ezech. 36, 24. *Tollam vos de gentibus, & congregabo vos de cunctis terris, & introducam vos in terram veſtram.*

Dan. 9, 24. *Septuaginta hebdomades abbreviatæ ſunt ſuper populum tuum, & ſuper urbem ſanctam tuam, ut conſummetur prævaricatio, & finem accipiat peccatum, & deleatur iniquitas, & adducatur juſtitia ſempiterna, & impleatur viſio & prophetia, & ungatur Sanctus ſanctorum.*

Hoſea 13, 14. *De manu mortis liberabo eos, de morte redimam eos.*

Zach. 9, 11. *Tu quoque in ſanguine teſtamenti tui emiſiſti vinctos tuos de lacu, in quo non eſt aqua.*

Luc. 1, 68. & ſeq. *Benedictus Dominus Deus Iſrael, quia viſitavit & fecit redemtionem plebis ſuæ, & erexit cornu ſalutis nobis in domo David pueri ſui, ſicut locutus eſt per os ſanctorum, qui a ſæculo ſunt prophetarum ejus, ſalutem ex inimicis noſtris, & de manu omnium, qui oderunt nos. Ad faciendam miſericordiam cum patribus noſtris, & memorari Teſtamenti ſui ſancti. Jusjurandum quod juravit ad Abraham patrem noſtrum, daturum ſe nobis; ut ſine timore, de manu inimicorum noſtrorum liberati, ſerviamus illi.*

Luc. 24, 21. *Nos autem ſperabamus, quia ipſe eſſet redemturus Iſrael.*

Joh. 6, 54. & ſeq. *Dixit ergo eis Jeſus, Amen, amen, dico vobis, Niſi manducaveritis carnem Filii hominis, & biberitis ejus ſanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, & bibit meum ſanguinem, habet vitam æternam; & ego reſuſcitabo eum in noviſſimo die. Caro enim mea vere eſt cibus, & ſanguis meus vere eſt potus: qui manducat meam carnem, & bibit meum ſanguinem, in me manet, & ego in illo.*

Joh. 8, 31. & ſeq. *Dicebat ergo Jeſus ad eos qui crediderunt ei Judæos, Si vos manſeritis in ſermone meo, vere Diſcipuli mei eritis, & cognoſcetis veritatem, & veritas liberabit vos. Reſpondérunt ei, Semen Abrahæ ſumus, & nemini ſervivimus unquam: quomodo tu dicis, Liberi eritis? Reſpondit eis Jeſus, Amen, amen dico vobis, quia omnis, qui facit peccatum, ſervus eſt peccati: ſervus autem non manet in domo in æternum, filius autem manet in æternum. Si ergo vos Filius liberaverit, vere liberi eritis.*

Joh. 12, 32. *Et ego ſi exaltatus fuero a terra, omnia traham ad meipſum.*

Act. 20, 28. *Attendite vobis, & univerſo gregi, in quo vos Spiritus ſanctus poſuit Epiſcopos, regere Eccleſiam Dei, quam acquiſivit ſanguine ſuo.*

Rom. 3, 24. & ſeq. *Juſtificati gratis per gratiam ipſius, per redemtionem, quæ eſt in Chriſto Jeſu, quem propoſuit Deus propitiationem per fidem in ſanguine ipſius ad oſtenſionem juſtitiæ ſuæ, propter remiſſionem præcedentium delictorum, in ſuſtentatione Dei, ad oſtenſionem juſtitiæ ejus in hoc tempore; ut ſit ipſe juſtus, & juſtificans eum, qui eſt ex fide Jeſu Chriſti.*

Rom. 5, 9. *Chriſtus pro nobis mortuus eſt: multo igitur magis nunc juſtificati in ſanguine ipſius, ſalvi erimus ab ira per ipſum.*

1. Cor. 1, 30. *Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia a Deo, & juſtitia, & ſanctificatio, & redemtio.*

1. Cor. 7, 22. 23. *Qui enim in Domino vocatus*

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cumciſus & immundus. Excutere de pulvere, conſurge, ſede, Jeruſalem; ſolve vincula colli tui, captiva filia Sion: quia hæc dicit Dominus, Gratis venumdati eſtis, & ſine argento redimemini.

Iſa. 59, 19. & ſeq. *Et timebunt, qui ab occidente nomen Domini; & qui ab ortu Solis, gloriam ejus: cum venerit quaſi fluvius violentus, quem ſpiritus Domini cogit, & venerit Sion redemtor, & eis qui redeunt ab iniquitate in Jacob, dicit Dominus. Hoc fœdus meum cum eis, dicit Dominus, Spiritus meus, qui eſt in te, & verba mea, quæ poſui in ore tuo, non recedent de ore tuo, & de ore ſeminis tui, & de ore ſeminis ſeminis tui, dicit Dominus, a modo & usque in ſempiternum.*

Iſa. 63, 11. & ſeq. *Quis eſt iſte, qui venit de Edom, tinctis veſtibus de Boſra, iſte formoſus in ſtola ſua gradiens in multitudine fortitudinis ſuæ? Ego qui loquor juſtitiam, & propugnator ſum ad ſalvandum ..... Dies enim ultionis in corde meo: annus redemtionis meæ venit ..... Et dixit, Verumtamen populus meus eſt, filii non negantes, & factus eſt eis Salvator. In omni tribulatione eorum non eſt tribulatus, & Angelus faciei ejus ſalvavit eos: in dilectione ſua, & in indulgentia ſua ipſe redemit eos, & portavit eos, & elevavit eos cunctis diebus ſeculi ..... Tu enim pater noſter, & Abraham neſcivit nos, & Iſrael ignoravit nos: tu, Domine, pater noſter, redemtor noſter, a ſeculo nomen tuum.*

Jerem 31, 10, 11. *Audite verbum Domini, Gentes, & annuntiate in inſulis, quæ procul ſunt, & dicite, Qui diſperſit Iſrael, congregabit eum, & cuſtodiet eum, ſicut paſtor gregem ſuum. Redemit enim Dominus Jacob, & liberavit eum de manu potentioris.*

Zach. 9, 11. *Tu quoque in ſanguine Teſtamenti emiſiſti vinctos tuos de lacu, in quo non eſt aqua.*

vocatus eſt ſervus, libertus eſt Domini: ſimiliter, qui liber vocatus eſt, ſervus eſt Chriſti. Pretio emti eſtis; nolite fieri ſervi hominum.

Gal. 1, 3. 4. *Gratia vobis & pax a Deo Patre, & Domino noſtro Jeſu Chriſto, qui dedit ſemetipſum pro peccatis noſtris, ut eriperet nos de præſenti ſeculo nequam.*

Gal. 3, 13. *Chriſtus nos redemit de maledicto Legis, factus pro nobis maledictum; quia ſcriptum eſt, Maledictus omnis, qui pendet in ligno.*

Gal. 4, 4. 5. *At ubi venit plenitudo temporis, miſit Deus Filium ſuum factum ex muliere, factum ſub Lege, ut eos qui ſub Lege erant redimeret, ut adoptionem filiorum reciperemus.*

Eph. 1, 7. *In quo habemus redemtionem per ſanguinem ejus, remiſſionem peccatorum, ſecundum divitias gratiæ ejus, quæ ſuperabundavit in nobis, in omni ſapientia & prudentia.*

Eph. 2, 13. *Nunc autem in Chriſto Jeſu, vos qui aliquando eratis longe, facti eſtis prope, in ſanguine Chriſti.*

Col. 1, 14. & ſeq. *In quo habemus redemtionem per ſanguinem ejus, remiſſionem peccatorum ..... quia in ipſo complacuit omnem plenitudinem inhabitare, & per eum reconciliare omnia in ipſum, pacificans per ſanguinem crucis ejus, ſive quæ in terris, ſive quæ in cœlis ſunt. Et vos cum eſſetis aliquando alienati, & inimici ſenſu in operibus malis; nunc autem reconciliavit in corpore carnis ejus per mortem exhibere vos Sanctos, & immaculatos, & irreprehenſibiles coram ipſo.*

1. Tim. 2, 5. 6. *Unus enim Deus, unus & mediator Dei & hominum homo Chriſtus Jeſus; qui dedit redemtionem ſemetipſum pro omnibus.*

Tit. 2, 13. 14. *Expectantes beatam ſpem & adventum gloriæ magni Dei, & Salvatoris noſtri Jeſu Chriſti, qui dedit ſemetipſum pro nobis: ut nos redimeret ab omni iniquitate, & mundaret ſibi populum acceptabilem, ſectatorem bonorum operum.*

Ebr. 2, 14. 15. *Ut per mortem deſtrueret eum, qui habebat mortis imperium, id eſt Diabolum, & liberaret eos, qui timore mortis per totam vitam obnoxii erant ſervituti.*

Ebr. 9, 11. & ſeq. *Chriſtus autem aſſiſtens Pontifex futurorum bonorum, per amplius & perfectius tabernaculum, non manu factum, id eſt, non hujus creationis, neque per ſanguinem hircorum aut vitulorum, ſed per proprium ſanguinem, introivit ſemel in Sancta, æterna redemtione inventa..... Et ideo Novi Teſtamenti mediator eſt, ut morte intercedente, in redemtionem earum prævaricationem, quæ erant ſub priori Teſtamento, repromiſſionem accipiant, qui vocati ſunt æterna hæreditatis.*

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1. Petr. 1, 18. 19. *Scientes quod non corruptibilibus auro vel argento redemti eſtis de vana veſtra converſatione paterna traditionis, ſed pretioſo ſanguine quaſi Agni immaculati Chriſti.*

Apoc. 5, 9. *Et cantabant canticum novum dicentes, Dignus es, Domine, accipere Librum, & aperire ſignacula ejus, quoniam occiſus es, & redemiſti nos Deo in ſanguine tuo, ex omni tribu, & lingua, & populo, & natione.*

Apoc. 7, 14. *Hi ſunt, qui venerunt de tribulatione magna, & laverunt ſtolas ſuas, & dealbaverunt eas in ſanguine Agni.*

Apoc. 22, 14. *Beati qui lavant ſtolas ſuas in ſanguine Agni, ut ſi poteſtas eorum in ligno vitæ, & per portas intrent in civitatem.*

Iterum Jeſu addicitur Zach. 9, 11.

EVicimus ſupra ſignatum eſſe Chriſtum ea prædictione Zachariæ, quæ habetur noni capitis commate undecimo. Alloquitur Deus filiam Sion, quæ typus eſt Eccleſiæ Chriſti. Fœdus autem icit Eccleſia cum Deo per ſanguinem Chriſti, cujus beneficio libertatem ſunt adepti, qui Diaboli, Inferorum, ac peccati vinculis obſtricti tenebantur. Porro pro eo, quod habet Vulgatus Interpres, *Emiſiſti*; Septuaginta, ἐξαπέστειλας, in Ebraico exemplari legitur, שלחתי, *emiſi*; apud Jonathanem, פרקית, *redemi*, quod pro futuro ſumendum eſt, *emittam, redimam.* Ita ut totius commatis is ſit intellectus: Ad te vero quod pertinet, o Eccleſia, propter fœdus, quod tecum per Filii mei ſanguinem contraham, gnatos tuos Inferorum, Dæmonum ac peccatorum vinculis oppreſſos captivitate eximam. Meſſiam hic notari ſciunt Thalmudiſtæ, & R. Selomoh Jarchi. Hunc autem laboribus, pœnisque attritum, nobis felicitatem promeriturum traditur in Siphre. Traditur & in libro Zohar neceſſe eſſe Meſſiam pro Iſraelitica gente pœnas dare, quod ſolus ille Deo ſatisfacere poſſit. Sciſcunt præterea Thalmudiſtæ in libro Joma nonniſi effuſo ſanguine peccata iri condonatum: atqui proxime probatum eſt, per Chriſtum nos ſolutum iri peccatis: unde ſequitur per Chriſti ſanguinem homines veniam peccatorum eſſe adepturos. At nota quoque hæc in Jeſum pulcre convenit, qui & morti proximus ſanguinem ſuum dixit *Pro multis effuſum iri in remiſſionem peccatorum*, & idem jam Diſcipulos ſuos futurum præmonuerat. Quæ cum ita ſint, patet nihil hic videre eos, qui aliorſum prædictionem Zachariæ convertunt; puta Jonathanem, ejusque ſequacem Grotium, qui Agnum Paſchalem, & Ægyptiacam ſervitutem, & aridos Arabiæ campos; aut Auctorem Prologi Echa Rabbathi, qui circumciſionem; aut eos denique, qui captivitatem Babylonicam teſtimonio hoc notari putant. Matth. 26, 28.

CAPUT CXLVI.

Baptiſmum Jeſus inſtituit.

PSalm. 50, 9. *Lavabis me, & ſuper nivem dealbabor.*

Iſa. 1, 16. *Lavamini, mundi eſtote, auferte malum cogitationum veſtrarum ab oculis meis.*

Iſa. 12, 3. *Haurietis aquas in gaudio de fontibus Salvatoris; & dicetis in die illa, Confitemini Domino, & invocate nomen ejus.*

Iſa. 52, 15. *Iſte aſperget gentes multas: ſuper ipſum continebunt reges os ſuum.*

Iſa. 55, 1. *Omnes ſitientes venite ad aquas.*

Ezech. 36, 25. & ſeq. *Et effundam ſuper vos aquam mundam, & mundabimini ab omnibus inquinamentis veſtris, & ab omnibus idolis veſtris mundabo eos. Et dabo vobis cor novum, & ſpiritum novum ponam in medio veſtri.*

MAtth. 3, 11. *Ego quidem baptizo vos in aqua in pœnitentiam; qui autem poſt me venturus eſt, fortior me eſt, cujus non ſum dignus calceamenta portare: ipſe vos baptizabit in Spiritu ſancto & igni.* Et Marc. 1, 7. 8. Luc. 3, 16. Joh. 1, 33. Act. 12, 16.

Matth. 28, 18. 19. *Et accedens Jeſus locutus eſt eis dicens, Data eſt mihi omnis poteſtas in cœlo & in terra: euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus ſancti.*

Marc. 16, 15. 16. *Et dixit eis, Euntes in mundum univerſum prædicate Evangelium omni creaturæ: qui crediderit, & baptizatus fuerit, ſalvus erit.*

Act. 2, 38. 41. *Petrus vero ad illos Pœnitentiam,*

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Ezech. 47, 8. & ſeq. *Et ait ad me, Aquæ iſtæ, quæ egrediuntur ad tumulos ſabuli orientalis, & deſcendunt ad plana deſerti, intrabunt mare, & exibunt, & ſanabuntur aquæ. Et omnis anima vivens quæ ſerpit, quocunque venerit torrens, vivet; & erunt piſces multi ſatis, poſtquam venerint illuc aquæ iſtæ, & ſanabuntur, & vivent omnia ad quæ venerit torrens. Et ſtabunt ſuper illas piſcatores, ab Engaddi usque ad Engallim ſiccatio ſagenarum erit; plurimæ ſpeciei erunt piſcium ejus, ſicut piſces maris magni, multitudinis nimiæ.*

Zach. 13, 1. *In die illa erit fons patens domui David, & habitantibus Jeruſalem, in ablutionem peccatoris & menſtruatæ.*

Zach. 14, 8. *Et erit in die illa, Exibunt aquæ vivæ de Jeruſalem: medium earum ad mare orientale, & medium earum ad mare noviſſimum, in æſtate & in hyeme erunt. Et erit Dominus rex ſuper omnem terram: in die illa erit Dominus unus, & erit nomen ejus unum.*

tentiam, inquit, agite, & baptizetur unusquisque veſtrum in nomine Jeſu Chriſti, in remiſſionem peccatorum veſtrorum..... Qui ergo receperunt ſermonem ejus, baptizati ſunt.

Act. 8, 12. & ſeq. *Cum vero credidiſſent Philippo evangelizanti de regno Dei, in nomine Jeſu Chriſti baptizabantur viri ac mulieres. Tunc Simon & ipſe credidit, & cum baptizatus eſſet, adhærebat Philippo..... Cum autem audiſſent Apoſtoli, qui erant Jeroſolymis, quod recepiſſet Samaria verbum Dei, miſerunt ad eos Petrum & Johannem. Qui cum veniſſent, oraverunt pro ipſis, ut acciperent Spiritum ſanctum: nondum enim in quemquam illorum venerat, ſed baptizati tantum erant in nomine Domini Jeſu.* Et Act. 16, 15. 33. & 18, 8.

Act. 8, 35. & ſeq. *Aperiens autem Philippus os ſuum, & incipiens a Scriptura iſta, evangelizavit illi Jeſum. Et dum irent per viam, venerunt ad quamdam aquam, & ait Eunuchus, Ecce aqua, quid prohibet me, baptizari? Dixit autem Philippus, Si credis ex toto corde, licet. Et reſpondens ait, Credi Filium Dei eſſe Jeſum Chriſtum. Et juſſit ſtare currum, & deſcenderunt uterque in aquam, Philippus & Eunuchus, & baptizavit eum.*

Act 9, 18. *Et confeſtim ceciderunt ab oculis tanquam ſquamæ, & viſum recepit, & ſurgens baptizatus eſt.* Et Act. 22, 16.

Act. 10, 47. 48. *Tunc reſpondit Petrus, Numquid aquam quis prohibere poteſt, ut non baptizentur hi, qui Spiritum ſanctum acceperunt, ſicut & nos? & juſſit eos baptizari in nomine Domini Jeſu Chriſti.*

Act. 19, 3. & ſeq. *Ille vero ait, In quo ergo baptizati eſtis? Qui dixerunt, in Johannis baptiſmate. Dixit autem Paulus, Johannes baptizavit baptiſmo pœnitentiæ, dicens, In eum qui venturus eſſet poſt ipſum, ut crederent; hoc eſt, in Jeſum. His auditis, baptizati ſunt in nomine Domini Jeſu.*

Rom. 6, 3. 4. *An ignoratis, quia quicunque baptizati ſumus in Chriſto Jeſu in morte ipſius baptizati ſumus? conſepulti enim ſumus cum illo per baptiſmum in mortem, ut quomodo Chriſtus ſurrexit a mortuis per gloriam Patris, ita & nos in novitate vitæ ambulemus.*

1. Cor. 1, 13. & ſeq. *Numquid Paulus crucifixus eſt pro vobis? aut in nomine Pauli baptizati eſtis? Gratias ago Deo, quod neminem veſtrum baptizavi, niſi Criſpum & Cajum: ne quis dicat, quod in nomine meo baptizati eſtis. Baptizavi autem & Stephanæ domum. Cæterum neſcio ſi quem alium baptizaverim: non enim miſit me Chriſtus baptizare, ſed evangelizare.*

1. Cor. 6, 11. *Et hæc quidem fuiſtis; ſed abluti eſtis, ſed ſanctificati eſtis, ſed juſtificati eſtis in nomine Domini Jeſu Chriſti, & in Spiritu Dei noſtri.*

Gal. 3, 27. *Quicunque enim in Chriſto baptizati eſtis, Chriſtum induiſtis.*

Eph. 4, 5. *Unus Dominus, una fides, unum baptiſma.*

Eph. 5, 25. & ſeq. *Viri, diligite uxores veſtras, ſicut & Chriſtus dilexit Eccleſiam, & ſeipſum tradidit pro ea, ut illam ſanctificaret, mundans lavacro aquæ in verbo vitæ, ut exhiberet ipſe ſibi glorioſam Eccleſiam, non habentem maculam aut rugam, aut aliquid hujusmodi, ſed ut ſit ſancta & immaculata.*

Col. 2, 12. *Conſepulti ei in baptiſmo, in quo & reſurrexiſtis per fidem operationis Dei, qui ſuſcitavit illum a mortuis.*

Tit. 3, 5. *Non ex operibus juſtitiæ quæ fecimus nos, ſed ſecundum ſuam miſericordiam ſalvos nos fecit per lavacrum regenerationis, & renovationis Spiritus ſancti.*

Ebr. 10,

Ebr. 10, 22. *Accedamus cum vero corde in plenitudine fidei, aſperſi corda a conſcientia mala, & abluti corpus aqua munda.*

1. Petr. 3, 20. 21. *Octo anima ſalvæ factæ ſunt per aquam: quod & vos nunc ſimilis formæ ſalvos facit baptiſma; non carnis depoſitio ſordium, ſed conſcientiæ bonæ interrogatio in Deum per reſurrectionem Jeſu Chriſti.*

CAPUT CXLVII.

Jeſus aſcendit in cœlum.

PSalm. 23, 7. & ſeq. *Attollite portas principes veſtras, & elevamini portæ æternales, & introibit rex gloriæ. Quis eſt iſte rex gloriæ? Dominus fortis & potens, Dominus potens in prælio. Attollite portas principes veſtras, & elevamini portæ æternales, & introibit rex gloriæ. Quis eſt iſte rex gloriæ? Dominus virtutum ipſe eſt rex gloriæ.*

Pſalm. 46, 6. & ſeq. *Aſcendit Deus in jubilo, & Dominus in voce tubæ ... Regnabit Deus ſuper gentes, Deus ſedet ſuper ſedem ſanctam ſuam.*

Pſalm. 67, 5. & ſeq. *Cantate Deo, pſalmum dicite nomini ejus: iter facite ei qui aſcendit ſuper occaſum, Dominus nomen illi .... Aſcendiſti in altum, cepiſti captivitatem accepiſti dona in hominibus ..... Regna terræ, cantate Deo: pſallite Domino, pſallite Deo, qui aſcendit ſuper cœlum cœli ad Orientem. Ecce dabit voci ſuæ vocem virtutis: date gloriam Deo ſuper Iſrael; magnificentia ejus, & virtus ejus in nubibus.*

Prov. 30, 4. *Quis aſcendit in cœlum, atque deſcendit? quis continuit ſpiritum in manibus ſuis? quis colligavit aquas quaſi in veſtimento? quis ſuſcitavit omnes terminos terræ? quod eſt nomen ejus, & quod nomen filii ejus, ſi noſti?*

Iſa. 52, 13. *Ecce intelliget ſervus meus, exaltabitur, & elevabitur, & ſublimis erit valde.*

Dan. 7, 13. 14. *Aſpiciebam ergo in viſione noctis, & ecce cum nubibus cœli quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum. Et dedit ei poteſtatem, & honorem, & regnum; & omnes populi, tribus, & linguæ ipſi ſervient: poteſtas ejus, poteſtas æterna quæ non auferetur; & regnum ejus quod non corrumpetur.*

Zach. 14, 4. *Et ſtabunt pedes ejus in die illa ſuper montem olivarum, qui eſt contra Jeruſalem.*

MArc. 16, 19. *Et Dominus quidem Jeſus, poſtquam locutus eſt eis, aſſumtus eſt in cœlum.* Et Luc. 24, 51.

Joh. 3, 13. *Et nemo aſcendit in cœlum, niſi qui deſcendit de cœlo, Filius hominis qui eſt in cœlo.*

Joh. 6, 63. *Si ergo videritis Filium hominis aſcendentem ubi erat prius?*

Joh. 16, 16. 28. *Modicum, & jam non videbitis me: & iterum modicum, & videbitis me, quia vado ad Patrem .... Exivi a Patre, & veni in mundum: iterum relinquo mundum, & vado ad Patrem.*

Joh. 20, 17. *Dicit ei Jeſus, Noli me tangere, nondum enim aſcendi ad Patrem meum, & Patrem veſtrum; Deum meum, & Deum veſtrum.*

Act. 1, 1. & ſeq. *Primum quidem ſermonem feci de omnibus, o Theophile, quæ cœpit Jeſus facere & docere, usque in diem qua præcipiens Apoſtolis per Spiritum ſanctum, quos elegit, aſſumtus eſt .... Et cum hæc dixiſſet, videntibus illis, elevatus eſt, & nubes ſuſcepit eum ab oculis eorum. Cumque intuerentur in cœlum euntem illum, ecce duo viri adſtiterunt juxta illos in veſtibus albis, qui & dixerunt, Viri Galilæi, quid ſtatis aſpicientes in cœlum? hic Jeſus, qui aſſumtus eſt a vobis in cœlum, ſic veniet, quemadmodum vidiſtis eum euntem in cœlum.* Et 1, 22.

Act. 2, 33. *Dextera igitur Dei exaltatus, & promiſſione Spiritus ſancti accepta a Patre, effudit hunc quem vos videtis & auditis. Non enim David aſcendit in cœlum: dixit autem ipſe, dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos meos ſcabellum pedum tuorum.*

Act. 3, 21. *Quem oportet quidem cœlum ſuſcipere usque in tempora reſtitutionis omnium, quæ locutus eſt Deus per os Sanctorum ſuorum a ſeculo Prophetarum.*

Act. 5, 31. *Hunc Principem & Salvatorem Deus exaltavit dextera ſua, ad dandam pœnitentiam Iſraeli, & remiſſionem peccatorum.*

Eph. 4,

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Eph. 4, 8. & ſeq. *Propter quod dicit, Aſcendens in altum, captivam duxit captivitatem, dedit dona hominibus. Quod autem aſcendit, quid eſt, niſi quia & deſcendit primum in inferiores partes terræ? Qui deſcendit, ipſe eſt & qui aſcendit ſuper omnes cœlos, ut impleret omnia.*

Phil. 2, 9. & ſeq. *Propter quod & Deus exaltavit illum, & donavit illi nomen, quod eſt ſuper omne nomen: ut in nomine Jeſu omne genu flectatur, cœleſtium, terreſtrium, & infernorum; & omnis lingua confiteatur, quia Dominus Jeſus Chriſtus in gloria eſt Dei Patris.*

1. Petr. 3, 21. 22. *Per reſurrectionem Jeſu Chriſti, qui eſt in dextera Dei, deglutiens mortem, ut vitæ æternæ hæredes efficeremur; profectus in cœlum, ſubjectis ſibi Angelis, & Poteſtatibus, & Virtutibus.*

I. *Refellitur Philoſtrati opus de vita Apollonii Tyanei.* II. *Nullis idoneis nititur teſtimoniis hæc Philoſtrati hiſtoria.* III. *Exquiruntur cauſſæ, quibus ad eam conſcribendam inductus eſt Philoſtratus.* IV. *Ex hiſtoria Chriſti pleraque in ſuam Apollonii vitam transtulit.* V. *Philoſtratus, aliique Pythagoricæ Philoſophiæ addicti, mendaces & creduli.* VI. *Apollonius, Magus facerrimus.*

Refellitur Philoſtrati opus de vita Apollonii Tyanei.

I. AD elevandum Chriſti in cœlum aſcendentis miraculum, idem Apollonio Tyaneo contigiſſe Veteres mentiti ſunt. Philoſtratus quidem, a quo plani hujus vita ac res geſtæ octo celebrantur libris, non eum duntaxat in cœlum fuiſſe elatum prædicat, ſed tot etiam ac tanta de eo jactat miracula, ut occaſionem inde habuerit Hierocles comparationis inſtituendæ Apollonium inter & Jeſum Dominum, eo libro quem Φιλαληθῆ *(Veritatis ſtudioſum)* inſcripſit. Eunapius quoque, homo ſuperſtitionis ad delirium usque deditus, & Chriſtiano nomini infenſiſſimus, Philoſtrati opus, non Apollonii vitam, ſed Dei adventum ad homines inſcribi debuiſſe pronuntiat. Eadem Latinis literis conſignare propoſitum habuerat Vopiſcus, ut declarat ipſe in vita Aureliani; ubi & talibus Apollonium extollit præconiis, ac ſi non hominem laudare, ſed Deum ſibi conciliare vellet. Quodque miremur amplius, Sidonius Apollinaris, hac Philoſtrati lucubratione, exſcriptisque inde a Nicomacho, & ex illis Nicomachi a Taſcio Victoriano ſchedis, in fraudem illectus, eas in Apollonium contulit laudes, quæ Chriſtianum hominem parum deceant, neque ullam tot mendaciorum ſuboluiſſe ipſi auram demonſtrent. In eadem culpa eſt Johannes Tzetzes, qui non Philoſtratum ſolum, & eos quos ſecutus eſt Philoſtratus, ſed & magnum præterea Hiſtoricorum numerum prodigia ab Apollonio edita in literas retuliſſe ait. Quæ quanquam ita ſunt, non alii tamen ante Philoſtratum hoc videntur tractaſſe argumentum, præter Damidem Ninivitam, individuum Apollonii comitem, Maximum Ægienſem, & Mœragenem, quos ſe ſecutum profitetur Philoſtratus. Atque hi partes hiſtoriæ hujus delibaverant aliquas; totam vero primus Philoſtratus complexus eſt. Fons ergo hic eſt, unde tot de Apollonio fabulæ manarunt. Ut autem intelligant homines dogmatis Chriſtiani excellentiam, cui quod opponeret cum anxie ſolliciteque quæſiverit impietas, pueriles ſolum fabulas, anilesque nugas potuit comminiſci, mihi ab inſtituto alienum haudquaquam videtur eſſe, fallaciæ hujus ſcenam aperire. Factum id quidem feliciter jam ante ab Euſebio in eo opere, quo refellendum ſuſcipit librum Φιλαληθῆ Hieroclis, qui non ſolum adverſus Chriſtianos atrociſſimis ſuppliciis ſæviit, cum eſſet Ægypti Præfectus, ſed Chriſtianam quoque doctrinam impia ſcriptione oppugnavit. Nonnulla tamen obſervata ſunt a me, quibus illuſtrari hoc argumentum, magisque enitescere poſſit.

Philoſtr. de vit. Apoll. l. 1. c. 3.

Sid. Apoll. l. 8. Epiſt. 3.

Joh. Tzetz. Chil. 2. Hiſt. 60.

Nullis idoneis nititur teſtimoniis hæc Philoſtrati hiſtoria.

II. Philoſtratus primum, plus centum annis Apollonio recentior, res ab eo geſtas nonniſi ex alieno teſtimonio cognitas habuit: cum Chriſti Jeſu vitam æquales fere Scriptores, actorumque ipſius oculati teſtes prodiderint. Teſtes hiſtoriæ ſuæ laudat Philoſtratus, civitates quas adiit Apollonius, templa quorum ritus collapſos reſtituit, vulgi ſermones, Apollonii ipſius epiſtolas. At quamvis magnam orbis partem ſe peragraſſe jactet Philoſtratus, vix tamen nobis perſuaſerit, ejusmodi teſtimonia habuiſſe ab Indicis aut Æthiopicis civitatibus, quas ab Apollonio aditas videtur finxiſſe Philoſtratus, ne hac parte dolorum ille artifex Democrito inferior

Philoſtr. de vit. Apoll. l. 8. c. 13.

haberetur. Deinde paucis ac ſæpe nullis teſtibus acta ſunt prodigia pleraque Apollonio adſcripta. Præterea quis Philoſtrati ipſius fidem, teſtimonia hæc præ ſe ferentis, præſtare velit? Vulgi ſermones jactat; ſtolidi ſcilicet & inepti, de rebus ante centum annos actis temere differentis. In Apollonii vero epiſtolis, non de rebus ab ipſo geſtis, ſed de gentium, quas luſtraverat, moribus agebatur. Teſtes dat præterea Philoſtratus Damidem, quem dixi, Aſſyrium, perpetuum Apollonii ſocium, a quo omnia ejus facta dictaque in literas diligenter relata eſſe ait; Maximum Ægienſem, & Mœragenem. Ad primum quod attinet, quam parum ipſi habendum ſit fidei, mihi ſatis liquet: nam ſi planus fuit Apollonius, ut fuiſſe ſequentia probabunt, deceptorem quoque & vaniloquum fuiſſe Damidem putandum eſt, qui arcanorum ejus omnium mendaciorumque particeps fuit. Deinde nec ſuos in lucem commentarios ipſe edidit, ſed per quemdam ejus familiarem cum Juliæ Severi uxori innotuiſſent, hujus juſſu recognovit eos Philoſtratus, & in ordinem digeſſit. Annon hæc confingere amicus ille Damidis potuit, & Damidi affingere, ut vendibilior eſſet ea merx, & Juliæ facilius obtrudi poſſet? Perpauca vero erant, quæ in librum ſuum retulerat Maximus, ea nimirum duntaxat, quæ Ægis Apollonius egerat. Mœrageni fidem palam detrahit ipſe Philoſtratus, quippe multorum viri actorum ignaro.

Philoſtr. l. 1. c. 3.

Exquiruntur cauſſæ, quibus ad eam conſcribendam inductus eſt Philoſtratus.

III. Nullis ergo certis ac ſolidis incumbit fundamentis tota hæc Philoſtrati moles; ſed caduca, ac in ruinam prona eſt: cujus ad ſpeciem exſtruendæ cauſſam hanc habuit præcipuam, ut Juliæ ac Caracallæ gratificaretur. Caracallam enim teſtatur Dio ſummis Apollonium extollere laudibus ſolitum eſſe, & monumento, qualia Heroibus exſtruuntur, decoraſſe. Juliam vero Philoſophiæ ſtudiis deditam fuiſſe memorant idem Dio & Philoſtratus; Sophiſtarumque, Rhetorum, ac Geometrarum choro plerumque ſtipata erat. Quamobrem & de priſcorum Philoſophorum moribus ac ſtudiis edoceri ſe volebat, atque hanc Apollonii potiſſimum hiſtoriam a Philoſtrato tradi literis optavit, eique Damidis commentarios ſuppeditavit. Altera Philoſtrato acceſſit cauſſa concinnandi hujus operis, vana nimirum collectæ per otium eruditionis expromendæ ac oſtentandæ cupiditas. Quorſum enim ambitioſi illi excurſus, & importunæ diſſertationes, de rebus ad Apollonium haudquaquam pertinentibus? de pantheris Armeniis, de elephantis, de martichora, de gryphibus, de phœnice ave, de Satyris? tum de Oxydracis, Pygmæis, Tauro monte, & Caucaſo? de fonte Tyaneo, Indo flumine, Hyphaſide, Nilo, Pactolo, & mari Rubro? de Prometheo, Tantalo, Hercule, Baccho, Memnone, Alexandro, Poro, & Phraote? de mirabilibus Indiæ & Æthiopiæ? de Templo Taxilenſi, de Gaditano? Quorſum otioſæ illæ diſputationes, utri proniores ſint in ſomnum, vini, an aquæ potores? an arbores terra antiquiores? de creatione mundi & elementis, de medicina, de fabulis Æſopi, de Laconum flagris & inhoſpitalitate? Id præterea ſpectaſſe inprimis videtur Philoſtratus, ut invaleſcentem jam Chriſti fidem ac doctrinam deprimeret; oppoſito hoc omnis doctrinæ, ſanctitatis ac mirificæ virtutis fœneo ſimulacro. Itaque ad Chriſti exemplar hanc expreſſit effigiem, & pleraque ex Chriſti Jeſu hiſtoria Apollonio accommodavit, ne quid Ethnici Chriſtianis invidere poſſent. Quare Chriſti gloriam incautus amplificavit, dum veram ejus virtutem, alteri falſo adſcriptam, meritis extulit laudibus, aliisque laudandam & mirandam propoſuit. Atque id paucis ut demonſtremus, res poſtulat.

Ex hiſtoria Chriſti pleraque in ſuam Apollonii vitam transtulit.

IV. Mariæ Virgini videndum ſe obtulit Angelus, deque prodituro ex ea filio, qui Dei filius eſſet dicendus, ipſam præmonuit: Apollonii mater adſtantem ſibi vidit Proteum Ægyptium Deum, a quo futurum didicit, ut ipſe ex ea naſceretur. Apollonius autem Jovis filius a popularibus credebatur, etſi ipſe ſe Apollonii filium prædicabat: Jeſus Dei filius erat, Joſephi filius vulgo putabatur. Aliqua monentur in ſomnis Joſephus & Maria de puero Jeſu: aliqua & mater Apollonii de filio ſuo. Natum Jeſum magna luce fulgens Angelus paſtoribus nuntiat: naſcente Apollonio, fulgur e cœlo in terram delapſum, rurſus in cœlum evolavit. Cum naſceretur Jeſus, Angeli in æthere ſublimes dicebant, *Gloria in altiſſimis Deo, & in terra pax hominibus:* cum naſceretur Apollonius, cycni matrem ipſius circumſtantes cantus ediderе; eodemque e terris migraturo,

Philoſt. l. 1. c. 4.
Luc. 2, 14.
Philoſt. l. 8. c. 12.
Luc. 2, 52.

migraturo, virgines auditæ ſunt canticum hoc concinentes, *Veni de terra, veni in cælum.* Philoſt. l. 1. c. 4. Quod de Chriſto ſcriptum legiſſet Philoſtratus: *Et Jeſus proficiebat ſapientia, & ætate, & gratia apud Deum & homines;* idcirco ſcripſit Apollonium procedentibus annis egregia ingenii & memoriæ dediſſe ſpecimina, & formæ elegantia omnium in ſe oculos convertiſſe. Quoniam Chriſti typus fuit Samſon Nazaræus, & comam alere tenebantur Nazaræi, ut eſt in libro Numerorum; propterea cæſariem promiſiſſe Apollonium Philoſ. l. 1. c. 6. Philoſtratus tradidit. Tum addit eum etiam tum adoleſcentem in Templo plurimum fuiſſe, valde eum mirantibus qui ſacra procurabant, quæ his Lucæ de Chriſto adhuc Luc. 2, 46. 47. puero conſentanea ſunt. *Et factum eſt poſt triduum, invenerunt illum in Templo, ſedentem in medio doctorum, audientem illos, & interrogantem eos. Stupebant autem omnes, qui eum audiebant ſuper prudentia & reſponſis* Philoſt. l. 1. c. 6. *ejus.* Ac ſæpe deinde Judæos in Templo docuit. Chriſtum Jeſum Deus Filium palam agnoſcit: Apollonio pietatis ac ſanctitatis Æſculapius dat teſtimonium. Magni ad Jeſum Philoſt. l. 1. c. 6. l. 8. c. 6. fiebant hominum concurſus: ad Apollonium Philoſt. l. 4. c. 8. & paſſim. Ægas & Olympium viſendi cauſſa magna hominum multitudo confluxit. Futurorum præſenſionem Apollonio tribuit Philoſtratus, quod Jeſum prophetam fuiſſe comperiſſet. Tacitas Judæorum cogitationes perſpectas habuiſſe Jeſum non ſemel affirmant Evangeliſtæ: hoc ipſum de ſe jactat Apollonius. Philoſt. l. 1. c. 13. Secretos Samaritanæ mulieris concubitus vi divina cognoſcit Chriſtus Jeſus & coarguit Joh. 4, 17. 18. apud Johannem, eamque ad meliorem frugem convertit: Apollonius inceſti a divite Philoſt. l. 1. c. 7. quodam Cilice cum privigna admiſſi, nullo monente, notitiam habuit; deprehendit item occultos Menippi cum Lamia congreſſus, palamque netariæ conſuetudinis convictum ſanioribus conſiliis inſtruxit. Subjicit Philoſt. l. 4. c. 8. Luc. 8, 28. deinde: *δακρύοντι ἐῴκει τὸ φάσμα, καὶ ἐδέετο μὴ βασανίζειν αὐτόν. Lacrymanti ſimile ſpectrum erat, rogabatque ne ſe torqueret:* quippe legerat Dæmonem, miſero illi Geraſeno inſidentem, ſic Chriſtum Jeſum compellaſſe: *δέομαί σου μή με βασανίσῃς. Obſecro te, ne me* Philoſt. l. 4. c. 6. *torqueas.* Multa ex eadem Dæmoniaci illius Geraſeni hiſtoria in Corcyrenſis adoleſcentis, Dæmone agitati, hiſtoriam transtulit Philoſtratus: utrobique pro imperio increpatur Dæmonium: jubetur ille a Jeſu porcorum corpora ſubire, relicto Geraſeno; hic jubetur ab Apollonio, relicto Corcyrenſi, ſtatuam dejicere: liberatus a Jeſu Geraſenus, mente recepta, decenti veſte induitur, ſedet ad pedes Jeſu, eique comitem ſeſe vult adjungere; Corcyrenſis adoleſcens, omni mollium veſtimentorum, luxuriæ, ac deliciarum depoſito apparatu, Apollonii ſectam & inſtitutum perſequitur. Puellam Jairi Archi- Philoſt. l. 4. c. 16. ſynagogi filiam vitæ reddidit Jeſus: puellam Romæ a morte ad vitam excitaſſe dictus eſt Apollonius, ut ſuperius diximus. Illius manum apprehendit Chriſtus, & alta voce jubet ſurgere; quo dicto ſuſcitata puella feretro exiliit, ſuisque ambulare pedibus cœpit: hanc tetigit Apollonius, & ſecreto aliquid admurmurans revocare eam a morte viſus eſt; quæ & ſtatim eſt locuta, & paternam domum repetiit. Caſtiſſimam & ab omni muliebri conſuetudine alieniſſimam vitam coluit Jeſus: idem de Apollonio Philoſtratus aſſeverat. Chriſtum Jeſum Philoſt. l. 1. c. 10. Hieroſolymam ire, & deſtinata ſibi ſupplicia, mortemque adeo ipſam perferre cogitantem, a propoſito fruſtra deterrere conatur Petrus: Apollonium a ſuſcepto viſendæ Romæ Philoſt. l. 4. c. 12. & l. 7. c. 4. & ſeq. conſilio fruſtra nititur abducere Philolaus, metu Neronis; & iterum Demetrius, metu Domitiani; qui Philoſophos peſſimis modis accipere ſoliti erant. Jeſus ſupplicio proximus deſeritur a Diſcipulis; quod & ſibi eveniſſe in altera ad Timotheum queritur Paulus: 2. Tim. 4. 16. Apollonium, imminente periculo, ſui itidem deſerunt. Cauſſam dixit Jeſus apud Philoſt. l. 4. c. 12. Pilatum: Apollonius apud Domitianum. Philoſt. l. 8. c. 2. Diſcipulis poſt mortem redivivus adſtat Philoſt. l. 8. c. 13. Jeſus, & præcepta quædam tradit: adoleſcenti cuidam in ſomnis videndum ſe obtulit Apollonius jam fato functus, eumque de natura animorum docuit, de qua jamdiu anxius erat & ſollicitus. Thomæ Jeſus verene revixiſſet dubitanti tangendum ſe præbet: item Apol- Philoſt. l. 8. c. 5. lonius Demetrio & Damidi dubitantibus vivusne eſſet an mortuus. Jeſus aſcendit in cœlum: nec hac parte inferiorem eſſe Apollonium ſuum voluit Philoſtratus. Verum Philoſt. l. 8. c. 12. ne ſuum ipſe figmentum præſtare teneretur, tanquam ab aliis proditum retulit. Ait ergo auditas Nympharum cantantium voces, cum is templum Dictynnæ in Creta eſſet ingreſſus, quæ eum ad deferendas terras &

cœlum conſcendendum invitarent; nec uſpiam poſtea comparuiſſe. Quæ quam inconcinne & abſurde conficta ſint, clariſſime patefaciunt ea, quæ a Philoſtrato præmiſſa ſunt: nam quo ætatis ſuæ anno deceſſerit Apollonius ignorari ait; cum alii octoginta, nonnulli nonaginta, quidam centum annos exceſſiſſe affirment; diſcrepantes quoque eſſe de loco obitus ipſius ſententias, Epheſi aliis, aliis Lindi, aliis in Creta interiiſſe ipſum narrantibus; ſepulcrum vero ejus nullibi gentium reperiri. In tanta ergo omnium, quæ ad Apollonii interitum pertinent, ignoratione, temporis præſertim ac loci, quid afferri probabile potuit? Sed pergamus. In Chriſti Jeſu cultum conſentiebant totæ gentes, Templa ipſi paſſim ponebantur, & Deus vulgo habebatur: idem ergo de Apollonio jactat Philoſtratus, imagines in Templis ipſi conſtitutas, divinosque honores exhibitos, & naturam ejus divinam fuiſſe, ac humana ſuperiorem; imo vero, Proteum ipſum eſſe, Deum Ægyptium. Atque inde porro Alexander Severus Apollonii, perinde ut Jeſu Chriſti, imaginem in larario habuit, & utrumque Lampridius Deum appellavit. Inde & adoratores habuiſſe Apollonium ſcripſit Eunapius, & Philoſtrati hiſtoriæ titulum apponi debuiſſe, ut dixi, non Apollonii vitam, ſed Dei adventum ad homines. Hieroclem etiam graviter increpat Lactantius in libro de juſtitia, quod Apollonium ut Deum coluerit; at falſus eſt, cum ab eo ſolo factum id arbitratur. Quippe hæc ipſe ſubjicit paulo poſt Lactantius: *Maxime cum dicas & adoratum eſſe* (Apollonium) *a quibusdam ſicut Deum, & ſimulacrum ejus ſub Herculis Alexicaci nomine conſtitutum, ab Epheſiis etiam nunc honorari.* Falſus quoque ipſe Hierocles eſt (quem, perinde ut Philoſtratum, eruditum ſcriptorem, at parum veracem veriſſime dixit Euſebius) cum Chriſtianos culpat, quod Chriſtum Jeſum Deum eſſe ſtatuant, propter prodigia quædam ab eo edita; cum Apollonium poſt tot miracula, non Deum, ſed Diis amicum hominem eſſe admiratores ejus exiſtiment. Dixi increpari Hieroclem a Lactantio: nam quamvis nomen Hieroclis non expreſſerit, iis tamen deſignavit notis, quæ dubium omne tollant, ut nuper oſtendit doctiſſimus Pearſonus in Prolegomenis ad Hieroclem. Ex Apoſtolorum quoque hiſtoria quædam delibavit Philoſtratus, & in Apollonium transcripſit. Oblatam ſibi a Simone pecuniam reſpuit Petrus; aurum & argentum Agbari Edeſſenorum regis repudiaſſe Thaddæum commemorat Euſebius; ſe vero neque argentum, neque aurum, neque veſtem concupiviſſe prædicat Paulus in Actis: Satrapæ præfecti Babyloniæ finibus, ac Vardanis deinde regis thelauros aſpernatur Apollonius, & magnam deinde nummorum copiam, revocatæ ad vitam puellæ mercedem ſibi a parentibus oblatam, puellæ ipſius doti juſſit accedere. Petrus in vincula conjectus ab Herode, iisdem ab Angelo exolvitur, ſic ut caderent de manibus ejus catenæ, & portæ ſponte paterent: Apollonius nervo conſtrictus crus compede eximit ad libitum, eique inſerit; ex oculis Domitiani, ad quem cauſſam dicturus acceſſerat, evaneſcit; idem in Creta a Dictynnæ Sacerdotibus colligatus, vinculis ſponte ſolutis, foribusque reſeratis ergaſtulo elabitur. Apoſtoli Spiritu ſancto afflati, omnium linguis loquuntur: Apollonius nullam ignorare ſe linguam prædicat, etiamſi nullam didicerit. Cujus vanitatis oblitus Philoſtratus ſubjungit paulo poſt, ad alloquendum Phraotem interprete Apollonium opus habuiſſe. Ex his cognoſcitur, ecquod ſibi exemplum ad imitandum Philoſtratus in adornando hoc dramate propoſuerit. Quamobrem Hierocli comparationem Apollonii cum Chriſto inſtituenti argumentum non defuit. Verum ſcire debuerat, imaginem ſeſe cum eo, ad cujus ſpeciem delineata fuerat, ore compoſuiſſe; omnemque a ſe in elevandis Chriſti Domini miraculis ac meritis collocatam operam, eadem confirmaſſe; cum virtutum omnium, ac mirificorum operum laudes in commentitium ſuum Heroem conferre cupiens, non melius aliunde, quam ex vera Jeſu Chriſti hiſtoria arceſſere eas potuerit.

Verum enimvero dum ad rei veritatem infuſcandam plurima ingenio ſuopte fingit, haudquaquam ſenſit, in magnam rerum opinionumque diſcrepantiam ſeſe eſſe delapſum, ſibique ipſum ſæpe, quod mendacibus evenire ſolet, contradicere. Multis id exemplis ab Euſebio demonſtratum eſt in libello adverſus Hieroclem. Quibus etiam plura adjici poſſent. Adde tot fabulas, tot ſomnia, tam nullius acuminis, tam nullius ſaporis,

Philoſt. l. 8. c. 12.
Philoſt. l. 1. c. 16. & l. 7. c. 16. & l. 8. c. 5.
Philoſt. l. 1. c. 3.
Lamprid. Alex. c. 29.
Eunap. in Chryſanthio & in Procem.
Lactant. Inſtit. l. 5. c. 2.
Euſeb. in Hier.

Euſeb. Hiſt. Eccl. l. 1. c. 13.
Act. 20, 33.
Philoſt. l. 1. c. 15. & 21.
Philoſt. l. 4. c. 16.
Philoſt. l. 7. c. 16.
Philoſt. l. 8. c. 2.
Philoſt. l. 8. c. 18.
Philoſt. l. 1. c. 13.

saporis, ut cum ea legerem (mihi autem tum primum id contigit, cum vix dum excessissem ex ephebis, qua ætate animi adolescentum logis & fabulis mirifice capi solent) continuo me caperet satietas & fastidium, & nutriculam ad somnos pupo suo conciliandos de Lamiæ turribus & pectinibus Solis differentem mihi audire viderer. Adeone fungum fuisse quemquam, vel ut persuaderet ipse sibi, vel ut aliis persuadere se posse speraret, prægnanti Apollonii matri Proteum, & aliis in templo Ægiensi aspectabilem præbuisse se Æsculapium? animalium voces intellexisse Apollonium, facultate hac ab Arabibus imbutum, qui vel corde vel hepate draconis comesо futura ex avium garritu præsentiant? quam peritiam & Indis Paracensibus largitur. Interiitne funditus genus illud hominum τετραπηχῶν (*aliorum quatuor cubitis*) Caucasum incolentium, quorum nonnullos Apollonius, ac nemo deinde vidit? Quis eum credat vidisse Empusam? Quis credat mulieres Veneri dicatas, superne nigras, inferne albas apud Indos reperiri? quid factum hoc mulierum genere, quod hodie occurrit nuspiam, nisi quas forte Sol fuscavit superiore corporis parte, qua velatæ non erant? Quanti stuporis est figmentum illud de Puteo culpæ, per quem Indi jurare solent, de Cratere veniæ, de Doliis duobus, imbrium uno, altero ventorum; quibus apertis regio ventis perflatur, & rigatur imbribus; secus vero si occludantur? Jocularis vero est tota hæc Brachmanum scena, qui vel aspectabiles se faciunt pro libitu, vel oculorum obtutus effugiunt; nec ipsi solum choreas ducunt, sed terram etiam virgis ferientes, assurgere ac velut tripudiare faciunt, ipsi vero in aerem tolluntur. Hinc metempsychoseos recoquit dogma, & nugas ad nauseam funditat. Tum in convivio Brachmanum tripodas describit, crateras, & fercula, sponte & αὐτομάτως (*motu proprio*) ad convivas accedentia, & Tantali deinde poculum illud amicitiæ numquam deficiens. Quam insulsum est, quod de Ephesina peste, sub pannosi & mendici senis, ac deinde sub molossi specie delitescente excogitavit? Apollonii vero nocturna pervigilatio ad tumulum Achillis, ejusque cum Achille congressus, pueriles sunt ac germanæ gerræ: inter quas palmarium hoc est, quod ait Achilles, Nereides ad sepulcrum suum sæpe ventitare. Nereidem etiam quamdam Selera insulam tenere alio loco garrit. Quid quod ulmus apud Gymnosophistas loquens inducitur a nugivendo illo Historico, & Apollonium salutans? Æneas Gazæus in Theophrasto Brachmanas a metempsychoseos errore vindicare conatur hoc argumento, quod neque Ctesias, neque Arrianus, neque Indi ipsi, vel in suis cum Alexandro congressibus, vel in suis ad Græcos Epistolis, neque ulli denique, vel recentiorum vel veterum, in hac ipsos hæresi versari testentur. In quo Æneam falli certum est: eam enim sectam hodieque pertinacissime sequuntur Brachmanes, ut uno ore consentiunt, quicunque hæc adierunt loca, & cum ipsis paulo familiarius sunt conversati. Atqui vetustissimam esse ipsorum doctrinam, & ab omni retro ævo eamdem apud ipsos perseverasse constans est fama. Hanc ipsam ratiocinationem haud minus vere adhibere possumus adversus Philostratum, qui tot affingit Brachmanibus deliramenta, & de India ac Æthiopia tot narrat γραοὸλογίας (*aniles fabulas*) aliis omnibus indictas & inauditas, sive qui horum temporum fuerunt æquales, sive qui ea postmodum sunt insecuti, ut omnem apud cordatos homines fidem amittat. Nunc existimari potest, haud æquiorem ab Hierocle institutam esse comparationem inter Christi Jesu & Apollonii Historicos, ac inter Christum ipsum & Apollonium. Petrum & Paulum ait, aliosque, a quibus res a Jesu gestæ memoriæ proditæ sunt, mendaces fuisse, illiteratos, & præstigiatores; qui vero Apollonii vitam retulerunt in literas, Damidem, Maximum, Philostratum, viros fuisse eruditos & veritatis studiosos. Nos e contrario Apostolos, vel ob simplicitatem & imperitiam, remur minus esse debere doli falsitatisque suspectos; Philostrati vero, aliorumque, qui in Apollonio celebrando ipsi præiverunt, propter ingenii acumen, & doctrinam quam prædicant, dubiam esse fidem. Constat enim rudes & indoctos homines, fere candidos esse eosdem, veraces, & incallidos; qui vero doctrina & usu rerum peritiores extiterint, vafritie eos, versutiaque præstare. Quod & res ipsa satis indicat. Cum manifesto ex supra dictis appareat, totam mendaciis ac fallaciloquentia consumtam esse Philostrati historiam; doctrinaque eum sua, haudquaquam tamen satis acute & solerter, imo vero insicite & inepte ad ludificandos homines, consarcinandasque fabulas valde esse abusum.

Philost. l. 1. c. 3. & 5.
Philost. l. 1. c. 14. & l. 4. c. 1.
Philost. l. 3. c. 3.
Philost. l. 2. c. 2.
Philost. l. 3. c. 1.
Philost. l. 3. c. 3. & 5.
Philost. l. 3. c. 6. & 7. & l. 5. c. 15. & l. 6. c. 18.
Philost. l. 3. c. 8. & 10.
Philost. l. 4. c. 3.
Philost. l. 4. c. 5.
Philost. l. 3. c. 16.
Philost. l. 6. c. 5

Philostratus aliique Pythagoricæ Philosophiæ addicti mendaces & creduli.

V. Mihi vero rem introspicienti, Pythagoricæ Philosophiæ penitus videtur addictus fuisse Philostratus. Ex qua disciplina quicunque prodierunt, quod jam supra monui, in θαυματοποιίας & παραδοξολογίας fuerunt promptissimi, nihil non & fingere promti & credere. Testis aureum Pythagoræ femur, testis Abaridis sagitta, & quæcunque de Epimenide, Empedocle, aliisque ex Italica schola profectis memorantur. Vel primum legatur Philostrati caput, ex quo, velut ex ungue leonem, hominis propensum in Pythagoræ deliramenta animum & superstitiosam credulitatem deprehendas. Pythagoræ sese assimilabat Alexander ille Pseudomantis Luciani. Eunapius quoque Pythagoricis opinionibus instructus, inanes passim fabulas colligit, easque Lectoribus haudquaquam persuadet ipse; persuasum duntaxat esse se declarat. Vitio hoc laborasse eruditos harum partium gregales caussatur Jamblichus, commemoratisque aliquot eorum figmentis, subjungit: πᾶσι γὰρ πιστεύουσι τοῖς τοιούτοις, πολλὰ δὲ καὶ αὐτοὶ πεῖρῶντου τῶν τοιούτων δὴ τῶν δοκούντων μυθωδῶν ἀπομιμοῦνται· *Omnibus enim hujusmodi rebus adhibent fidem: multas etiam ex consimilibus rebus, quæ fabulosa videntur, narrare ipsi quoque aggrediuntur.* Et deinde: πρὸς πάντα τὰ τοιαῦτα, οὐχὶ αὐτὸς εὐήθεις νομίζουσι, ἀλλὰ τοὺς ἀπιστοῦντας· ὡ γὰρ ἔοικε τὰ μὲν δυνατὰ τῶν θεῶν, τὰ δὲ ἀδύνατα, ἅπερ οἴεσθαι τοὺς σοφιζομένους ἀλλὰ πάντα δυνατά· *Ad hæc omnia, non se quidem, verum qui se incredulos præstiterint, stolidos esse rentur: nec enim quædam esse in Deorum potestate, quædam vero secus ut opinantur, qui incumbunt sapientiæ studiis, sed omnia a Diis fieri posse.* Xenophon quoque doctrinam eorum περατεύην appellat, ac si dicas prodigiis fingendis & credendis assuetam.

Jambl. vit. Pyth. c. 28.

Xenoph. Epist. ad Æschin. apud Eus. Præp. Ev. l. 14. c. 12.

Apollonius Magus sacerrimus.

VI. Interim, si quis ex me percontetur, quid de Apollonio censeam, vaferrimum eum, sacerrimumque fuisse Magum respondebo. Vulgo receptam hanc fuisse sua ætate opinionem ipse fatetur Philostratus initio operis, eamque præcipue evellendam sibi proposuit. Hoc ipsi crimen impegit Euphrates Tyrius, Philosophus, vel Apollonii ipsius testimonio, sapientissimus. Eamdem ob caussam Eleusiniis ipsum sacris arcuit Hierophanta, & ab antro Trophonii Sacerdotes excluserunt. Pro Mago a Domitiano captus, & in carcerem detrusus est. Magis ipse Babyloniis, noxiæ & occultæ Magiæ studiosis, sapientiæ laudem tribuit. Brachmanes, quos præstigiatores agnoscit Philostratus, Deos ac magistros suos, sapientes ac beatos Apollonius nuncupat. Lucianus Alexandri Abonitichitæ sutelas & dolos elegantissime narrans, eum ait applicuisse se præstigiatori cuidam Tyaneo, τῶν ἐκπαλαι τῷ τυανεῖ πάνυ συγγενομένων, καὶ τὴν πᾶσαν αὐτοῦ τραγῳδίαν εἰδότων· *Uni ex iis quibus magna interceſſerat Apollonio Tyaneo familiaritas, quique ejus tragœdiam noverant.* Quibus verbis satis indicat vir acutæ naris suam de Apollonio sententiam. Mœragenes ipse, qui vitam Apollonii literis commendavit, non dubitat eum appellare Magum, atque etiam veneficum a Philosophis habitum fuisse testimonio suo confirmat, auctore Origene in libris contra Celsum. Atque Mœrageni, ob hanc, opinor, ipsius confessionem fidem detrahi Philostratus jussit. Xiphilinus ex Dione tradit Caracallam Magis & præstigiatoribus adeo delectari solitum, ut Apollonium honoribus & monumento etiam, qualia consecrantur Heroibus, coluerit. Magi denique nomine vulgo esse affectum testatur Hieronymus. Frustra vero in purgando Apollonio & Magiæ nota ab eo eluenda se torquet Philostratus: nec quicquam in caussam ipsius prodest, quod affert, futura Apollonium non prænovisse, vel in humanis quibusdam sacrificiis, vel incantamentis, aut unctionibus; sed ex signis, quæ ipsi a Diis portenderentur, & ex rerum serie, quam fata ipsa contexuissent: nam nec signa illa expressit Philostratus, nec ex rerum contextu ea prænosci potuerunt ab Apollonio, quæ prænovisse ipsum scribit. Noxia præterea & magica carmina secreto pronuntiari possunt, etiam insciis qui proxime adstant. Deinde sexcenta sunt alia arcanæ divinationis genera, a viris doctis accurate distincta & notata, quibus uti Apollonius potuit. Quod autem alio loco queritur Philostratus, propterea in Magiæ suspicionem venisse Apollonium, quod Babylonios Magos, Brachmanas, Gymnosophistas adierit, frustra est; graviores enim longe extant caussæ, propter quas Magiæ reus peragitur. Quanquam ob hæc ipsa, si minus convictum, at hujus certe impietatis suspectum habere possumus: nam ex veteri barbarorum horumce Philosophorum

Philost. l. 4. c. 6. & l. 8. c. 8. Philost. l. 7. c. 14. Philost. l. 1. c. 18. Lucian. Pseud.

Orig. contr. Cels. l. 6.

Philost. l. 1. c. 3. Xiphil. in Caracall.

Hieron. in Epist ad Paulin. Philost. l. 5. c. 4.

Philost. l. 1. c. 1. & 2.

Philost. l. 8. c. 1.

Magia

Magia multum deflexerat recentior illa, & a præclaris naturæ ſtudiis ad damnoſas & nefarias artes ſeſe demiſerat, quod tota Philoſtrati narratio patefacit. Quis vero eum putet, qui cum Magis converſatus, eorum præceptis inſtitutus, eos demiratus, mirificisque laudibus extollere ſolitus ſit, ipſum vetitæ hujus Magiæ expertem manſiſſe; præſertim qui ea edere opera conſueviſſet, in quibus edendis præcipuum artis ſuæ fructum Magi collocant?

CAPUT CXLVIII.

Jeſus eſt ad dexteram Dei Patris.

PSalm. 15, 10. 11. *Quoniam non derelinques animam meam in inferno, nec dabis Sanctum tuum videre corruptionem. Notas mihi feciſti vias vitæ, adimplebis me lætitia cum vultu tuo: delectationis in dextera tua usque in finem.*

Pſalm. 109, 1. & ſeq. *Dixit Dominus Domino meo, Sede a dextris meis ... Dominus a dextris tuis.*

MAtth. 22, 41. & ſeq. *Congregatis autem Phariſæis, interrogavit eos Jeſus, dicens, Quid vobis videtur de Chriſto? cujus Filius eſt? Dicunt ei, David. Ait illis, Quomodo ergo David in ſpiritu vocat eum Dominum, dicens, Dixit Dominus Domino meo, Sede a dextris meis?* Et Marc. 12, 35. & ſeq. Luc. 20, 41. & ſeq.

Matth. 26, 64. *Dicit illi Jeſus, Tu dixiſti; verumtamen dico vobis, a modo videbitis Filium hominis ſedentem a dextris virtutis Dei.* Et Marc. 14, 62. Luc. 22, 69.

Marc. 16, 19. *Et Dominus quidem Jeſus, poſtquam locutus eſt eis, aſſumtus eſt in cœlum, & ſedet a dextris Dei.*

Act. 2, 32. & ſeq. *Hunc Jeſum reſuſcitavit Deus, cujus omnes nos teſtes ſumus. Dextera igitur Dei exaltatus, & promiſſione Spiritus ſancti accepta a Patre, effudit hunc quem vos videtis & auditis. Non enim David aſcendit in cœlum; dixit autem ipſe, Dixit Dominus Domino meo, Sede a dextris meis, donec ponam inimicos tuos ſcabellum pedum tuorum.*

Act. 7, 55. *Cum autem eſſet plenus Spiritu ſancto, intendens in cœlum vidit gloriam Dei, & Jeſum ſtantem a dextris Dei.*

Rom. 8, 33. 34. *Quis accuſabit adverſus electos Dei? Deus qui juſtificat. Quis eſt qui condemnet? Chriſtus Jeſus, qui mortuus eſt, immo qui & reſurrexit, qui eſt ad dexteram Dei, qui etiam interpellat pro nobis.*

Eph. 1, 20. *Suſcitans illum a mortuis, & conſtituens ad dexteram ſuam in cœleſtibus.*

Col. 3, 1. *Igitur ſi conſurrexiſtis cum Chriſto, quæ ſurſum ſunt quærite, ubi Chriſtus eſt in dextera Dei ſedens.*

Ebr. 1, 3. & ſeq. *Qui cum ſit ſplendor gloriæ, & figura ſubſtantiæ ejus, portansque omnia verbo virtutis ſuæ, purgationem peccatorum faciens ſedet ad dexteram majeſtatis in excelſis. .... Ad quem autem Angelorum dixit aliquando, Sede a dextris meis, quoad usque ponam inimicos tuos ſcabellum pedum tuorum?*

Ebr. 8, 1. *Capitulum autem ſuper ea quæ dicuntur: Talem habemus Pontificem, qui conſedit in dextera ſedis magnitudinis in excelſis.*

Ebr. 10, 12. 13. *Hic autem unam pro peccatis offerens hoſtiam, in ſempiternum ſedet in dextra Dei, de cætero expectans donec ponantur inimici ejus ſcabellum pedum ejus.*

Ebr. 12, 2. *Aſpicientes in auctorem fidei, & conſummatorem Jeſum, qui propoſito ſibi gaudio ſuſtinuit crucem confuſione contemta, atque in dextera ſedis Dei ſedet.*

1. Petr. 3, 21. 22. *Quod & vos nunc ſimilis formæ ſalvos facit baptiſma, non carnis depoſitio ſordium, ſed conſcientiæ bona interrogatio in Deum, per reſurrectionem Jeſu Chriſti, qui eſt in dextera Dei.*

CAPUT CXLIX.

Jeſus mittit Spiritum ſanctum ad Diſcipulos.

ISa. 32, 15. *Gaudium onagrorum paſcua gregum, donec effundatur ſuper nos Spiritus de excelſo.*

LUc. 24, 49. *Et ego mitto promiſſum Patris mei in vos: vos autem ſedete in civitate, quoad usque induamini virtute ex alto.*

Joh. 7,

Iſa. 44, 3. *Effundam enim aquas ſuper ſitientem, & fluenta ſuper aridam: effundam Spiritum meum ſuper ſemen tuum, & benedictionem ſuper ſtirpem tuam.*

Iſa. 59, 2. *Hoc fœdus meum cum eis, dicit Dominus: Spiritus meus qui eſt in te, & verba mea quæ poſui in ore tuo, non recedent de ore tuo, & de ore ſeminis tui, & de ore ſeminis ſeminis tui, dicit Dominus, a modo & usque in ſempiternum.*

Ezech. 36, 26. 27. *Et dabo vobis cor novum, & ſpiritum novum ponam in medio veſtri; & auferam cor lapideum de carne veſtra, & dabo vobis cor carneum. Et Spiritum meum ponam in medio veſtri, & faciam ut in præceptis meis ambuletis, & judicia mea cuſtodiatis, & operemini.*

Ezech. 39, 29. *Et non abſcondam ultra faciem meam ab eis, eo quod effuderim Spiritum meum ſuper omnem domum Iſrael, ait Dominus Deus.*

Joel. 2, 28. 29. *Et erit poſt hæc, effundam Spiritum meum ſuper omnem carnem, & prophetabunt filii veſtri & filiæ veſtræ: ſenes veſtri ſomnia ſomniabunt, & juvenes veſtri viſiones videbunt. Sed & ſuper ſervos meos & ancillas in diebus illis effundam Spiritum meum.*

Zach. 12, 10. *Et effundam ſuper domum David, & ſuper habitatores Jeruſalem, Spiritum gratiæ & precum, & aſpicient ad me quem confixerunt: & plangent eum planctu quaſi ſuper unigenitum, & dolebunt ſuper eum, ut doleri ſolet in morte primogeniti.*

Joh. 7, 37. & ſeq. *In noviſſimo autem die magno feſtivitatis, ſtabat Jeſus, & clamabat, dicens, Si quis ſitit, veniat ad me & bibat: qui credit in me, ſicut dicit Scriptura, flumina de ventre ejus fluent aquæ vivæ. Hoc autem dixit de Spiritu, quem accepturi erant credentes in eum: nondum enim erat Spiritus datus, quia nondum erat glorificatus.*

Joh. 14, 16. & ſeq. *Et ego rogabo Patrem, & alium Paraclitum dabit vobis, ut maneat vobiſcum in æternum, Spiritum veritatis, quem mundus non poteſt accipere; quia non videt eum, nec ſcit eum: vos autem cognoſcetis eum, quia apud vos manebit, & in vobis erit ..... Hæc locutus ſum vobis apud vos manens: Paraclitus autem Spiritus, quem mittet Pater in nomine meo, ille vos docebit omnia, & ſuggeret vobis omnia, quæcunque dixero vobis.*

Joh. 15, 26. *Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, Spiritum veritatis qui a Patre procedit, ille teſtimonium perhibebit de me.*

Joh. 16, 7. & ſeq. *Sed ego veritatem dico vobis: expedit vobis ut ego vadam. Si enim non abiero, Paraclitus non veniet ad vos; ſi autem abiero, mittam eum ad vos: & cum venerit, ille arguet mundum de peccato, & de juſtitia, & de judicio .... Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem: non enim loquetur a ſemetipſo; ſed quæcunque audit, loquetur, & quæ ventura ſunt, annuntiabit vobis. Ille me clarificabit, quia de meo accipiet, & annuntiabit vobis.*

Joh. 20, 22. *Hæc cum dixiſſet, inſufflavit, & dixit eis, Accipite Spiritum ſanctum.*

Act. 1, 4. & ſeq. *Et conveſcens præcepit eis ab Jeroſolymis ne diſcederent, ſed expectarent promiſſionem Patris, quam audiſtis, inquit, per os meum; quia Johannes quidem baptizavit aqua, vos autem baptizabimini Spiritu ſancto, non poſt multos hos dies .... accipietis virtutem ſupervenientis Spiritus ſancti in vos.* Et Act. 11, 15. 16.

Act. 2, 1. & ſeq. *Et cum complerentur dies Pentecoſtes, erant omnes pariter in eodem loco, & factus eſt repente de cœlo ſonus, tanquam advenientis Spiritus vehementis, & replevit totam domum, ubi erant ſedentes. Et apparuerunt illis diſpertitæ linguæ tamquam ignis, ſeditque ſupra ſingulos eorum, & repleti ſunt omnes Spiritu ſancto, & cœperunt loqui variis linguis, prout Spiritus ſanctus dabat eloqui illis .... Stans autem Petrus cum Undecim levavit vocem ſuam, & locutus eſt eis ..... Hoc eſt quod dictum eſt per Prophetam Joel, Et erit in noviſſimis diebus, dicit Dominus, effundam de Spiritu meo ſuper omnem carnem, & prophetabunt filii veſtri, & filiæ veſtræ, & juvenes veſtri viſiones videbunt, & ſeniores veſtri ſomnia ſomniabunt: & quidem ſuper ſervos meos, & ſuper ancillas meas, in diebus illis effundam de Spiritu meo, & prophetabunt .... Hunc Jeſum reſuſcitavit Deus, cujus omnes nos teſtes ſumus. Dextera igitur Dei exaltatus, & promiſſione Spiritus ſancti accepta a Patre, effudit hunc quem vos videtis & auditis ..... Petrus vero ad illos, Pœnitentiam, inquit, agite, & baptizetur unusquisque veſtrum in nomine Jeſu Chriſti, in remiſſionem peccatorum veſtrorum, & accipietis donum Spiritus ſancti.*

Act. 8,

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Act. 8, 15. & seq. *Qui cum venissent, oraverunt pro ipsis, ut acciperent Spiritum sanctum. Nondum enim in quemquam illorum venerat, sed baptizati tantum erant in nomine Domini Jesu. Tunc imponebant manus super illos, & accipiebant Spiritum sanctum. Cum vidisset autem Simon, quia per impositionem manus Apostolorum daretur Spiritus sanctus, obtulit eis pecuniam, dicens, Date & mihi hanc potestatem, ut cuicunque imposuero manus, accipiat Spiritum Sanctum. Petrus autem dixit ad eum, Pecunia tua tecum sit in perditionem, quoniam donum Dei existimasti pecunia possideri.* Et Act. 9, 17.

Act. 10, 44. 45. *Adhuc loquente Petro verba hæc, cecidit Spiritus sanctus super omnes qui audiebant verbum; & obstupuerunt ex circumcisione fideles, qui venerant cum Petro, quia & in nationes gratia Spiritus sancti effusa est.* Et Act. 13, 2. 3. 4. 9. 52. & 15, 7. 8. & 19, 2. 6.

Rom. 5, 5. *Charitas Dei diffusa est in cordibus nostris per Spiritum sanctum, qui datus est nobis.* Et 1. Cor. 2, 12. 13. & 2. Cor. 5, 5. Gal. 3, 5. 14. Eph. 1, 13. 17. & 1. Thess. 4, 8. & 2. Tim. 1, 7. 14. & 1. Petr. 1, 11. 12. & 1. Joh. 3, 24.

1. Corinth. 3, 16. *Nescitis quia templum Dei estis, & Spiritus Dei habitat in vobis?*

Gal. 4, 6. *Quoniam autem estis filii, misit Deus Spiritum Filii sui in corda vestra, clamantem, Abba, Pater.*

1. Joh. 4, 13. *In hoc cognoscimus, quoniam in eo manemus, & ipse in nobis, quoniam de Spiritu suo dedit nobis.*

CAPUT CL.

Ecclesia Jesu.

PSalm. 2, 6. *Ego autem constitutus sum rex ab eo super Sion montem sanctum ejus, prædicans præceptum ejus.*

Psalm. 47, 1. & seq. *Magnus Dominus, & laudabilis nimis, in civitate Dei nostri, in monte sancto ejus. Fundatur exultatione terræ mons Sion, latera Aquilonis, civitas regis magni. Deus in domibus ejus cognoscetur, cum suscipiet eam. Quoniam ecce reges terræ congregati sunt, convenerunt in unum. Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt, tremor apprehendit eos..... Sicut audivimus, sic vidimus in civitate Domini virtutum, in civitate Dei nostri: Deus fundavit eam in æternum.*

Psalm. 68, 36. 37. *Quoniam Deus salvam faciet Sion, & ædificabuntur civitates Juda: & inhabitabunt ibi, & hæreditate acquirent eam: & semen servorum ejus possidebit eam; & qui diligunt nomen ejus, habitabunt in ea.*

Psalm. 86, 1. & seq. *Fundamenta ejus in montibus sanctis: diligit Dominus portas Sion, super omnia tabernacula Jacob. Gloriosa dicta sunt de te, civitas Dei: memor ero Rahab & Babylonis, scientium me. Ecce alienigenæ, & Tyrus, & populus Æthiopum; hi fuerunt illic. Numquid Sion dicet, Homo & homo natus est in ea, & ipse fundavit eam Altissimus? Dominus narrabit in scripturis populorum & principum, horum qui fuerunt in ea. Sicut lætantium omnium habitatio est in te.*

MAtth. 16, 18. 19. *Et ego dico tibi, quia tu es Petrus, & super hanc petram ædificabo Ecclesiam meam, & portæ inferi non prævalebunt adversus eam. Et tibi dabo claves regni cælorum; & quodcunque ligaveris super terram, erit ligatum & in cælis; & quodcunque solveris super terram, erit solutum & in cælis.*

Act. 20, 28. *Attendite vobis & universo gregi, in quo vos Spiritus sanctus posuit Episcopos, regere Ecclesiam Dei, quam acquisivit sanguine suo.*

1. Cor. 3, 11. *Fundamentum enim aliud nemo potest ponere, præter id quod positum est, quod est Christus Jesus.*

1. Cor. 12, 28. *Vos autem estis corpus Christi, & membra de membro: & quosdam quidem posuit Deus in Ecclesia, primum Apostolos, secundo Prophetas, tertio Doctores, deinde virtutes, exinde gratias curationum, opitulationes, gubernationes, genera linguarum, interpretationes sermonum.*

Gal. 4, 26. 27. *Illa autem quæ sursum est Jerusalem, libera est, quæ est mater nostra. Scriptum est enim, Lætare, sterilis, quæ non paris; erumpe & clama, quæ non parturis; quia multi filii desertæ magis, quam ejus quæ habet virum.*

Eph. 2, 19. & seq. *Ergo jam non estis hospites & advenæ, sed estis cives Sanctorum, & domestici Dei, superædificati super fundamen-*

Pſalm. 117, 22. *Lapidem quem reprobaverunt ædificantes, hic factus eſt in caput anguli.*

Pſalm. 149, 1. *Cantate Domino canticum novum: laus ejus in Eccleſia ſanctorum.*

Iſa. 2, 2. & ſeq. *Et erit in noviſſimis diebus præparatus mons domus Domini in vertice montium, & elevabitur ſuper colles, & fluent ad eum omnes gentes: & ibunt populi multi, & dicent, Venite, & aſcendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias ſuas, & ambulabimus in ſemitis ejus: quia de Sion exibit lex, & Verbum Domini de Jeruſalem: & judicabit gentes, & arguet populos multos.* Et Mich. 4, 1. & ſeq.

Iſa. 24, 23. *Et erubeſcet Luna, & confundetur Sol, cum regnaverit Dominus exercituum in monte Sion, & in Jeruſalem, & in conſpectu ſenum ſuorum fuerit glorificatus.*

Iſa. 28, 16. & ſeq. *Idcirco hæc dicit Dominus Deus, Ecce ego mittam in fundamentis Sion lapidem, lapidem probatum, angularem, pretioſum, in fundamento fundatum: qui crediderit non feſtinet. Et ponam in pondere judicium, & juſtitiam in menſura, & ſubvertet grando ſpem mendacii, & protectionem aquæ inundabunt. Et delebitur fœdus veſtrum cum morte, & pactum veſtrum cum inferno non ſtabit.*

Iſa. 33, 20. & ſeq. *Reſpice, Sion, civitatem ſolennitatis noſtræ; oculi tui videbunt Jeruſalem, habitationem opulentam, tabernaculum quod nequaquam transferri poteris; nec auferentur clavi ejus in ſempiternum, & omnes funiculi ejus non rumpentur; quia ſolummodo magnificus eſt Dominus noſter.... ..... Dominus enim judex noſter, Dominus legifer noſter, Dominus rex noſter, ipſe ſalvabit nos.*

Iſa. 43, 19. & ſeq. *Ecce ego facio nova, & nunc orientur, utique cognoſcetis ea: ponam in deſerto viam, & in invio flumina: glorificabit me beſtia agri, dracones, & ſtruthiones; quia dedi in deſerto aquas, flumina in invio, ut darem potum populo meo, electo meo. Populum iſtum formavi mihi, laudem meam narrabit.*

Iſa. 49, 14. & ſeq. *Et dixit Sion, Dereliquit me Dominus, & Dominus oblitus eſt mihi. Numquid oblivi ſci poteſt mulier infantem ſuum, ut non miſereatur filio uteri ſui? & ſi illa oblita fuerit, ego tamen non oblivi ſcar tui. Ecce in manibus meis deſcripſi*

tum Apoſtolorum & Prophetarum, ipſo ſummo angulari lapide Chriſto Jeſu, in quo omnis ædificatio conſtructa creſcit in Templum ſanctum in Domino, in quo & vos coædificavi in habitaculum Dei in ſpiritu.

Eph. 5, 22. & ſeq. *Mulieres viris ſuis ſubditæ ſint, ſicut Domino: quoniam vir caput eſt mulieris, ſicut Chriſtus caput eſt Eccleſiæ; ipſe Salvator corporis ejus. Sed ſicut Eccleſia ſubjecta eſt Chriſto, ita & mulieres viris ſuis in omnibus. Viri, diligite uxores veſtras, ſicut & Chriſtus dilexit Eccleſiam, & ſeipſum tradidit pro ea, ut illam ſanctificaret, mundans lavacro aquæ in verbo vitæ, ut exhiberet ipſe ſibi glorioſam Eccleſiam, non habentem maculam, aut rugam, aut aliquid hujusmodi, ſed ut ſit ſancta & immaculata.*

Col. 1, 18. *Et ipſe eſt caput corporis Eccleſiæ, qui eſt principium, primogenitus ex mortuis.*

Col. 1, 24. *Qui nunc gaudeo in paſſionibus pro vobis, & adimpleo ea, quæ deſunt paſſionum Chriſti in carne mea, pro corpore ejus, quod eſt Eccleſia.*

1. Tim. 3, 14. 15. *Hæc tibi ſcribo, ſperans me ad te venire cito; ſi autem tardavero, ut ſcias quomodo oporteat te in domo Dei converſari, quæ eſt Eccleſia Dei vivi, columna & firmamentum veritatis.*

Ebr. 12, 22. 23. *Sed acceſſiſtis ad Sion montem, & civitatem Dei viventis, Jeruſalem cæleſtem, & multorum millium Angelorum frequentiam, & Eccleſiam primitivorum, qui conſcripti ſunt in cœlis.*

1. Petr. 2, 4. & ſeq. *Ad quem accedentes lapidem vivum, a Deo autem electum & honorificatum: & ipſi tanquam lapides vivi ſuperædificamini, domus ſpiritualis, ſacerdotium ſanctum, offerre ſpirituales hoſtias, acceptabiles Deo per Jeſum Chriſtum. Propter quod continet Scriptura, ecce pono in Sion lapidem ſummum angularem, electum, pretioſum, & qui crediderit in eum, non confundetur.*

Apoc. 13, 12. *Qui vicerit, faciam illum columnam in Templo Dei mei, & foras non egredietur amplius: & ſcribam ſuper eum nomen Dei mei, & nomen civitatis Dei mei novæ Jeruſalem, quæ deſcendit de cælo a Deo meo, & nomen meum novum.*

Apoc. 14, 1. & ſeq. *Et vidi, & ecce Agnus ſtabat ſuper montem Sion, & cum eo centum quadra-*

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te, muri tui coram oculis meis ſemper. Venerunt ſtructores tui; deſtruentes te, & diſſipantes a te exibunt. Leva in circuitu oculos tuos, & vide; omnes iſti congregati ſunt, venerunt tibi. Vivo ego, dicit Dominus, quia omnibus his, velut ornamento veſtieris, & circumdabis tibi eos, quaſi ſponſa: quia deſerta tua, & ſolitudines tua, & terra ruinæ tuæ, nunc anguſta erunt præ habitatoribus, & longe fugabuntur, qui abſorbebant. Adhuc dicent in auribus tuis filii ſterilitatis tuæ, Anguſtus eſt mihi locus, fac ſpatium mihi ut habitem. Et dices in corde tuo, Quis genuit mihi iſtos? ego ſterilis, & non pariens; transmigrata & captiva, & iſtos quis enutrivit? ego deſtituta & ſola, & iſti ubi erant? Hæc dicit Dominus Deus, Ecce levabo ad gentes manum meam, & ad populos exaltabo ſignum meum. Et afferent filios tuos in ulnis, & filias tuas ſuper humeros portabunt. Et erunt reges nutritii tui, & reginæ nutrices tuæ; vultu in terram demiſſo adorabunt te, & pulverem pedum tuorum lingent.

Iſa. 54, 1. & ſeq. *Lauda ſterilis, quæ non paris: decanta laudem & hymni, quæ non pariebas; quoniam multi filii deſertæ magis, quam ejus, quæ habet virum ..... ad dexteram enim & ad lævam penetrabis; & ſemen tuum gentes hæreditabit, & civitates deſertas inhabitabit. Noli timere, quia non confunderis neque erubeſces; non enim te pudebit, quia confuſionis adoleſcentiæ tuæ obliviſceris, & opprobrii viduitatis tuæ non recordaberis amplius: quia dominabitur tui, qui fecit te, Dominus exercituum nomen ejus: & redemtor tuus ſanctus Iſrael, Deus omnis terræ vocabitur; quia ut mulierem derelictam, & mœrentem ſpiritu vocavit te Dominus, & uxorem ab adoleſcentia abjectam dixit Deus tuus. Ad punctum in modico dereliqui te, & in miſerationibus magnis congregabo te. In momento indignationis abſcondi faciem meam parumper a te, & in miſericordia ſempiterna miſertus ſum tui; dixit redemtor tuus Dominus ..... Montes enim commovebuntur, & colles contremiſcent; miſericordia autem mea non recedet a te, & fœdus pacis meæ non movebitur, dixit miſerator tuus Dominus. Paupercula, tempeſtate convulſa, absque ulla conſolatione: ecce ego ſternam per ordinem quadraginta quatuor millia, habentes nomen ejus, & nomen Patris ejus ſcriptum in frontibus ſuis. Et audivi vocem de cælo, tanquam vocem aquarum multarum, & tanquam vocem tonitrui magni; & vocem quam audivi, ſicut citharœdorum citharizantium in citharis ſuis. Et cantabant quaſi canticum novum ante ſedem, & ante quatuor animalia, & Seniores: & nemo poterat dicere canticum, niſi illa centum quadraginta quatuor millia, qui emti ſunt de terra. Hi ſunt qui cum mulieribus non ſunt coinquinati; virgines enim ſunt: hi ſequuntur Agnum quocunque ierit: hi emti ſunt ex omnibus, primitiæ Deo & Agno; & in ore eorum non eſt inventum mendacium, ſine macula enim ſunt ante thronum Dei.*

Apoc. 21, 2. & ſeq. *Et ego Johannes vidi ſanctam civitatem Jeruſalem novam, deſcendentem de cælo a Deo, paratam, ſicut ſponſam ornatam viro ſuo. Et audivi vocem magnam de throno dicentem, Ecce tabernaculum Dei cum hominibus, & habitabit cum eis. Et ipſi populus ejus erunt, & ipſe Deus cum eis erit eorum Deus; & abſterget Deus omnem lacrymam ab oculis eorum: & mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra, quia prima abierunt. Et dixit qui ſedebat in throno, Ecce nova facio omnia. Et dixit mihi, Scribe, quia hæc verba fideliſſima ſunt & vera.*

Apoc. 21, 9. & ſeq. *Et venit unus de ſeptem Angelis habentibus phialas plenas ſeptem plagis noviſſimis, & locutus eſt mecum dicens, Veni, & oſtendam tibi ſponſam uxorem Agni. Et ſuſtulit me in ſpiritu in montem magnum & altum, & oſtendit mihi civitatem ſanctam Jeruſalem deſcendentem de cælo a Deo, habentem claritatem, & lumen ejus ſimile lapidi pretioſo, tanquam lapidi jaſpidis, ſicut cryſtallum. Et habebat murum magnum & altum, habentem portas duodecim, & in portis Angelos duodecim, & nomina inſcripta, quæ ſunt nomina duodecim tribuum filiorum Iſrael..... Et murus civitatis habens fundamenta duodecim, & in ipſis duodecim nomina duodecim Apoſtolorum.....Et erat ſtructura muri ejus ex lapide jaſpide; ipſa vero civitas aurum mundum, ſimile vitro mundo. Et fundamenta muri civitatis, omni lapide pretioſo ornata. Fundamentum primum, jaſpis;*

lapides tuos, & fundabo te in ſapphiris, & ponam jaſpidem propugnacula tua, & portas tuas lapides ſculptos, & omnes terminos tuos in lapides deſiderabiles: univerſos filios tuos, doctos a Domino, & multitudinem pacis filiis tuis.

Iſa. 60, 1. & ſeq. *Surge, illuminare, Jeruſalem, quia venit lumen tuum, & gloria Domini ſuper te orta eſt: quia ecce tenebræ operient terram, & caligo populos: ſuper te autem orietur Dominus, & gloria ejus in te videbitur: & ambulabunt gentes in lumine tuo, & reges in ſplendore ortus tui ..... Gens enim & regnum, quod non ſervierit tibi, peribit; & gentes ſolitudine vaſtabuntur ..... Et venient ad te curvi filii eorum, qui humiliaverunt te, & adorabunt veſtigia pedum tuorum omnes, qui detrahebant tibi, & vocabunt te Civitatem Domini, Sion ſancti Iſrael. Pro eo, quod fuiſti derelicta, & odio habita, & non erat qui per te tranſiret, ponam te in ſuperbiam ſeculorum, gaudium in generationem & generationem, & ſuges lac gentium, & mamilla regum lactaberis, & ſcies quia ego Dominus ſalvans te, & redemtor tuus fortis Jacob ..... Occupabit ſalus muros tuos, & portas tuas laudatio. Non erit tibi amplius Sol ad lucendum per diem, nec ſplendor Lunæ illuminabit te; ſed erit tibi Dominus in lucem ſempiternam, & Deus tuus in gloram tuam. Nec occidit ultra Sol tuus, & Luna tua non minuetur, quia erit tibi Dominus in lucem ſempiternam, & complebuntur dies luctus tui. Populus autem tuus omnes juſti in perpetuum hæreditabunt terram, germen plantationis meæ, opus manus meæ ad glorificandum.*

Iſa. 62, 1. & ſeq. *Propter Sion non tacebo, & propter Jeruſalem non quieſcam, donec egrediatur ut ſplendor Juſtus ejus, & Salvator ejus ut lampas accendatur. Et videbunt Gentes Juſtum tuum, & cuncti reges inclytum tuum; & vocabitur tibi nomen novum, quod os Domini nominabit. Et eris corona gloriæ in manu Domini, & diadema regni in manu Dei tui. Non vocaberis ultra Derelicta, & terra tua non vocabitur amplius Deſolata; ſed vocaberis Voluntas mea in ea, & terra tua Inhabitata; quia complacuit Domino in te, & terra tua inhabitabitur ..... Super muros tuos Jeruſalem conſtitui cuſtodes: tota die & tota nocte in perpetuum non tacebunt. Qui reminiſcimini Domini, ne taceatis, & ne detis ſilentium ei, donec ſtabiliat, & donec ponat Jeruſalem laudem in terra ..... Tranſite, tranſite per portas, præparate viam populo, planum facite iter, eligite lapides, & elevate ſignum ad populos. Ecce Dominus auditum fecit in extremis terræ, dicite filiæ Sion, Ecce Salvator tuus venit, ecce merces ejus cum eo, & opus ejus coram illo, & vocabunt eos, Populus ſanctus, redemti a Domino. Tu autem vocaberis Quæſita civitas, & non Derelicta.*

Iſa. 65, 17. & ſeq. *Ecce enim ego creo cœlos novos, & terram novam; & non erunt in memoria priora, & non aſcendent ſuper cor. Sed gaudebitis & exultabitis usque in ſempiternum, his quæ ego creo: quia ecce ego creo Jeruſalem exultationem, & populum ejus gaudium: & exultabo in Jeruſalem, & gaudebo in populo meo; & non audietur in eo ultra vox fletus, & vox clamoris ..... electi mei non laborabunt fruſtra, neque generabunt in conturbatione; quia ſemen benedictorum Domini eſt, & nepotes eorum coram eis. Eritque, antequam clament, ego exaudiam; adhuc illis loquentibus, ego audiam.*

Iſa. 66, 22. 23. *Quia ſicut cœli novi, & terra nova, quæ ego facio ſtare coram me, dicit Dominus; ſic ſtabit ſemen veſtrum, & nomen veſtrum. Et erit menſis ex menſe, & ſabbathum ex ſabbatho; veniet omnis caro, ut adoret coram facie mea, dicit Dominus.*

Jerem. 3, 14. & ſeq. *Convertimini, filii revertentes, dicit Dominus, quia ego vir veſter: & aſſumam vos unum de civitate, & duos de cognatione, & introducam vos in Sion. Et dabo vobis*

ſecundum, ſapphirus; tertium, chalcedonius; quartum, ſmaragdus; quintum, ſardonix; ſextum, ſardius; ſeptimum, chryſolithus; octavum, beryllus; nonum, topazius; decimum, chryſopraſus; undecimum, hyacinthus; duodecimum, amethyſtus. Et duodecim portæ duodecim margaritæ ſunt, per ſingulas; ſingulæ portæ erant ex ſingulis margaritis, & platea civitatis aurum mundum, tanquam vitrum perlucidum. Et templum non vidi in ea: Dominus enim Deus omnipotens, templum illius eſt & Agnus. Et civitas non eget Sole, neque Luna, ut luceant in ea; nam claritas Dei illuminavit eum, & lucerna ejus eſt Agnus. Et ambulabunt gentes in lumine ejus; & reges terræ afferent gloriam ſuam, & honorem gentium in illam.

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vobis paſtores juxta cor meum, & paſcent vos ſcientia & doctrina. Cumque multiplicati fueritis, & creveritis in terra in diebus illis, ait Dominus, non dicent ultra, Arca Teſtamenti Domini, neque aſcendet ſuper cor, neque recordabuntur illius, nec viſitabitur, nec fiet ultra. In tempore illo vocabunt Jeruſalem ſolium Domini, & congregabuntur ad eam omnes gentes in nomine Domini, in Jeruſalem, & non ambulabunt poſt pravitatem cordis ſui peſſimi.

Oſe. 2, 14. & ſeq. *Propter hoc ecce lactabo eam, & ducam eam in ſolitudinem, & loquar ad cor ejus..... Et erit in die illa, ait Dominus, vocabit me Vir meus, & non vocabit me ultra Baalim: & auferam nomina Baalim de ore ejus, & non recordabitur ultra nominis eorum..... Et ſpondebo te mihi in ſempiternum, & ſponſabo te mihi in juſtitia & judicio, & in miſericordia & in miſerationibus; ſponſabo te mihi in fide, & ſcies quia ego Dominus. Et erit in die illa, Exaudiam, dicit Dominus, exaudiam cœlos, & illi exaudient terram..... Et miſerebor ejus, quæ fuit ſine miſericordia: & dicam non populo meo, Populus meus es tu; & ipſe dicet, Deus meus es tu.*

Soph. 3, 14. & ſeq. *Lauda, filia Sion, jubila, Iſrael, lætare, & exalta in omni corde, filia Jeruſalem: abſtulit Dominus judicium tuum, avertit inimicos tuos: Rex Iſrael Dominus in medio tui, non timebis malum ultra. In die illa dicetur Jeruſalem, Noli timere; Sion, non diſſolvantur manus tuæ: Dominus Deus tuus in medio tui fortis, ipſe ſalvabit, gaudebit ſuper te in juſtitia, ſilebit in dilectione ſua, exultabit ſuper te in laude.*

Zach. 2, 4. 5. *Et dixit ad eum, Curre, loquere ad puerum iſtum, dicens, Absque muro habitabitur Jeruſalem, præ multitudine hominum & jumentorum in medio ejus: & ego ero ei, ait Dominus, murus ignis in circuitu, & in gloria ero in medio ejus.*

CAPUT CLI.

Jeſu Eccleſia verax.

PSalm. 88, 6. *Confitebuntur cœli mirabilia tua, Domine: etenim veritatem tuam in Eccleſia ſanctorum.*

Soph. 3, 13. *Reliquiæ Iſrael non facient iniquitatem, nec loquentur mendacium, & non invenietur in ore eorum lingua doloſa; quoniam ipſi paſcentur, & accubabunt, & non erit qui exterreat.*

Zach. 8, 3. *Hæc dicit Dominus exercituum, Reverſus ſum ad Sion, & habitabo in medio Jeruſalem, & vocabitur Jeruſalem Civitas veritatis, & mons Domini exercituum, mons ſanctificatus.*

MAtth. 16, 18. *Et ego dico tibi, Quia tu es Petrus, & ſuper hanc petram ædificabo Eccleſiam meam, & portæ inferi non prævalebunt adverſus eam.*

Eph. 5, 25. & ſeq. *Viri, diligite uxores veſtras, ſicut & Chriſtus dilexit Eccleſiam, & ſeipſum tradidit pro ea, ut illam ſanctificaret, mundans lavacro aquæ in verbo vitæ: ut exhiberet ipſe ſibi glorioſam Eccleſiam, non habentem maculam, aut rugam, aut aliquid hujusmodi, ſed ut ſit ſancta, & immaculata.*

1. Tim. 3, 14. 15. *Hæc tibi ſcribo, ſperans me ad te venire cito: ſi autem tardavero, ut ſcias quomodo oporteat te in domo Dei converſari, quæ eſt Eccleſia Dei vivi, columna & firmamentum veritatis.*

Apoc. 14, 5. *Hi emti ſunt ex omnibus primitiæ Deo & Agno; & in ore eorum non eſt inventum mendacium; ſine macula enim ſunt ante thronum Dei.*

Apoc. 21, 9. & ſeq. *Et venit unus de ſeptem Angelis habentibus phialas plenas ſeptem plagis noviſſimis, & locutus eſt mecum, dicens, Veni, & oſtendam tibi ſponſam, uxorem Agni. Et ſuſtulit me in ſpiritu in montem magnum & altum, & oſtendit mihi civitatem ſanctam Jeruſalem deſcendentem de cœlo a Deo, habentem claritatem Dei..... Non intrabit in eam aliquid coinquinatum, aut abominationem faciens & mendacium, niſi qui ſcripti ſunt in libro vitæ Agni.*

CAPUT CLII.

Sacerdotes Jeſu.

ISa. 61, 6. *Vos autem Sacerdotes Domini vocabimini: Miniſtri Dei noſtri dicetur vobis.*

Act. 14, 22. *Et cum conſtituiſſent illis per ſingulas Eccleſias Presbyteros, & oraſſent*

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Iſa. 62, 6. *Super muros tuos Jeruſalem conſtitui cuſtodes, tota die & tota nocte in perpetuum non tacebunt.*

Iſa. 66, 20. & ſeq. *Et annuntiabunt gloriam meam gentibus, & adducent omnes fratres veſtros de cunctis gentibus donum Domino, in equis, & in quadrigis, & in lecticis, & in mulis, & in carrucis, ad montem ſanctum meum Jeruſalem, dicit Dominus, quomodo ſi inferant filii Iſrael munus in vaſe mundo in domum Domini. Et aſſumam ex eis in Sacerdotes, & Levitas, dicit Dominus: ſic ſtabit ſemen veſtrum, & nomen veſtrum.*

Jerem. 18, 18. *Non enim peribit Lex a Sacerdote, neque conſilium a ſapiente, nec ſermo a Propheta.*

Jerem. 33, 17. & ſeq. *Quia hæc dicit Dominus, Non interibit de David vir qui ſedeat ſuper thronum domus Iſrael: & de Sacerdotibus & de Levitis non interibit vir a facie mea, qui offerat holocautomata, & incendat ſacrificium, & cædat victimas omnibus diebus. Et factum eſt verbum Domini ad Jeremiam, dicens, Hæc dicit Dominus, Si irritum poteſt fieri pactum meum cum die, & pactum meum cum nocte, ut non ſit dies & nox in tempore ſuo; & pactum meum irritum eſſe poterit cum David ſervo meo, ut non ſit ex eo filius, qui regnet in throno ejus, & Levitæ, & Sacerdotes miniſtri mei. Sicuti enumerari non poſſunt ſtellæ cæli, & metiri arena maris; ſic multiplicabo ſemen David ſervi mei, & Levitas miniſtros meos.*

Malach. 2, 7. *Labia enim Sacerdotis cuſtodient ſcientiam, & Legem requirent ex ore ejus, quia Angelus Domini exercituum eſt.*

cum jejunationibus, commendaverunt eos Domino, in quem crediderunt.

Act. 15, 2. & ſeq. *Factæ ergo ſeditione non minima Paulo & Barnabæ adverſus illos, ſtatuerunt ut aſcenderent Paulus & Barnabas, & quidam alii ex aliis, ad Apoſtolos & Presbyteros in Jeruſalem ſuper hac quæſtione. ..... Cum autem veniſſent Jeroſolymam, ſuſcepti ſunt ab Eccleſia, & ab Apoſtolis & Senioribus, annuntiantes quanta Deus feciſſet cum illis.* Et Act. 15, 22. 23. 41. & 16, 4. & 21, 18. & Phil. 1, 1.

1. Tim. 3, 2. & ſeq. *Oportet ergo Epiſcopum irreprehenſibilem eſſe .... Si quis autem domui ſuæ præeſſe neſcit, quomodo Eccleſiæ Dei diligentiam habebit? .... Diaconos ſimiliter pudicos.*

1. Tim. 5, 17. *Qui bene præſunt Presbyteri, duplici honore digni habeantur; maxime qui laborant in verbo & doctrina.*

Tit. 1, 5. & ſeq. *Hujus rei gratia reliqui te Cretæ, ut ea quæ deſunt corrigas, & conſtituas per civitates Presbyteros, ſicut & ego diſpoſui tibi: ſi quis ſine crimine eſt, unius uxoris vir, filios habens fideles, non in accuſatione luxuriæ, aut non ſubditos. Oportet enim Epiſcopum ſine crimine eſſe, ſicut Dei diſpenſatorem.*

Jac. 5, 14. *Infirmatur quis in vobis? inducat Presbyteros Eccleſiæ, & orent ſuper eum, ungentes eum oleo in nomine Domini.*

1. Petr. 2, 5. 9. *Et ipſi tanquam lapides vivi ſuperædificamini, domus ſpiritualis ſacerdotium ſanctum offerre ſpirituales hoſtias acceptabiles Deo per Jeſum Chriſtum ..... Vos autem, genus electum, regale ſacerdotium, gens ſancta, populus acquiſitionis.*

Apoc. 1, 6. 7. *Qui dilexit nos, & lavit nos a peccatis noſtris in ſanguine, & fecit nos regnum, & Sacerdotes Deo & Patri ſuo.* Et Apoc. 5, 10.

Apoc. 20, 6. *Beatus & ſanctus, qui habet partem in reſurrectione prima: in his ſecunda mors non habet poteſtatem; ſed erunt Sacerdotes Dei & Chriſti, & regnabunt cum illo mille annis.*

CAPUT CLIII.

Jeſu Apoſtoli, paſtores & doctores.

Iſa. 30, 20. 21. *Et dabit vobis Dominus panem arctum, & aquam brevem; & non faciet avolare a te ultra doctorem tuum; & erunt oculi tui videntes præceptorem tuum. Et aures tuæ audient verbum poſt tergum*

Matth. 10, 5. 6. *Hos duodecim miſit Jeſus, præcipiens eis, dicens, In viam gentium ne abieritis, & in civitates Samaritanorum ne intraveritis; ſed potius ite ad oves, quæ perierunt domus Iſrael.*

Joh. 21,

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monentis, Hæc eſt via, ambulate in ea; & non declinetis neque ad dexteram, neque ad ſiniſtram.

Iſa. 62, 6. *Super muros tuos, Jeruſalem, conſtitui cuſtodes; tota die & tota nocte in perpetuum non tacebunt.*

Jerem. 3, 15. *Et dabo vobis paſtores juxta cor meum, & paſcent vos ſcientia & doctrina.*

Jerem. 23, 1. & ſeq. *Væ paſtoribus, qui diſperdunt & dilacerant gregem paſcuæ meæ, dicit Dominus. Ideo hæc dicit Dominus Deus Iſrael ad paſtores, qui paſcunt populum meum, Vos diſperſiſtis gregem meum, & ejeciſtis eos, & non viſitaſtis eos; ecce ego viſitabo ſuper vos malitiam ſtudiorum veſtrorum, ait Dominus: & ego congregabo reliquias gregis mei de omnibus terris, ad quas ejecero vos illuc, & convertam eos ad rura ſua, & creſcent, & multiplicabuntur. Et ſuſcitabo ſuper eos paſtores, & paſcent eos; & non formidabunt ultra, & non pavebunt, & nullus quæretur ex numero, dicit Dominus.*

Joh. 21, 15. & ſeq. *Cum ergo prandiſſent, dicit Simoni Petro Jeſus, Simon Johannis, diligis me plus his? Dicit ei, Etiam, Domine, tu ſcis quia amo te. Dicit ei iterum, Simon Johannis diligis me? Ait illi, Etiam Domine, tu ſcis quia amo te. Dicit ei, Paſce agnos meos. Dicit ei tertio, Simon Johannis, amas me? contriſtatus eſt Petrus, quia dixit ei tertio, Amas me? & dixit ei, Domine, tu omnia noſti; tu ſcis quia amo te. Dixit ei, Paſce oves meas.*

Act. 13, 1. *Erant autem in Eccleſia, quæ erat Antiochiæ, Prophetæ, & doctores.*

Act. 20, 28. *Attendite vobis, & univerſo gregi, in quo vos Spiritus ſanctus poſuit Epiſcopos, regere Eccleſiam Dei, quam acquiſivit ſanguine ſuo.*

1. Tim. 3, 2. *Oportet ergo Epiſcopum irreprehenſibilem eſſe, unius uxoris virum ſobrium, prudentem, ornatum, pudicum, hoſpitalem, doctorem.*

CAPUT CLIV.

Promulgatio Evangelii.

Pſalm. 17, 45. *Populus, quem non cognovi, ſervivit mihi; in auditu auris obedivit mihi.*

Pſalm. 67, 12. *Dominus dabit verbum evangelizantibus virtute multa.*

Iſa. 2, 3. *Et ibunt populi multi, & dicent, Venite, & aſcendamus ad montem Domini, & ad Dominum Dei Jacob, & docebit nos vias ſuas, & ambulabimus in ſemitis ejus; quia de Sion exibit lex, & verbum Domini de Jeruſalem.* Et Mich. 4, 2.

Iſa. 12, 3. & ſeq. *Haurietis aquas in gaudio de fontibus Salvatoris, & dicetis in die illa, Confitemini Domino, & invocate nomen ejus, notas facite in populis adinventiones ejus, mementote quoniam excelſum eſt nomen ejus, cantate Domino, quoniam magnifice fecit, annuntiate hoc in univerſa terra.*

Iſa. 40, 9. & ſeq. *Super montem excelſum aſcende tu, qui evangelizas Sion; exalta in fortitudine vocem tuam, qui evangelizas Jeruſalem; exalta, noli timere: dic civitatibus Juda, Ecce Deus veſter, ecce Dominus Deus in fortitudine veniet, & brachium ejus dominabitur: ecce merces ejus cum eo, & opus illius coram illo.*

Matth. 10, 7. 27. *Euntes autem prædicate, dicentes, quia appropinquavit regnum cœlorum ..... Quod dico vobis in tenebris, dicite in lumine: & quod in aure auditis, prædicate ſuper tecta.* Et Marc. 3, 14. Luc. 9, 2. & 12, 3.

Matth. 24, 14. *Et prædicabitur hoc Evangelium regni in univerſo orbe, in teſtimonium omnibus gentibus, & tunc veniet conſummatio.* Et Marc. 13, 10.

Matth. 26, 13. *Amen dico vobis, ubicunque prædicatum fuerit hoc Evangelium in toto mundo, dicetur & quod hæc fecit, in memoriam ejus.* Et Marc. 14, 9.

Matth. 28, 19. 20. *Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus ſancti, docentes eos ſervare omnia quæcunque mandavi vobis.*

Marc. 6, 12. *Et exeuntes prædicabant ut pœnitentiam agerent.*

Marc. 6, 15. 20. *Et dixit eis, Euntes in mundum univerſum prædicate evangelium omni creaturæ..... Illi autem profecti prædicaverunt ubique Domino cooperante, & ſermonem confirmante ſequentibus ſignis.*

Luc. 9, 6. *Egreſſi autem circuibant per caſtella, evangelizantes & curantes.*

Luc. 9,

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Iſa. 41, 27. *Primus ad Sion dicet, Ecce adſunt, & Jeruſalem evangeliſtam dabo.*

Iſa. 52, 7. & ſeq. *Quam pulchri ſuper montes pedes annuntiantis & prædicantis pacem; annuntiantis bonum, prædicantis ſalutem, dicentis Sion, Regnabit Deus tuus! Vox ſpeculatorum tuorum, levaverunt vocem, ſimul laudabunt, quia oculo ad oculum videbunt, cum converterit Dominus Sion..... Iſte aſperget gentes multas, ſuper ipſum continebunt reges os ſuum, quia quibus non eſt narratum de eo, viderunt; & qui non audierunt, contemplati ſunt.*

Iſa. 53, 1. *Quis credidit auditui noſtro & brachium Domini cui revelatum eſt?*

Iſa. 66, 19. 20. *Et mittam ex eis, qui ſalvati fuerint, ad gentes, in mare, in Africam & Lydiam tendentes ſagittam, in Italiam, & Graciam, ad inſulas longe, ad eos, qui non audierunt de me, & non viderunt gloriam meam & annuntiabunt gloriam meam gentibus, & adducent omnes fratres veſtros de cunctis gentibus donum Domino.*

Nahum. 1, 15. *Ecce ſuper montes pedes evangelizantis & annuntiantis pacem. Celebra, Juda, feſtivitates tuas, & redde vota tua; quia non adjiciet ultra ut pertranſeat in te Belial: univerſus interiit.*

Luc. 9, 60. *Dixitque ei Jeſus, Sine ut mortui ſepeliant mortuos ſuos: tu autem vade, & annuntia regnum Dei.*

Luc. 10, 8. 9. *Et in quamcunque civitatem intraveritis, & ſuſceperint vos, manducate, quæ apponuntur vobis, & curate infirmos, qui in illa ſunt, & dicite illis, Appropinquavit in vos regnum Dei.*

Luc. 16, 16. *Lex & Prophetæ usque ad Johannem: ex eo enim regnum Dei evangelizatur, & omnis in illud vim facit.*

Luc. 24, 46. 47. *Et dixit eis, Quoniam ſic ſcriptum eſt, & ſic oportebat Chriſtum pati, & reſurgere a mortuis tertia die, & prædicari in nomine ejus pœnitentiam, & remiſſionem peccatorum in omnes gentes, incipientibus ab Hieroſolyma.*

Act. 2, 14. & ſeq. *Stans autem Petrus cum Undecim, levavit vocem ſuam, & locutus eſt eis..... Viri Iſraelitæ, audite verba hæc, Jeſum Nazarenum, virum approbatum a Deo in vobis, virtutibus, & prodigiis, & ſignis, quæ fecit Deus per illum in medio veſtri, ſicut & vos ſcitis, hunc definito conſilio & præſcientia Dei traditum, per manus inimicorum affligentes interemiſtis ..... Qui ergo receperunt ſermonem ejus, baptizati ſunt in die illa animæ circiter tria millia..... Dominus autem augebat, qui ſalvi fierent quotidie in id ipſum.*

Et Act. 3, 12. & ſeq. & 4, 10. 18. 31. 33. & 10, 34. & ſeq. & 13, 16. & ſeq.

Act. 4, 1. & ſeq. *Loquentibus autem illis ad populum, ſupervenerunt Sacerdotes, & magiſtratus Templi, & Sadducæi, dolentes quod docerent populum, & annuntiarent in Jeſu reſurrectionem ex mortuis..... Multi autem eorum, qui audierant verbum, crediderunt, & factus eſt numerus virorum quinque millia.*

Act. 5, 21. & ſeq. *Qui cum audiſſent, intraverunt diluculo in Templum, & docebant..... ..... Et interrogavit Princeps Sacerdotum, dicens, Præcipiendo præcipimus vobis ne doceretis in nomine iſto; & ecce repleſtis Jeruſalem doctrina veſtra, & vultis inducere ſuper nos ſanguinem hominis iſtius ..... Et convocantes Apoſtolos, cæſis denuntiaverunt ne omnia loquerentur in nomine Jeſu, & dimiſerunt eos. Et illi quidem ibant gaudentes a conſpectu conſilii, quoniam digni habiti ſunt pro nomine Jeſu contumeliam pati. Omni autem die non ceſſabant in Templo & circa domos docentes, & evangelizantes Chriſtum Jeſum.*

Act. 8, 4. & ſeq. *Igitur qui diſperſi erant, pertranſibant evangelizantes verbum Dei. Philippus autem deſcendens in civitatem Samariæ, prædicabat illis Chriſtum. Intendebant autem turbæ his, quæ a Philippo dicebantur, unanimiter audientes & videntes ſigna, quæ faciebat... ... Cum vero credidiſſent Philippo evangelizanti de regno Dei, in nomine Jeſu Chriſti baptizabantur viri ac mulieres..... Et illi quidem teſtificati, & locuti verbum Domini, redibant Jeroſolymam, & multis regionibus Samaritanorum evangelizabant ..... Aperiens autem Philippus os ſuum, & incipiens a Scriptura iſta, evangelizavit illi Jeſum..... Philippus autem inventus eſt in Azoto, & pertranſiens evangelizabat civitatibus cunctis.* Et Act. 21, 8.

Act. 9, 20. *Et continuo in Synagogis prædicabat Jeſum, quoniam hic eſt Filius Dei.* Et Act. 16, 9. & ſeq. & 17, 1. & ſeq. per totum caput. & 18, 4. & ſeq. & 19, 8. & ſeq. & 20, 7. 20. & ſeq. & 22, 1. & ſeq. & 26, 20. & 28, 23. 31.

Act. 10,

Act. 10, 42. *Et præcepit nobis prædicare populo, & testificari, quia ipse est, qui constitutus est a Deo judex vivorum & mortuorum.*

Act. 11, 20. & seq. *Erant autem quidam ex eis viri Cyprii & Cyrenæi, qui cum introissent Antiochiam, loquebantur & ad Græcos, annuntiantes Dominum Jesum. Et erat manus Domini cum eis, multusque numerus credentium conversus est ad Dominum. Pervenit autem sermo ad aures Ecclesiæ, quæ erat Jerosolymis, super istis: & miserunt Barnabam usque ad Antiochiam ..... & apposita est multa turba Domino. Profectus est autem Barnabas Tarsum, ut quæreret Saulum: quem cum invenisset, perduxit Antiochiam: & annum totum conversati sunt ibi in Ecclesia. Et docuerunt turbam multam, ita ut cognominarentur primum Antiochiæ Discipuli Christiani.* Et Act. 13, 5. & 14, 16. 20. & seq. & 15, 35. & seq.

Act. 18, 24. & seq. *Judæus autem quidam, Apollo nomine, Alexandrinus genere, vir eloquens, devenit Ephesum, potens in Scripturis. Hic erat edoctus viam Domini, & fervens spiritu loquebatur, & docebat diligenter ea, quæ sunt Jesu, sciens tantum baptisma Johannis. Hic ergo cœpit fiducialiter agere in Synagoga.*

Rom. 1, 1. & seq. *Paulus servus Jesu Christi, vocatus Apostolus, segregatus in Evangelium Dei..... testis enim mihi est Deus, cui servio in spiritu meo in Evangelio Filii ejus... ... ita (quod in me) promtum est & vobis, qui Romæ estis, evangelizare: non enim erubesco Evangelium.* Et Rom. 2, 16. & 10, 8. & 1. Cor. 1, 17. & 2, 1. & seq. & 4, 15. & 9, 12. & seq. & 15, 1. & seq. & 2. Cor. 2, 12. & 4, 3. & seq. & 10, 14. 16. & 11, 4. 7. Gal. 1, 6. & seq. & 2, 2. & seq. & 4, 13. Eph. 3, 6. & seq. & 6, 19. Phil. 1, 5. & seq. & 4. 15. & 1. Thess. 1, 5. & 2, 4. & seq. & 2. Thess. 2, 13. & 1. Timoth. 1, 11. & 2, 7. & 2. Tim. 1, 10. 11. & 2, 8. 9. & 4, 17. Tit. 1, 3. Philem. 13.

Rom. 10, 14. & seq. *Quomodo ergo invocabunt in quem non crediderunt? aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante? Quomodo vero prædicabunt, nisi mittantur? sicut scriptum est, Quam speciosi pedes evangelizantium pacem, evangelizantium bona! Sed non omnes obediunt Evangelio; Isaias enim dicit, Domine, quis credidit auditui nostro? Ergo fides ex auditu, auditus autem per verbum Christi. Sed dico, Numquid non audierunt? Et quidem in omnem terram exivit sonus eorum.*

Rom. 15, 19. 20. *Ita ut ab Jerusalem per circuitum, usque ad Illyricum, repleverim Evangelium Christi. Sic autem prædicavi Evangelium hoc, non ubi nominatus est Christus, ne super alienum fundamentum ædificarem.*

1. Cor. 1, 21. & seq. *Nam quia in Dei sapientia non cognovit mundus per sapientiam Deum, placuit Deo per stultitiam prædicationis salvos facere credentes. Quoniam & Judæi signa petunt, & Græci sapientiam quærunt: nos autem prædicamus Christum crucifixum.*

2. Cor. 1, 19. *Dei enim Filius Jesus Christus, qui in vobis per nos prædicatus est, per me, & Sylvanum, & Timotheum, non fuit Est & Non, sed Est in illo fuit.* Et Phil. 2, 22. & 1. Thess. 3, 2. & 2. Tim. 1, 8. & 4, 2. 5.

2. Cor. 8, 18. *Misimus etiam cum illo fratrem, cujus laus est in Evangelio per omnes Ecclesias.*

Eph. 1, 13. *In quo & vos, cum audissetis verbum veritatis, Evangelium salutis vestræ, in quo credentes signati estis Spiritu promissionis sancto.*

Eph. 4, 11. *Et ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Evangelistas, alios autem Pastores & Doctores.*

Phil. 1, 12. & seq. *Scire autem vos volo, Fratres, quia quæ circa me sunt magis ad profectum venerunt Evangelii; ita ut vincula mea manifesta fierent in Christo, in omni prætorio, & in cæteris omnibus; & plures a fratribus in Domino confidentes vinculis meis, abundantius auderent sine timore verbum Dei loqui. Quidam quidem & propter invidiam & contentionem, quidam autem & propter bonam voluntatem Christum prædicant; quidam ex charitate, scientes quoniam in defensionem Evangelii positus sum. Quidam autem ex contentione Christum annuntiant non sincere, existimantes pressuram se suscitare vinculis meis. Quid enim? dum omni modo, sive per occasionem, sive per veritatem, Christus annuntietur, & in hoc gaudeo, sed & gaudebo.*

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Philipp. 4, 2. 3. *Evodiam rogo, & Syntychen deprecor, idipſum ſapere in Domino. Etiam rogo & te, germane compar, adjuva illas quæ mecum laboraverunt in Evangelio cum Clemente, & cæteris adjutoribus meis, quorum nomina ſunt in libro vitæ.*

Col. 1, 5. & ſeq. *Propter ſpem, quæ repoſita eſt vobis in cœlis, quam audiſtis in verbo veritatis Evangelii, quod pervenit ad vos, ſicut & in univerſo mundo eſt, & fructificat, & creſcit ..... ſi tamen permanetis, in fide fundati, & ſtabiles, & immobiles a ſpe Evangelii, quod audiſtis, quod prædicatum eſt in univerſa creatura, quæ ſub cœlo eſt, cujus factus ſum ego Paulus miniſter.*

1. Tim. 3, 16. *Et manifeſte magnum eſt pietatis ſacramentum, quod manifeſtatum eſt in carne, juſtificatum eſt in ſpiritu, apparuit Angelis, prædicatum eſt gentibus, creditum eſt in mundo, aſſumtum eſt in gloria.*

1. Petr. 1, 12. 25. *Quia non ſibimetipſis, vobis autem miniſtrabant ea, quæ nunc nunciata ſunt vobis ..... Verbum autem Domini manet in æternum; hoc eſt autem verbum, quod evangelizatum eſt in vos.*

1. Joh. 1, 1. & ſeq. *Quod fuit ab initio, quod audivimus, quod vidimus oculis noſtris, quod perſpeximus, & manus noſtræ contrectaverunt de verbo vitæ, & vita manifeſtata eſt, & vidimus, & teſtamur, & annuntiamus vobis vitam æternam, quæ erat apud Patrem, & apparuit nobis: quod vidimus & audivimus, annuntiamus vobis, ut & vos ſocietatem habeatis nobiſcum, & ſocietas noſtra ſit cum Patre, & cum Filio ejus Jeſu Chriſto. Et hæc ſcribimus vobis, ut gaudeatis, & gaudium veſtrum ſit plenum. Et hæc eſt annunciatio, quam audivimus ab eo, & annuntiamus vobis.*

CAPUT CLV.

Diſcipuli Jeſu, teſtes ejus.

ISa. 43, 10. 12. *Vos teſtes mei, dicit Dominus, & ſervus meus quem elegi .... Ego autem annuntiavi, & ſalvavi: auditum feci, & non fuit a vobis alienus; vos teſtes mei, dicit Dominus, & ego Deus.*

Iſa. 44, 8. *Nolite timere, neque conturbemini: & tunc audire te feci, & annuntiavi; vos eſtis teſtes mei.*

MAtth. 10, 18. *Ad præſides & ad reges ducemini propter me, in teſtimonium illis & gentibus.* Et Marc. 13, 9.

Luc. 24, 45. & ſeq. *Tunc aperuit illis ſenſum, ut intelligerent Scripturas, & dixit eis, quoniam ſic ſcriptum eſt, & ſic oportebat Chriſtum pati, & reſurgere a mortuis tertia die, & prædicari in nomine ejus pœnitentiam, & remiſſionem peccatorum in omnes gentes, incipientibus ab Jeroſolyma. Vos autem teſtes horum.*

Joh. 1, 6. & ſeq. *Fuit homo miſſus a Deo, cui nomen erat Johannes: hic venit in teſtimonium, ut teſtimonium perhiberet de lumine, ut omnes crederent per illum. Non erat ille lux, ſed ut teſtimonium perhiberet de lumine ..... Johannes teſtimonium perhibet de ipſo, & clamat, dicens, Hic erat quem dixi: qui poſt me venturus eſt, ante me factus eſt, quia prior me erat ..... Et teſtimonium perhibuit Johannes, dicens, Quia vidi Spiritum deſcendentem quaſi columbam de cœlo, & manſit ſuper eum. Et ego neſciebam eum, ſed qui miſit me baptizare in aqua, ille mihi dixit, Super quem videris Spiritum deſcendentem & manentem ſuper eum, hic eſt, qui baptizat in Spiritu ſancto. Et ego vidi, & teſtimonium perhibui, quia hic eſt Filius Dei.* Et Joh. 3, 26. & 5, 33.

Joh. 12, 17. *Teſtimonium ergo perhibebat turba, quæ erat cum eo, quando Lazarum vocavit de monumento.*

Joh. 15, 26. 27. *Cum autem venerit Paraclitus, quem ego mittam vobis a Patre, ſpiritum veritatis, qui a Patre procedit, ille teſtimonium perhibebit de me, & vos teſtimonium perhibebitis, quia ab initio mecum eſtis.*

Joh. 19, 34. 35. *Sed unus militum lancea latus ejus aperuit, & continuo exivit ſanguis & aqua. Et qui vidit teſtimonium perhibuit, & verum eſt teſtimonium ejus.* Et Joh. 21, 24.

Act. 1, 8. *Sed accipietis virtutem ſupervenientis Spiritus ſancti in vos, & eritis mihi teſtes in Jeruſalem, & in omni Judæa, & Samaria, & usque ad ultimum terræ.*

Act. 1,

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Act. 1, 21. 22. *Oportet ergo ex his viris, qui nobiſcum ſunt congregati in omni tempore, quo intravit & exivit inter nos Dominus Jeſus, incipiens a baptiſmate Johannis, usque in diem qua aſſumtus eſt a nobis, teſtem reſurrectionis ejus nobiſcum fieri unum ex iſtis.*

Act. 2, 32. *Hunc Jeſum reſuſcitavit Deus, cujus omnes nos teſtes ſumus.* Et Act. 3, 15. & 4, 33.

Act. 5, 31. 32. *Hunc Principem & Salvatorem Deus exaltavit dextera ſua, ad dandam pœnitentiam Iſraeli, & remiſſionem peccatorum; & nos ſumus teſtes horum verborum, & Spiritus ſanctus quem dedit Deus omnibus obedientibus ſibi.*

Act. 10, 39. & ſeq. *Et nos teſtes ſumus omnium quæ fecit in regione Judæorum & Jeruſalem, quem occiderunt ſuſpendentes in ligno. Hunc Deus ſuſcitavit tertia die, & dedit eum manifeſtum fieri, non omni populo, ſed teſtibus præordinatis a Deo; nobis qui manducavimus & bibimus cum illo, poſtquam reſurrexit a mortuis.* Et Act. 13, 30. 31.

Act. 22, 14. 15. *At ille dixit, Deus Patrum noſtrorum præordinavit te, ut cognoſceres voluntatem ejus, & videres Juſtum, & audires vocem ex ore ejus; quia eris teſtis illius ad omnes homines, eorum quæ vidiſti & audiſti.* Et Act. 26, 16.

Act. 22, 20. *Et cum funderetur ſanguis Stephani teſtis tui, ego adſtabam, & conſentiebam, & cuſtodiebam veſtimenta interficientium illum.*

2. Tim. 1, 8. *Noli itaque erubeſcere teſtimonium Domini noſtri.*

1. Petr. 5, 1. *Seniores ergo, qui in vobis ſunt, obſecro conſenior & teſtis Chriſti paſſionum.*

1. Joh. 1, 1. 2. *Quod fuit ab initio, quod audivimus, quod vidimus oculis noſtris, quod perſpeximus, & manus noſtræ contrectaverunt, de verbo vitæ, & vita manifeſtata eſt, & vidimus, & teſtamur.*

Apoc. 1, 1. 2. 9. *Apocalypſis Jeſu Chriſti, quam dedit illi Deus palam facere ſervis ſuis, quæ oportet fieri cito, & ſignificavit, mittens per Angelum ſervo ſuo Johanni, qui teſtimonium perhibuit verbo Dei, & teſtimonium Jeſu Chriſti, quæcunque vidit ..... Ego Johannes frater veſter, & particeps in tribulatione, & regno, & patientia in Chriſto Jeſu, fui in inſula, quæ appellatur Patmos, propter verbum Dei, & teſtimonium Jeſu.* Apoc. 6, 9. & 20, 4.

Apoc. 2, 13. *Et in diebus illis Antipas, teſtis meus fidelis, qui occiſus eſt apud vos, ubi Satanas habitat.*

CAPUT CLVI.

Martyria Diſcipulorum Jeſu.

PSalm. 33, 18. & ſeq. *Clamaverunt Juſti, & Dominus exaudivit eos, & ex omnibus tribulationibus eorum liberavit eos. Juxta eſt Dominus iis qui tribulato ſunt corde, & humiles ſpiritu ſalvabit. Multæ tribulationes Juſtorum, & de omnibus his liberabit eos Dominus.*

Pſalm. 43, 11. & ſeq. *Avertiſti nos retrorſum poſt inimicos noſtros, & qui oderunt nos diripiebant ſibi. Dediſti nos tanquam oves eſcarum, & in gentibus diſperſiſti nos .... Hæc omnia venerunt ſuper nos, nec obliti ſumus te, & inique non egimus in teſtamento tuo & non receſſit retro cor noſtrum, & declinaſti ſemitas noſtras a vita tua: quoniam humiliaſti nos in loco afflictionis, & cooperuit nos umbra mortis .... Quoniam propter te mortificamur tota die; æſtimati ſumus ſicut oves occiſionis ..... quoniam humiliata eſt in*

MAtth. 10, 16. & ſeq. *Ecce ego mitto vos ſicut oves in medio luporum. Eſtote ergo prudentes ſicut ſerpentes, & ſimplices ſicut columbæ. Cavete autem ab hominibus: tradent enim vos in conciliis, & in Synagogis ſuis flagellabunt vos: & ad Præſides, & ad Reges ducemini propter me in teſtimonium illis & gentibus.* Et Luc. 10, 3. & 21, 16. & ſeq.

Matth. 23, 34. & ſeq. *Ideo ecce ego mitto ad vos Prophetas, & Sapientes, & Scribas: & ex illis occidetis, & crucifigetis, & ex eis flagellabitis in Synagogis veſtris, & perſequemini de civitate in civitatem, ut veniat ſuper vos omnis ſanguis juſtus, qui effuſus eſt ſuper terram, a ſanguine Abel juſti usque ad ſanguinem Zachariæ, filii Barachiæ, quem occidiſtis inter Templum & altare.* Et Luc. 11, 47. & ſeq. & 21, 12. 13.

pulvere anima noſtra, conglutinatus eſt in terra venter noſter.

Pſal. 65, 10. & ſeq. *Quoniam probaſti nos, Deus; igne nos examinaſti, ſicut examinatur argentum: induxiſti nos in laqueum, poſuiſti tribulationes in dorſo noſtro, impoſuiſti homines ſuper capita noſtra: tranſivimus per ignem & & per aquam, & eduxiſti nos in refrigerium.*

Pſalm. 78, 1. & ſeq. *Deus venerunt gentes in hæreditatem tuam, polluerunt Templum ſanctum tuum, poſuerunt Jeruſalem in pomorum cuſtodiam: poſuerunt morticina ſervorum tuorum, eſcas volatilibus cæli; carnes ſanctorum tuorum beſtiis terræ: effuderunt ſanguinem eorum, tanquam aquam in circuitu Jeruſalem, & non erat qui ſepeliret ..... Ultio ſanguinis ſervorum tuorum qui effuſus eſt; introeat in conſpectu tuo gemitus compeditorum.*

Pſal. 123, 1. & ſeq. *Niſi quia Dominus erat in nobis, dicat nunc Iſrael, niſi quia Dominus erat in nobis, cum exſurgerent homines in nos, forte vivos deglutiſſent nos; cum iraſceretur furor eorum in nos, forſitan aqua abſorbuiſſet nos. Torrentem pertranſivit anima noſtra; forſitan pertranſiſſet anima noſtra aquam intolerabilem. Benedictus Dominus, qui non dedit nos in captionem dentibus eorum. Anima noſtra, ſicut paſſer, erepta eſt de laqueo venantium: laqueus contritus eſt, & nos liberati ſumus.*

Thren. 4, 19. 20. *Velociores fuerunt perſecutores noſtri aquilis cæli: ſuper montes perſecuti ſunt nos, in deſerto inſidiati ſunt nobis. Spiritus oris noſtri Chriſtus Dominus captus eſt in peccatis noſtris; cui diximus, in umbra tua vivemus in gentibus.*

Zach. 13, 7. *Framea, ſuſcitare ſuper paſtorem meum, & ſuper virum cohærentem mihi, dicit Dominus exercituum. Percute paſtorem, & diſpergentur oves; convertam manum meam ad parvulos. Et erunt in omni terra, dicit Dominus: partes duæ in ea diſpergentur, & deficient, & tertia pars relinquetur in ea: & ducam tertiam partem per ignem, & uram eos ſicut uritur argentum; & probabo eos, ſicut probatur aurum.*

Matth. 24, 9. 10. *Tunc tradent vos in tribulationem, & occident vos; & eritis odio omnibus gentibus, propter nomen meum; & tunc ſcandalizabuntur multi, & invicem tradent, & odio habebunt invicem.* Et Marc. 13, 11. & ſeq. Joh. 16, 2.

Act. 4, 1. & ſeq. *Loquentibus autem illis ad populum, ſupervenerunt Sacerdotes, & magiſtratus Templi, & Sadducæi, dolentes quod docerent populum, & annuntiarent in Jeſu reſurrectionem ex mortuis, & injecerunt in eos manus, & poſuerunt eos in cuſtodiam.*

Act. 5, 40. 41. *Et convocantes Apoſtolos, cæſis denunciaverunt, ne omnino loquerentur in nomine Jeſu, & dimiſerunt eos. Et illi quidem ibant gaudentes a conſpectu concilii, quoniam digni habiti ſunt pro nomine Jeſu contumeliam pati.*

Act. 6, 12. & 7, 57. & ſeq. *Commoverunt itaque plebem, & Seniores, & Scribas, & concurrentes rapuerunt eum, & adduxerunt in concilium .... & ejicientes eum extra civitatem lapidabant ..... Lapidabant Stephanum invocantem, & dicentem, Domine Jeſu, ſuſcipe ſpiritum meum. Poſitis autem genibus clamavit voce magna, dicens, Domine, ne ſtatuas illis hoc peccatum. Et cum hoc dixiſſet, obdormivit in Domino.*

Act. 8, 1. 3. *Factum eſt autem in illa die perſecutio magna in Eccleſia, quæ erat Jeroſolymis, & omnes diſperſi ſunt per regiones Judææ, & Samariæ, præter Apoſtolos ..... Saulus autem devaſtabat Eccleſiam, per domos intrans, & trahens viros ac mulieres tradebat in cuſtodiam.* Et Act. 22, 19.

Act. 9, 15. 16. *Dixit autem ad eum Dominus, Vade, quoniam vas electionis eſt mihi iſte, ut portet nomen meum coram Gentibus, & regibus, & filiis Iſrael. Ego enim oſtendam illi, quanta oporteat eum pro nomine meo pati.* Et Act. 20, 19.

Act. 12, 1. & ſeq. *Eodem autem tempore miſit Herodes rex manus, ut affligeret quosdam de Eccleſia. Occidit autem Jacobum fratrem Johannis gladio. Videns autem quia placeret Judæis, poſuit ut apprehenderet & Petrum. Erant autem dies azymorum. Quem cum apprehendiſſet, miſit in carcerem, tradens quatuor quaternionibus militum cuſtodiendum; volens poſt paſcha producere eum populo.*

Act. 14, 18. *Supervenerunt autem quidam ab Antiochia & Iconio Judæi: & perſuaſis turbis, lapidantesque Paulum, traxerunt extra civitatem, exiſtimantes eum mortuum eſſe.*

Act. 16, 19. & ſeq. *Apprehendentes Paulum & Silam perduxerunt in forum ad Principes, & offe-*

& offerentes eos magiſtratibus dixerunt, Hi homines conturbant civitatem noſtram, cum ſint Judæi; & annuntiant morem, quem non licet nobis ſuſcipere, neque facere, cum ſimus Romani. Et cucurrit plebs adverſus eos, & magiſtratus, & ſcissis tunicis eorum, juſſerunt eos virgis cædi: & cum multas plagas eis impoſuiſſent, miſerunt eos in carcerem, præcipientes cuſtodi, ut diligenter cuſtodiret eos. Qui cum tale præceptum accepiſſet, miſit eos in interiorem carcerem, & pedes eorum ſtrinxit ligno.

Act. 21, 30. 33. *Et apprehendentes Paulum, trahebant eum extra Templum..... Tunc accedens Tribunus apprehendit eum, & juſſit eum alligari catenis duabus.*

Act. 22, 24. 25. *Juſſit Tribunus induci eum in caſtra, & flagellis cædi, & torqueri eum, ut ſciret propter quam cauſſam ſic acclamarent ei. Et cum adſtrinxiſſent eum loris, dicit adſtanti ſibi Centurioni Paulus, Si hominem Romanum & indemnatum licet vobis flagellare?*

Act. 23, 1. 2. *Intendens autem in concilium Paulus ait, Viri fratres, ego omni conſcientia bona converſatus ſum ante Deum usque in hodiernum diem. Princeps autem Sacerdotum Ananias præcipit aſtantibus ſibi, percutere os ejus.*

Rom. 8, 35. 36. *Quis ergo nos ſeparabit a charitate Chriſti? tribulatio? an anguſtia? an fames? an nuditas? an periculum? an perſecutio? an gladius? ſicut ſcriptum eſt, quia propter te mortificamur tota die, æſtimati ſumus ſicut oves occiſionis.*

1. Cor. 4, 9. & ſeq. *Puto enim quod Deus nos Apoſtolos noviſſimos oſtendit, tanquam morti deſtinatos, quia ſpectaculum facti ſumus mundo, & Angelis, & hominibus ..... Usque in hanc horam & eſurimus, & ſitimus, & nudi ſumus, & colaphis cædimur, & inſtabiles ſumus, & laboramus operantes manibus noſtris; maledicimur, & benedicimus; perſecutionem patimur, & ſuſtinemus; blaſphemamur, & obſecramus; tanquam purgamenta hujus mundi facti ſumus, omnium peripſema usque adhuc.*

1. Cor. 15, 31. 32. *Quotidie morior per veſtram gloriam, Fratres, quam habeo in Chriſto Jeſu Domino noſtro. Si (ſecundum hominem) ad beſtias pugnavi Epheſi, quid mihi prodeſt, ſi mortui non reſurgunt?*

2. Cor. 1, 5. 6. *Quoniam ſicut abundant paſſiones Chriſti in nobis, ita & per Chriſtum abundat conſolatio noſtra. Sive autem tribulamur pro veſtra exhortatione & ſaluie, ſive conſolamur pro veſtra conſolatione, ſive exhortamur pro veſtra exhortatione & ſalute, quæ operatur tolerantiam earumdem paſſionum, quas & nos patimur.*

2. Cor. 4, 8. & ſeq. *In omnibus tribulationem patimur, ſed non anguſtiamur: aporiamur, ſed non deſtituimur; perſecutionem patimur, ſed non derelinquimur: dejicimur, ſed non perimus; ſemper mortificationem Jeſu in corpore noſtro circumferentes, ut & vita Jeſu manifeſtetur in corporibus noſtris. Semper enim nos qui vivimus in mortem tradimur propter Jeſum, ut & vita Jeſu manifeſtetur in carne noſtra mortali.*

2. Cor. 6, 4. & ſeq. *Sed in omnibus exhibeamus noſmetipſos ſicut Dei miniſtros in multa patientia, in tribulationibus, in neceſſitatibus, in anguſtiis, in plagis, in carceribus, in ſeditionibus, in laboribus, in vigiliis, in jejuniis, in caſtitate.... per gloriam & ignobilitatem, per infamiam & bonam famam, ut ſeductores & veraces, ſicut qui ignoti & cogniti; quaſi morientes, & ecce vivimus; ut caſtigati, & non mortificati; quaſi triſtes, ſemper autem gaudentes; ſicut egentes, multos autem locupletantes; tanquam nihil habentes, & omnia poſſidentes.*

2. Cor. 11, 23. & ſeq. *Miniſtri Chriſti ſunt, (ut minus ſapiens dico) plus ego: in laboribus plurimis, in carceribus abundantius, in plagis ſupra modum, in mortibus frequenter. A Judæis quinquies, quadragenas, una minus, accepi. Ter virgis cæſus ſum, ſemel lapidatus ſum, ter naufragium feci, nocte & die in profundo maris fui; in itineribus ſæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus, periculis in civitate, periculis in ſolitudine, periculis in mari, periculis in falſis fratribus: in labore & ærumna, in vigiliis multis, in fame & ſiti, in jejuniis multis, in frigore & nuditate: præter illa quæ extrinſecus ſunt: inſtantia mea quotidiana, ſolicitudo omnium Eccleſiarum.* Et 2. Cor. 1, 10. & 4, 11.

Gal. 6, 17. *De cætero nemo mihi moleſtus ſit: ego enim ſtigmata Domini Jeſu in corpore meo porto.* Et Phil. 3, 10. & 2. Tim. 2, 11. 12. & 1. Petr. 4, 13.

Coloſſ. 1, 24. *Qui nunc gaudeo in paſſionibus pro vobis, & adimpleo ea quæ deſunt paſſionum Chriſti in carne mea, pro corpore ejus, quod eſt Eccleſia.*

1. Theſſ. 2, 14. 15. *Vos enim imitatores facti eſtis, Fratres, Eccleſiarum Dei quæ ſunt in Judæa, in Chriſto Jeſu: quia eadem paſſi eſtis & vos contribulibus veſtris, ſicut & ipſi a Judæis, qui & Dominum occiderunt Jeſum, & Prophetas, & nos perſecuti ſunt.*

Ebr. 10, 32. 33. *Rememoramini autem priſtinos dies, in quibus illuminati magnum certamen ſuſtinuiſtis paſſionum: & in altero quidem opprobriis & tribulationibus ſpectaculum facti; in altero autem ſocii taliter converſantium effecti: nam & vinctis compaſſi eſtis, & rapinam bonorum veſtrorum cum gaudio ſuſcepiſtis, cognoſcentes vos habere meliorem & manentem ſubſtantiam.*

CAPUT CLVII.

Concordia Diſcipulorum Jeſu.

JErem. 32, 38. 39. *Et erunt mihi in populum, & ego ero eis in Deum. Et dabo eis cor unum, & viam unam, ut timeant me univerſis diebus.*

Ezech. 11, 19. 20. *Et dabo eis cor unum, & ſpiritum novum tribuam in viſceribus eorum, & auferam cor lapideum de carne eorum, & dabo eis cor carneum, ut in præceptis meis ambulent, & judicia mea cuſtodiant, faciantque ea, & ſint mihi in populum, & ego ſim eis in Deum.*

Soph. 3, 9. *Quia tunc reddam populis labium electum, ut invocent omnes in nomine Domini, & ſerviant ei humero uno.*

MAtth. 22, 34. & ſeq. *Phariſæi autem audientes quod ſilentium impoſuiſſet Sadducæis, convenerunt in unum, & interrogavit eum unus ex eis Legis doctor, tentans eum, Magiſter, quod eſt mandatum magnum in Lege? Ait illi Jeſus, Diliges Dominum Deum tuum ex toto corde tuo, & in tota anima tua, & in tota mente tua. Hoc eſt maximum & primum mandatum. Secundum autem ſimile eſt huic, Diliges proximum tuum ſicut teipſum. In his duobus mandatis univerſa Lex pendet & Prophetæ.* Et Marc. 12, 28. & ſeq. Luc. 10, 25. & ſeq. Rom. 13, 8. 9. Gal. 5, 14. 1. Theſſ. 4, 9. Jac. 2, 8. & 1. Petr. 1, 22. & 1. Joh. 2, 9. & ſeq. & 3, 11. & ſeq. & 4, 7. & ſeq. & 2. Joh. 5.

Luc. 13, 34. 35. *Mandatum novum do vobis, ut diligatis invicem, ſicut dilexi vos, ut & vos diligatis invicem. In hoc cognoſcent omnes, quia Diſcipuli mei eſtis, ſi dilectionem habueritis ad invicem.* Et 15, 12. 17.

Act. 1, 14. *Hi omnes erant perſeverantes unanimiter in oratione cum mulieribus, & Maria matre Jeſu, & fratribus ejus.*

Act. 2, 44. 46. *Omnes etiam qui credebant, erant pariter, & habebant omnia communia. .... Quotidie quoque perdurantes unanimiter in Templo.*

Act. 4, 32. *Multitudinis autem credentium erat cor unum & anima una; nec quisquam eorum quæ poſſidebat, aliquid ſuum eſſe dicebat, ſed erant illis omnia communia.*

CAPUT CXLVIII.

Vocatio gentium.

GEn. 12, 1. & ſeq. *Dixit autem Dominus ad Abram ..... In te benedicentur univerſæ cognationes terræ.* Et Gen. 18, 18.

Gen. 22, 15. 18. *Vocavit autem Angelus Domni Abraham ſecundo de cœlo, dicens, ... Benedicentur in ſemine tuo omnes gentes terræ.* Et Gen. 26, 4. & 28, 14.

Gen. 49, 10. *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec veniat qui mittendus eſt, & ipſe erit expectatio gentium.*

MAtth. 2, 1. & ſeq. *Cum ergo natus eſſet Jeſus in Bethlehem Juda, in diebus Herodis regis, ecce Magi ab oriente venerunt Jeroſolymam, dicentes, Ubi eſt qui natus eſt rex Judæorum? Vidimus enim ſtellam ejus in oriente, & venimus adorare eum.*

Matth. 3, 9. *Et ne velitis dicere intra vos, Patrem habemus Abraham; dico enim vobis, quoniam potens eſt Deus de lapidibus iſtis ſuſcitare filios Abrahæ.*

Matth. 8,

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Deut. 28, 43. *Advena qui tecum versatur in terra, ascendet super te, eritque sublimior; tu autem descendes, & eris inferior ... Ipse erit in caput, & tu eris in caudam.*

Deut. 32, 21. *Ipsi me provocaverunt in eo, qui non erat Deus, & irritaverunt in vanitatibus suis; & ego provocabo eos in eo, qui non est populus, & in gente stulta irritabo illos.*

1. Reg. 2, 3. & seq. *Nolite multiplicare loqui sublimia gloriantes: recedant vetera de ore vestro ..... Arcus fortium superatus est, & infirmi accincti sunt robore ..... donec sterilis peperit plurimos; & quæ multos habebat filios, infirmata est ..... Dominus judicabit fines terræ, & dabit imperium regi suo, & sublimabit cornu Christi sui.*

2. Reg. 22, 44. *Custodies me in caput gentium; populus quem ignoro serviet mihi.*

2. Reg. 22, 50. *Propterea confitebor tibi, Domine, in gentibus.*

Psalm. 2, 8. *Postula a me, & dabo tibi gentes hæreditatem tuam, & possessionem tuam terminos terræ.*

Psalm. 17, 44. & seq. *Eripies me de contradictionibus populi, constitues me in caput gentium. Populus quem non cognovi, servivit mihi, in auditu auris obedivit mihi.*

Psalm. 21, 28. & seq. *Reminiscentur & convertentur ad Dominum universi fines terræ, & adorabunt in conspectu ejus universæ familiæ gentium; quoniam Domini est regnum, & ipse dominabitur gentium.*

Psalm. 44, 17. *Pro patribus tuis nati sunt tibi filii: constitues eos principes super omnem terram.*

Psalm. 46, 9. *Regnabit Deus super gentes.*

Psalm. 66, 5. *Lætentur & exultent gentes, quoniam judicas populos in æquitate, & gentes in terra dirigis.*

Psalm. 67, 32. 33. *Venient legati ex Ægypto, Æthiopia præveniet manus ejus Deo. Regna terræ cantate Deo.*

Psalm. 71, 8. & seq. *Et dominabitur a mari usque ad mare, & a flumine usque ad terminos orbis terrarum. Coram illo procident Æthiopes, & inimici ejus terram lingent. Reges Tharsis & insulæ munera offerent; Reges Arabum & Saba dona adducent: & adorabunt eum omnes reges terræ, omnes gentes servient ei ... & vivet, & dabitur ei de auro Arabiæ, & adorabunt de ipso semper; tota die benedicent ei ..... & benedicentur in ipso omnes tribus terræ; omnes gentes magnificabunt eum.*

Matth. 8, 5. & seq. *Cum autem introisset Capharnaum, accessit ad eum Centurio rogans, & dicens, Domine, puer meus jacet in domo paralyticus, & male torquetur. Et ait illi Jesus, Ego veniam, & curabo eum. Et respondens centurio ait, Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, & sanabitur puer meus: nam & ego homo sum sub potestate constitutus, habens sub me milites, & dico huic, Vade, & vadit; & alii, Veni, & venit; & servo meo, Fac hoc, & facit. Audiens autem Jesus, miratus est, & sequentibus se dixit, Amen dico vobis, non inveni tantam fidem in Israel: dico autem vobis, quod multi ab oriente & occidente venient, & recumbent cum Abraham, & Isaac, & Jacob, in regno cœlorum: filii autem regni ejicientur in tenebras exteriores: ibi erit fletus & stridor dentium. Et dixit Jesus Centurioni, Vade, & sicut credidisti fiat tibi.* Et Luc. 7, 2. & seq.

Matth. 10, 18. *Ad præsides & ad reges ducemini propter me, in testimonium illis & gentibus.*

Matth. 12, 17. & seq. *Ut adimpleretur quod dictum est per Isaiam prophetam, dicentem, Ecce puer meus quem elegi, dilectus meus in quo bene complacuit anima mea: ponam spiritum meum super eum, & judicium gentibus nuntiabit. Non contendet, neque clamabit, neque audiet aliquis in plateis vocem ejus: arundinem quassatam non confringet, & linum fumigans non extinguet, donec ejiciat ad victoriam judicium; & in nomine ejus gentes sperabunt.*

Matth. 15, 21. & seq. *Et egressus inde Jesus secessit in partes Tyri & Sydonis. Et ecce mulier Chananæa a finibus illis egressa clamavit, dicens ei, Miserere mei, Domine, fili David; filia mea male a Dæmonio vexatur .... Qui respondens ait, Non est bonum sumere panem filiorum, & mittere canibus. At illa dixit, Etiam, Domine, nam catelli edunt de micis, quæ cadunt de mensa dominorum suorum. Tunc respondens Jesus ait illi, O mulier, magna est fides tua; fiat tibi sicut vis. Et sanata est filia ejus ex hora illa.* Et Marc. 7, 24.

Matth. 21, 40. 41. *Cum ergo veniet Dominus vineæ, quid faciet agricolis illis? Ajunt illi, Malos male perdet, vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis.* Et Marc. 12, 9. Luc. 20, 16.

Matth. 24,

Pſalm. 81, 8. *Surge, Deus, judica terram; quoniam tu hæreditabis in omnibus gentibus.*

Pſalm. 85, 9. *Omnes gentes, quascunque feciſti, venient, & adorabunt coram te, Domine, & glorificabunt nomen tuum.*

Pſalm. 86, 2. & ſeq. *Glorioſa dicta ſunt de te, Civitas Dei. Memor ero Rahab & Babylonis ſcientium me: ecce alienigenæ, & Tyrus, & populus Æthiopum, hi fuerunt illic. Numquid Sion dicet, Homo, & homo natus eſt in ea, & ipſe fundavit eam Altiſſimus? Dominus narrabit in ſcripturis populorum & principum, horum qui fuerunt in ea.*

Pſalm. 95, 3. & ſeq. *Annuntiate inter gentes gloriam ejus, in omnibus populis mirabilia ejus..... Afferte Domino, patriæ gentium, afferte Domino gloriam & honorem, afferte Domino gloriam nomini ejus; tollite hoſtias, & introite in atria ejus; adorate Dominum in atrio ſancto ejus; commoveatur a facie ejus univerſa terra; dicite in gentibus, quia Dominus regnavit. Etenim correxit orbem terræ, qui non commovebitur: judicabit populos in æquitate.*

Pſalm. 97, 3. 4. *Notum fecit Dominus ſalutare ſuum; in conſpectu gentium revelavit juſtitiam ſuam.... Viderunt omnes termini terræ ſalutare Dei noſtri.*

Pſalm. 101, 16. *Et timebunt gentes nomen tuum... Scribantur hæc in generatione altera, & populus qui creabitur, laudabit Dominum.*

Pſalm. 109, 2. *Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.*

Pſalm. 116, 1. *Laudate Dominum omnes gentes, laudate eum omnes populi.*

Iſa. 2, 2. 3. *Et erit in noviſſimis diebus præparatus mons domus Domini in vertice montium, & elevabitur ſuper colles, & fluent ad eum omnes gentes, & ibunt populi multi, & dicent, Venite, & aſcendamus ad montem Domini, & ad domum Dei Jacob; & docebit nos vias ſuas, & ambulabimus in ſemitis ejus: quia de Sion exibit Lex, & verbum Domini de Jeruſalem; & judicabit gentes, & arguet populos multos.*

Iſa. 11, 9. 10. *Quia repleta eſt terra ſcientia Domini, ſicut aquæ maris operientes. In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur.*

Iſa. 18, 7. *In tempore illo deferetur munus Domino exercituum a populo divulſo & dila-*

Matth. 24, 14. *Et prædicabitur hoc Evangelium regni in univerſo orbe, in teſtimonium omnibus gentibus.* Et Marc. 13, 10.

Matth. 28, 19. *Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, & Filii, & Spiritus ſancti.* Et Luc. 24, 47.

Marc. 16, 15. & ſeq. *Et dixit eis, Euntes in mundum univerſum prædicate Evangelium omni creaturæ..... Illi autem profecti prædicaverunt ubique.*

Luc. 2, 30. & ſeq. *Quia viderunt oculi mei ſalutare tuum, quod paraſti ante faciem omnium populorum; lumen ad revelationem gentium, & gloriam plebis tuæ Iſrael.*

Joh. 10, 16. *Et alias oves habeo, quæ non ſunt ex hoc ovili, & illas oportet me adducere, & vocem meam audient, & fiet unum ovile, & unus paſtor.*

Joh. 11, 51. 52. *Jeſus moriturus erat pro gente, & non tantum pro gente, ſed ut filios Dei, qui erant diſperſi, congregaret in unum.*

Act. 2, 5. & ſeq. *Erant autem in Jeruſalem habitantes Judæi, viri religioſi, ex omni natione, quæ ſub cœlo eſt..... Stupebant autem omnes & mirabantur, dicentes. Nonne ecce omnes iſti, qui loquuntur, Galilæi ſunt, & quomodo non audivimus unusquisque linguam noſtram in qua nati ſumus? Parthi, & Medi, & Ælamitæ, & qui habitant Meſopotamiam; Judæam, & Cappadociam; Ponum, & Aſiam; Phrygiam, & Pamphyliam; Ægyptum, & partes Libyæ quæ eſt circa Cyrenen, & advenæ Romani; Judæi quoque, & Proſelyti; Cretes, & Arabes; audivimus eos loquentes noſtris linguis magnalia Dei..... Petrus vero ad illos, Pœnitemiam, inquit, agite, & baptizetur unusquisque veſtrum in nomine Jeſu Chriſti, in remiſſionem peccatorum veſtrorum, & accipietis donum Spiritus ſancti: vobis enim eſt repromiſſio, & filiis veſtris, & omnibus qui longe ſunt, quoscunque advocaverit Dominus Deus noſter... Qui ergo receperunt ſermonem ejus, baptizati ſunt; & appoſitæ ſunt ad illum anima circiter tria millia.*

Act. 8, 27. & ſeq. *Et ecce vir Æthiops, Eunuchus potens Candaces reginæ Æthiopum, qui erat ſuper omnes gazas ejus, venerat adorare in Jeruſalem.... Aperiens autem Philippus os ſuum, & incipiens a Scriptura iſta evangelizavit illi Jeſum, & dum irent per viam, venerunt ad quamdam aquam. Et ait Eunuchus, Ecce aqua, quid prohibet me baptizari?*

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cerato, a populo terribili, poſt quem non fuit alius, a gente exſpectante, exſpectante & conculcata, cujus diripuerunt flumina terram ejus; ad locum nominis Domini exercituum montem Sion.

Iſa. 19, 18. & ſeq. *In die illa erunt quinque civitates in terra Ægypti, loquentes lingua Chanaan, & jurantes per Dominum exercituum. Civitas Solis, vocabitur una. In die illa erit altare Domini in medio terræ Ægypti, & titulus Domini juxta terminum ejus erit in ſignum & in teſtimonium Domino exercituum in terra Ægypti. Clamabunt enim ad Dominum a facie tribulantis, & mittet eis Salvatorem, & propugnatorem qui liberet eos, & cognoſcetur Dominus ab Ægypto, & cognoſcent Ægyptii Dominum in die illa, & colent eum in hoſtiis & in muneribus, & vota vovebunt Domino, & ſolvent.*

Iſa. 25, 6. & ſeq. *Et faciet Dominus exercituum omnibus populis in monte hoc convivium pinguium, convivium vindemiæ, pinguium medullatorum, vindemiæ defæcatæ. Et præcipitabit in monte iſto faciem vinculi colligati ſuper omnes populos, & telam quam orditus eſt ſuper omnes nationes. Præcipitabit mortem in ſempiternum, & auferet Dominus Deus lacrymam ab omni facie, & opprobrium populi ſui auferet de univerſa terra, quia Dominus locutus eſt, & dicet in die illa, Ecce Deus noſter iſte, expectavimus eum, & ſalvavit nos; iſte Dominus, ſuſtinuimus eum; exultabimus & lætabimur in ſalutari ejus.*

Iſa. 27, 13. *Et erit, in die illa clangetur in tuba magna, & venient qui perditi fuerant de terra Aſſyriorum, & qui ejecti erant in terra Ægypti, & adorabunt in monte ſancto in Jeruſalem.*

Iſa. 31, 7. *In die enim illa abjiciet vir idola argenti ſui, & idola auri ſui, quæ fecerunt vobis manus veſtræ in peccatum.*

Iſa. 35, 1. & ſeq. *Lætabitur deſerta & invia, & exultabit ſolitudo, & florebit quaſi lilium, germinans germinabit, & exultabit lætabunda & laudans ..... Deus ipſe veniet, & ſalvabit vos ..... quia ſciſſæ ſunt in deſerto aquæ, & torrentes in ſolitudine; & quæ erat arida, erit in ſtagnum; & ſitiens, in fontes aquarum: in cubilibus, in quibus prius dracones habitabant, orietur viror calami & junci: & erit ibi ſemita & via, & via ſancta vocabitur; non tranſibit per eam pollutus .....*

baptizari? Dixit autem Philippus, Si credis ex toto corde, licet. Et reſpondens ait, Credo Filium Dei eſſe Jeſum Chriſtum. Et juſſit ſtare currum, & deſcenderunt uterque in aquam, Philippus, & Eunuchus, & baptizavit eum.

Act. 9, 15. 29. *Dixit autem ad eum Dominus, Vade, quoniam vas electionis eſt mihi iſte, ut portet nomen meum coram gentibus, & regibus, & filiis Iſrael ..... Loquebatur quoque gentibus, & diſputabat cum Græcis: illi autem quærebant occidere eum.*

Act. 10, 21. & ſeq. *Deſcendens autem Petrus ad viros, dixit, Ecce ego ſum quem quæritis: quæ cauſſa eſt, propter quam veniſtis? Qui dixerunt, Cornelius centurio, vir juſtus, & timens Deum, & teſtimonium habens ab univerſa gente Judæorum, reſponſum accepit ab Angelo ſancto, accerſire te in domum ſuam, & audire verba abs te ..... Et loquens cum illo intravit, & invenit multos qui convenerant, dixitque ad illos, Vos ſcitis quomodo abominatum ſit viro Judæo, conjungi aut accedere ad alienigenam; ſed mihi oſtendit Deus neminem communem aut immundum dicere hominem: propter quod ſine dubitatione veni accerſitus: & Cornelius ait .... Nunc ergo omnes nos in conſpectu tuo adſumus, audire omnia quæcunque tibi præcepta ſunt a Domino. Aperiens autem Petrus os ſuum, dixit, In veritate comperi, quia non eſt perſonarum acceptor Deus; ſed in omni gente, qui timet eum, & operatur juſtitiam, acceptus eſt illi .... Adhuc loquente Petro verba hæc, cecidit Spiritus ſanctus ſuper omnes qui audiebant verbum, & obſtupuerunt ex circumciſione fideles, qui venerant cum Petro, quia & in nationes gratia Spiritus ſancti effuſa eſt: audiebant enim illos loquentes linguis, & magnificantes Deum. Tunc reſpondit Petrus, Numquid aquam quis prohibere poteſt, ut non baptizentur hi, qui Spiritum ſanctum acceperunt, ſicut & nos? Et juſſit eos baptizari in nomine Domini Jeſu Chriſti.*

Act. 11, 1. & ſeq. *Audierunt autem Apoſtoli, & fratres qui erant in Judæa, quoniam & gentes receperunt verbum Dei ..... Incipiens autem Petrus exponebat illis ordinem, dicens ..... Si ergo eamdem gratiam dedit illis Deus, ſicut & nobis qui credidimus in Dominum Jeſum Chriſtum, ego quis eram, qui poſſem prohibere Deum? His auditis tacuerunt, & glorificaverunt Deum, dicentes,*

Et redemti a Domino convertentur, & venient in Sion cum laude; & lætitia ſempiterna ſuper caput eorum; gaudium & lætitiam obtinebunt, & fugiet dolor & gemitus.

Iſa. 42, 1. & ſeq. *Ecce ſervus meus, ſuſcipiam eum: electus meus, complacuit ſibi in illo anima mea: dedi ſpiritum meum ſuper eum, judicium gentibus proferet ..... & legem ejus inſulæ expectabunt ..... Ego Dominus vocavi te in juſtitia, & apprehendi manum tuam, & ſervavi te, & dedi te in fœdus populi, in lucem gentium ..... Cantate Domino canticum novum, laus ejus ab extremis terræ; qui deſcenditis in mare, & plenitudo ejus; inſulæ & habitatores earum..... Laudate, habitatores petræ; de vertice montium clamabunt. Ponent Domino gloriam, & laudem ejus in inſulis nuntiabunt ..... Et ducam cæcos in viam quam neſciunt; & in ſemitis, quas ignoraverunt, ambulare eos faciam: ponam tenebras coram eis in lucem, & prava in recta: hæc verba feci eis, & non dereliqui eos ..... Surdi audite, & cæci intuemini ad videndum.*

Iſa. 43, 19. & ſeq. *Ecce ego facio nova, & nunc orientur; utique cognoſcetis ea: ponam in deſerto viam, & in invio flumina. Glorificabit me beſtia agri, dracones & ſtruthiones; quia dedi in deſerto aquas, flumina in invio, ut darem potum populo meo, electo meo. Populum iſtum formavi mihi, laudem meam narrabit.*

Iſa. 45, 5. 6. *Ego Dominus, & non eſt amplius: extra me non eſt Deus. Accinxi te, non cognoviſti me: ut ſciant hi qui ab ortu Solis, & qui ab occidente, quoniam absque me non eſt.*

Iſa. 45, 14. & ſeq. *Hæc dicit Dominus, Labor Ægypti, & negotiatio Æthiopiæ, & Sabaim viri ſublimes ad te tranſibunt, & tui erunt; poſt te ambulabunt, vincti manicis pergent, & te adorabunt, teque deprecabuntur. Tantum in te eſt Deus, & non eſt absque te Deus: vere tu es Deus abſconditus, Deus Iſrael Salvator ..... Congregamini, & venite, & accedite ſimul, qui ſalvati eſtis ex gentibus. ..... Convertimini ad me, & ſalvi eritis omnes fines terræ: quia ego Deus, & non eſt alius. In memetipſo juravi, egredietur de ore meo juſtitiæ verbum, & non revertetur, quia mihi curvabitur omne genu, & jurabit omnis lingua. Ergo in Domino, dicet, meæ ſunt Ergo & gentibus pœnitentiam dedit Deus ad vitam ..... Et illi quidem qui diſperſi fuerant a tribulatione, quæ facta fuerat ſub Stephano, perambulaverunt usque Phœnicen, & Cyprum, & Antiochiam, nemini loquentes verbum, niſi ſolis Judæis. Erant autem quidam ex eis viri Cyprii & Cyrenæi, qui cum introiſſent Antiochiam, loquebantur & ad Græcos, annunciantes Dominum Jeſum. Et erat manus Domini cum eis, multusque numerus credentium converſus eſt ad Dominum. Pervenit autem ſermo ad aures Eccleſiæ, quæ erat Jeroſolymis, ſuper iſtis: & miſerunt Barnabam usque ad Antiochiam. Qui cum perveniſſet, & vidiſſet gratiam Dei, gaviſus eſt, & hortabatur omnes in propoſito cordis permanere in Domino; quia erat vir bonus, & plenus Spiritu ſancto & fide. Et appoſita eſt multa turba Domino. Profectus eſt autem Tarſum, ut quæreret Saulum: quem cum inveniſſet, perduxit Antiochiam: & annum totum converſati ſunt ibi in Eccleſia. Et docuerunt turbam multam: ita ut cognominarentur primum Antiochiæ Diſcipuli, Chriſtiani.*

Act. 13, 12. 45. & ſeq. *Tunc Proconſul cum vidiſſet factum, credidit admirans ſuper doctrina Domini ... Videntes autem turbas Judæi, repleti ſunt zelo, & contradicebant his quæ a Paulo dicebantur blaſphemantes. Tunc conſtanter Paulus & Barnabas dixerunt, Vobis oportebat primum loqui verbum Dei: ſed quoniam repellitis illud, & indignos vos judicatis æterna vita, ecce convertimur ad gentes: ſic enim præcepit nobis Dominus, Poſui te in lucem gentium, ut ſis in ſalutem usque ad extremum terræ. Audientes autem Gentes gaviſæ ſunt, & glorificabant verbum Domini, & crediderunt quotquot erant præordinati ad vitam æternam. Diſſeminabatur autem verbum Domini per univerſam regionem.*

Act. 14, 23. & ſeq. *Transeuntesque Piſidiam, venerunt in Pamphyliam, & loquentes verbum Domini in Perge, deſcenderunt in Attaliam, & navigaverunt Antiochiam, unde erant traditi gratiæ Dei, in opus quod compleverunt. Cum autem veniſſent, & congregaſſent Eccleſiam, retulerunt quanta feciſſet Deus cum illis, & quia aperuiſſet gentibus oſtium fidei.*

Actor. 15, 3. & ſeq. *Illi ergo deducti ab Eccleſia, pertranſibant Phœnicen & Samariam, narrantes*

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juſtitiæ & imperium: ad eum venient, & confundentur omnes qui repugnant ei.

Iſa. 49, 1. & ſeq. *Audite, inſulæ, & attendite, populi de longe, Dominus ab utero vocavit me ..... Et nunc dicit Dominus formans me ex utero ſervum ſibi, ut reducam Jacob ad eum, & Iſrael non congregabitur: & glorificatus ſum in oculis Domini, & Deus meus factus eſt fortitudo mea, & dixit, Parum eſt ut ſis mihi ſervus ad ſuſcitandas tribus Jacob, & faces Iſrael convertendas. Ecce dedi te in lucem gentium, ut ſis ſalus mea usque ad extremum terræ. Hæc dicit Dominus redemtor Iſrael, ſanctus ejus, ad contemtibilem animam, ad abominatam gentem, ad ſervum Dominorum. Reges videbunt, & conſurgent Principes, & adorabunt propter Dominum, quia fidelis eſt, & ſanctum Iſrael qui elegit te. Hæc dicit Dominus, in tempore placito exaudivi te, & in die ſalutis auxiliatus ſum tui, & ſervavi te, & dedi te in fœdus populi, ut ſuſcitares terram, & poſſideres hæreditates diſſipatas ..... Ecce iſti de longe venient, & ecce illi ab Aquilone & mari, & iſti de terra Auſtrali ..... Leva in circuitu oculos tuos, & vide, omnes iſti congregati ſunt, venerunt tibi: vivo ego, dicit Dominus, quia omnibus his velut ornamento veſtieris, & circumdabis tibi eos quaſi ſponſa. Quia deſerta tua, & ſolitudines tuæ, & terra ruinæ tuæ, nunc anguſta erunt præ habitatoribus, & longe fugabuntur qui abſorbebant te. Adhuc dicent in auribus tuis filii ſterilitatis tuæ, Anguſtus eſt mihi locus, fac ſpatium mihi ut habitem. Et dices in corde tuo, Quis genuit mihi iſtos? ego ſterilis, & non pariens, transmigrata, & captiva, & iſtos quis enutrivit? ego deſtituta, & ſola, & iſti ubi erant? Hæc dicit Dominus Deus, Ecce levabo ad gentes manum meam, & ad populos exaltabo ſignum meum; & afferent filios tuos in ulnis, & filias tuas ſuper humeros portabunt; & erunt reges nutritii tui, & regina nutrices tuæ: vultu in terram demiſſo adorabunt te, & pulverem pedum tuorum lingent.*

Iſa. 51, 5. *Prope eſt juſtus meus, egreſſus eſt Salvator meus, & brachia mea populos judicabunt: me inſulæ expectabunt, & brachium meum ſuſtinebunt.*

Iſa. 52, 10. & ſeq. *Paravit Dominus brachium ſanctum ſuum in oculis omnium gentium; & videbunt omnes fines terræ ſalutare narrantes converſionem gentium, & faciebant gaudium magnum omnibus fratribus ..... Cum autem magna conquiſitio fieret, ſurgens Petrus dixit ad eos, Viri fratres, vos ſcitis quoniam ab antiquis diebus Deus in nobis elegit per os meum audire Gentes verbum Evangelii, & credere. Et qui novit corda Deus, teſtimonium perhibuit, dans illis Spiritum ſanctum, ſicut & nobis; & nihil diſcrevit inter nos & illos, fide purificans corda eorum ..... Tacuit autem omnis multitudo, & audiebant Barnabam & Paulum, narrantes quanta Deus feciſſet, & prodigia in gentibus per eos. Et poſtquam tacuerunt, reſpondit Jacobus, dicens, Viri fratres, audite me. Simon narravit, quemadmodum primum Deus viſitavit ſumere ex gentibus populum nomini ſuo. Et huic concordant verba Prophetarum: ſicut ſcriptum eſt, Poſt hæc revertar, & reædificabo tabernaculum David quod decidit, & diruta ejus reædificabo, & erigam illud: ut requirant cæteri hominum Dominum, & omnes gentes ſuper quas invocatum eſt nomen meum, dicit Dominus faciens hæc. Notum a ſæculo eſt Domino opus ſuum. Propter quod ego judico non inquietari eos, qui ex gentibus convertuntur ad Deum.*

Act. 16, 14. *Et quædam mulier, nomine Lydia, purpuraria civitatis Thyatirenorum, colens Deum, audivit: cujus Dominus aperuit cor, intendere his quæ dicebantur a Paulo. Cum autem baptizata eſſet, & domus ejus, deprecata eſt.*

Act. 18, 5. 6. *Cum veniſſent autem de Macedonia Silas & Timotheus, inſtabat verbo Paulus teſtificans Judæis eſſe Chriſtum Jeſum. Contradicentibus autem eis, & blaſphemantibus, excutiens veſtimenta ſua dixit ad eos, Sanguis veſter ſuper caput veſtrum: mundus ego: ex hoc ad gentes vadam.*

Act. 21, 18. & ſeq. *Sequenti autem die introibat Paulus nobiſcum ad Jacobum, omnesque collecti ſunt Seniores. Quos cum ſalutaſſet, narrabat per ſingula quæ Deus feciſſet in gentibus per miniſterium ipſius. At illi cum audiſſent, magnificabant Deum, dixeruntque ei, .. De his autem qui crediderunt ex gentibus nos ſcripſimus, judicantes ut abſtineant ſe ab dolis, immolato, & ſanguine, & ſuffocato, & fornicatione.*

Act. 22, 21. *Et dixit ad me, Vade, quoniam ego in nationes longe mittam te.*

Dei noſtri ..... Iſte aſperget gentes multas, ſuper ipſum continebunt reges os ſuum: quia quibus non eſt narratum de eo, viderunt; & qui non audierunt, contemplati ſunt.

Iſa. 54, 1. & ſeq. *Lauda, ſterilis, quæ non paris; decanta laudem, & hinni, quæ non pariebas; quoniam multi filii deſertæ, magis quam ejus quæ habet virum, dicit Dominus. Dilata locum tentorii tui, & pelles tabernaculorum tuorum extende, ne parcas: longos fac funiculos tuos, & clavos tuos conſolida: ad dexteram enim & ad lævam penetrabis, & ſemen tuum gentes hæreditabit, & civitates deſertas inhabitabit ... Ecce accola veniet, qui non erat mecum, advena quondam tuus adjungetur tibi.*

Iſa. 55, 4. 5. *Ecce teſtem populis dedi eum, ducem ac præceptorem gentibus. Ecce gentem quam neſciebas, vocabis, & gentes, quæ te non cognoverunt, ad te current, propter Dominum Deum tuum, & ſanctum Iſrael, quia glorificavit te.*

Iſa. 59, 19. *Et timebunt qui ab occidente nomen Domini, & qui ab ortu Solis gloriam ejus; cum venerit quaſi fluvius violentus, quem ſpiritus Domini cogit, & venerit Sion redemtor.*

Iſa. 60, 3. & ſeq. *Et ambulabunt gentes in lumine tuo, & reges in ſplendore ortus tui. Leva in circuitu oculos tuos, & vide: omnes iſti congregati ſunt, venerunt tibi: filii tui de longe venient, & filiæ tuæ de latere. Tunc videbis, & afflues; & mirabitur, & dilatabitur cor tuum, quando converſa fuerit ad te multitudo maris, fortitudo gentium venerit tibi. Inundatio camelorum operiet te, dromedarii Madian & Epha: omnes de Saba venient, aurum & thus deferentes, & laudem Domino annuntiantes ..... Me enim inſulæ expectant, & naves maris in principio, ut adducam filios tuos de longe, argentum eorum, & aurum eorum cum eis, nomini Domini Dei tui, & ſancto Iſrael, quia glorificavi te. Et ædificabunt filii peregrinorum muros tuos, & reges eorum miniſtrabunt tibi: indignatione enim mea percuſſi te; & in reconciliatione mea miſertus ſum tui: & aperientur portæ tuæ jugiter: die ac nocte non claudentur, ut afferatur ad te fortitudo gentium, & reges earum adducantur .... Et venient ad te curvi filii eorum qui humiliaverunt te, & adorabunt veſtigia pedum tuorum omnes qui detrahebant*

Act. 26, 1. 20. *Tunc Paulus extenta manu cæpit rationem reddere ... his qui ſunt Damaſci primum, & Jeroſolymis, & in omnem regionem Judææ, & gentibus annuntiabam, ut pœnitentiam agerent, & converterentur ad Deum.*

Act. 28, 28. *Notum ergo ſit vobis, quoniam gentibus miſſum eſt hoc ſalutare Dei, & ipſi audient.*

Rom. 1, 5. 13. *Per quem accepimus gratiam & Apoſtolatum, ad obediendum fidei in omnibus pro nomine ejus; in quibus eſtis & vos vocati Jeſu Chriſti.*

Rom. 3, 29. 30. *An Judæorum Deus tantum? nonne & gentium? immo & gentium: quoniam quidem unus eſt Deus, qui juſtificat circumciſionem ex fide, & præputium per fidem.*

Rom. 4, 16. & ſeq. *Ut ſecundum gratiam firma ſit promiſſio omni ſemini, non ei qui ex lege eſt ſolum, ſed & ei, qui ex fide eſt Abrahæ, qui pater eſt omnium noſtrum: (ſicut ſcriptum eſt, Quia patrem multarum gentium poſui te) ante Deum cui credidit, qui vivificat mortuos, & vocat ea, quæ non ſunt tanquam ea quæ ſunt, qui contra ſpem in ſpem credidit, ut fieret pater multarum gentium, ſecundum quod dictum eſt ei, Sic erit ſemen tuum.*

Rom. 9, 24. & ſeq. *Quos & vocavit non ſolum ex Judæis, ſed etiam ex gentibus: ſicut in Oſee dicit, Vocabo non plebem meam, plebem meam; & non dilectam, dilectam; & non miſericordiam conſecutam miſericordiam conſecutam. Et erit in loco, ubi dictum eſt eis, Non plebs mea vos: ibi vocabuntur filii Dei vivi..... Quid ergo dicemus? quod gentes, quæ non ſectabantur juſtitiam, apprehenderunt juſtitiam; juſtitiam autem quæ ex fide eſt.*

Rom. 10, 17. & ſeq. *Sed dico, Numquid non audierunt? & quidem in omnem terram exivit ſonus eorum, & in fines terræ verba eorum. Sed dico, Numquid Iſrael non cognovit? Primus Moyſes dicit, Ego ad æmulationem vos adducam in non gentem; in gentem inſipientem, in iram vos mittam. Iſaias autem audet, & dicit, Inventus ſum a non quærentibus me, palam apparui his qui me non interrogabant.*

Rom. 11, 11. & ſeq. *Sed illorum delicto ſalus eſt gentibus, ut illos æmulentur. Quod ſi delictum illorum, divitiæ ſunt mundi; & diminutio eorum, divitiæ gentium, quanto magis plenitudo eorum? Vobis enim dico gentibus,*

tibi, & vocabunt te Civitatem Domini, Sion ſancti Iſrael. Pro eo quod fuiſti derelicta, & odio habita, & non erat qui per te tranſiret, ponam te in ſuperbiam ſeculorum, gaudium in generationem & generationem; & ſuges lac gentium & mamilla regum lactaberis; & ſcies quia ego Dominus ſalvans te, redemtor tuus fortis Jacob.

Iſa. 62, 2. 11. 12. *Et videbunt gentes Juſtum tuum, & cuncti reges inclytum tuum ..... Ecce Dominus auditum fecit in extremis terræ, Dicite, filiæ Sion, Ecce Salvator tuus venit, ecce merces ejus cum eo, & opus ejus coram illo. Et vocabunt eos, Populus ſanctus, redemti a Domino: tu autem vocaberis Quæſita Civitas, & non Derelicta.*

Iſa. 65, 1. *Quæſierunt me qui ante non interrogabant; invenerunt qui non quæſierunt me. Dixi, Ecce ego, ecce ego, ad gentem quæ non invocabat nomen meum.*

Iſa. 66, 18. & ſeq. *Ego autem opera eorum, & cogitationes eorum venio ut congregem cum omnibus gentibus & linguis: & venient, & videbunt gloriam meam. Et ponam in eis ſignum, & mittam ex eis qui ſalvati fuerint, ad gentes in mare, in Africam, & Lydiam tendentes ſagittam, in Italiam, & Graciam, ad inſulas longe, ad eos qui non audierunt de me, & non viderunt gloriam meam: & annuntiabunt gloriam meam gentibus, & adducent omnes fratres veſtros de cunctis gentibus, donum Domino, in equis, & in quadrigis, & in lecticis, & in mulis, & in carrucis, ad montem ſanctum meum Jeruſalem, dicit Dominus, quomodo ſi inferant filii Iſrael munus in vaſe mundo in domum Domini. Et aſſumam ex eis in Sacerdotes & Levitas, dicit Dominus ... Veniet omnis caro, ut adoret coram facie mea, dicit Dominus.*

Jerem. 3, 17. *In tempore illo vocabunt Jeruſalem, Solium Domini; & congregabuntur ad eam omnes gentes in nomine Domini in Jeruſalem, & non ambulabunt poſt pravitatem cordis ſui peſſimi.*

Jerem. 4, 2. *Et jurabis, Vivit Dominus, in veritate, & in judicio, & in juſtitia, & benedicent eum gentes, ipſumque laudabunt.*

Jerem. 16, 19. & ſeq. *Domine, fortitudo mea, & robur meum, & refugium meum in die tribulationis: ad te gentes venient ab extremis terræ, & dicent, Vere mendacium poſſederunt patres noſtri, vanitatem quæ eis gentibus, quamdiu quidem ego ſum gentium Apoſtolus, miniſterium meum honorificabo.. .. Quod ſi delibatio ſancta eſt, & maſſa; & ſi radix ſancta, & rami. Quod ſi aliqui ex ramis fracti ſunt; tu autem cum oleaſter eſſes, inſertus es in illis, & ſocius radicis & pinguedinis olivæ factus es, noli gloriari adverſus ramos. Quod ſi gloriaris, non tu radicem portas, ſed radix te. Dices ergo, Fracti ſunt rami, ut ego inſerar. Bene ... Nolo enim vos ignorare, Fratres, myſterium hoc (ut non ſitis vobis ipſis ſapientes) quia cæcitas ex parte contigit in Iſrael, donec plenitudo gentium intraret, & ſic omnis Iſrael ſalvus fieret.*

Rom. 15, 8. & ſeq. *Dico enim Chriſtum Jeſum miniſtrum fuiſſe circumciſionis; propter veritatem Dei, ad confirmandas promiſſiones Patrum; gentes autem ſuper miſericordia honorare Deum, ſicut ſcriptum eſt, Propterea confitebor tibi in gentibus, Domine, & nomini tuo cantabo. Et iterum dicit. Lætamini, gentes, cum plebe ejus. Et iterum. Laudate omnes gentes Dominum, & magnificate eum omnes populi. Et rurſus Iſaias ait, Erit radix Jeſſe, & qui exurget regere gentes; in eum gentes ſperabunt .... Audacius autem ſcripſi vobis, Fratres, ex parte, tanquam in memoriam vos reducens, propter gratiam quæ data eſt mihi a Deo, ut ſim miniſter Chriſti Jeſu in gentibus ſanctificans Evangelium Dei, ut ſit oblatio gentium accepta, & ſanctificata in ſpiritu ſancto. Habeo igitur gloriam in Chriſto Jeſu ad Deum. Non enim audeo aliquid loqui eorum quæ per me non efficit Chriſtus in obedientiam gentium, verbo & factis; in virtute ſignorum & prodigiorum, in virtute Spiritus ſancti: ita ut ab Jeruſalem per circuitum, usque ad Illyricum, repleverim Evangelium Chriſti. Sic autem prædicavi Evangelium hoc, non ubi nominatus eſt Chriſtus, ne ſuper alienum fundamentum ædificarem, ſed ſicut ſcriptum eſt, Quibus non eſt annuntiatum de eo, videbunt: & qui non audierunt, intelligent ..... Nunc igitur proficiſcar in Jeruſalem miniſtrare Sanctis. Probaverunt enim Macedonia & Achaia, collationem aliquam facere in pauperes Sanctorum qui ſunt in Jeruſalem: Placuit enim eis, & debitores ſunt eorum. Nam ſi ſpiritualium eorum participes facti ſunt Gentiles, debent & carnalibus miniſtrare illis.*

non profuit. Numquid faciet sibi homo Deos, & ipsi non sunt Dii? Idcirco ecce ego ostendam eis per vicem hanc, ostendam eis manum meam, & virtutem meam, & scient quia nomen mihi Dominus.

Jerem. 31, 34. *Et non docebit ultra vir proximum suum, & vir fratrem suum, dicens, Cognosce Dominum: omnes enim cognoscent me, a minimo eorum usque ad maximum, ait Dominus.*

Thren. 4, 20. *Spiritus oris nostri Christus Dominus captus est in peccatis nostris: cui diximus, In umbra tua vivemus in gentibus.*

Ezech. 27, 24. *Et scient omnia ligna regionis, quia ego Dominus humiliavi lignum sublime, & exaltavi lignum humile; & siccavi lignum viride, & frondere feci lignum aridum.*

Ose. 1, 10. *Et erit in loco, ubi dicetur eis, Non populus meus vos; dicetur eis, Filii Dei viventis.*

Ose. 2, 24. *Et dicam non populo meo, Populus meus es tu.*

Joel. 2, 28. *Et erit post hac, Effundam spiritum meum super omnem carnem.*

Amos. 9, 11. 12. *In die illa suscitabo tabernaculum David quod decidit: & reædificabo aperturas murorum ejus, & ea quæ corruerunt instaurabo, & reædificabo illud sicut in diebus antiquis: ut possideant reliquias Idumæa & omnes nationes, eo quod invocatum sit nomen meum super eos, dicit Dominus faciens hæc.*

Mich. 4, 1. & seq. *Et erit in novissimo dierum, erit mons domus Domini præparatus in vertice montium, & sublimis super colles, & fluent ad eum populi, & properabunt gentes multæ, & dicent, Venite, ascendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos de viis suis, & ibimus in semitis ejus; quia de Sion egredietur Lex, & verbum Domini de Jerusalem. Et judicabit inter populos multos, & corripiet gentes fortes usque in longinquum; & concident gladios suos in vomeres, & hastas suas in ligones; non sumet gens adversus gentem gladium, & non discent ultra belligerare. Et sedebit vir subtus vitem suam, & subtus ficum suam, & non erit qui deterreat, quia os Domini exercituum locutum est.*

Soph. 2, 11. *Horribilis Dominus super eos, & attenuabit omnes Deos terræ: &*

Rom. 16, 4. *Quibus non solus ego gratias ago; sed & cunctæ Ecclesiæ gentium.*

Rom. 16, 25. 26. *Qui potens est vos confirmare juxta Evangelium meum, & prædicationem Jesu Christi, secundum revelationem mysterii temporibus æternis taciti, (quod nunc patefactum est per Scripturas Prophetarum, secundum præceptum æterni Dei, ad obeditionem fidei) in cunctis gentibus cogniti.*

1. Cor. 1, 26. *Videte enim vocationem vestram, Fratres; quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles; sed quæ stulta sunt mundi elegit Deus, ut confundat sapientes; & infirma mundi elegit Deus, ut confundat fortia: & ignobilia mundi & contemtibilia elegit Deus, & ea quæ non sunt, ut ea quæ sunt destrueret: ut non glorietur omnis caro in conspectu ejus.*

Gal. 1, 15. 16. *Cum autem placuit ei, qui me segregavit ex utero matris meæ, & vocavit per gratiam suam, ut revelaret Filium suum in me, ut evangelizarem illum in gentibus, continuo non acquievi carni & sanguini.*

Gal. 2, 2. & seq. *Contuli cum illis Evangelium quod prædico in gentibus ..... Sed neque Titus qui mecum erat, cum esset Gentilis, compulsus est circumcidi ..... Sed contra cum vidissent quod creditum est mihi Evangelium præputii, sicut & Petro circumcisionis: (qui enim operatus est Petro in Apostolatum circumcisionis, operatus est & mihi inter gentes) & cum cognovissent gratiam, quæ data est mihi, Jacobus, & Cephas, & Johannes, qui videbantur columnæ esse, dextras dederunt mihi & Barnabæ societatis; ut nos in gentes, ipsi autem in circumcisionem.*

Gal. 3, 8. 14. *Providens autem Scriptura, quia ex fide justificat gentes Deus, prænuntiavit Abrahæ, Quia benedicentur in te omnes gentes .... ut in gentibus benedictio Abrahæ fieret in Christo Jesu.*

Gal. 4, 22. & seq. *Scriptum est enim, quoniam Abraham duos filios habuit, unum de ancilla, & unum de libera. Sed qui de ancilla, secundum carnem natus est; qui autem de libera, per repromissionem; quæ sunt per allegoriam dicta. Hæc enim sunt duo Testamenta: unum quidem in monte Sina, in servitutem generans; quæ est Agar; Sina enim mons est in Arabia, qui conjunctus est ei quæ nunc est Jerusalem, & servit cum filiis suis.*

Illa

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adorabunt eum viri de loco ſuo, omnes inſulæ gentium.

Soph. 3, 9. 10. *Quia tunc reddam populis labium electum, ut invocent omnes in nomine Domini, & ſerviant ei humero uno. Ultra flumina Æthiopiæ, inde ſupplices mei; filii diſperſorum meorum deferent munus mihi.*

Agg. 2, 7. 8. *Quia hæc dicit Dominus exercituum, Adhuc unum modicum eſt, & ego commovebo cœlum & terram, & mare & aridam. Et movebo omnes gentes, & veniet Deſideratus cunctis gentibus, & implebo domum iſtam gloria, dicit Dominus exercituum.*

Zach. 2, 10. 11. *Lauda, & lætare, filia Sion, quia ecce ego venio, & habitabo in medio tui, ait Dominus: & applicabuntur gentes multæ ad Dominum in die illa, & erunt mihi in populum, & habitabo in medio tui.*

Zach. 8, 20. & ſeq. *Hæc dicit Dominus exercituum, Usque quo veniant populi, & habitent in civitatibus multis, & vadant habitatores, unus ad alterum dicentes, Eamus, & deprecemur faciem Domini, & quæramus Dominum exercituum, vadam etiam ego. Et venient populi multi, & gentes robuſtæ ad quærendum Dominum exercituum in Jeruſalem, & deprecandam faciem Domini. Hæc dicit Dominus exercituum, In diebus illis, in quibus apprehendent decem homines ex omnibus linguis gentium, & apprehendent fimbriam viri Judæi, dicentes, Ibimus vobiſcum; audivimus enim, quoniam Deus vobiſcum eſt.*

Zach. 9, 10. *Et loquetur pacem gentibus, & poteſtas ejus a mare usque ad mare, & a fluminibus usque ad fines terræ.*

Zach. 13, 8. *Et erunt in omni terra, dicit Dominus: partes duæ in ea diſpergentur, & deficient; & tertia pars relinquetur in ea.*

Zach. 14, 16. *Et omnes qui reliqui fuerint de univerſis gentibus, quæ venerunt contra Jeruſalem, aſcendent ab anno in annum, ut adorent Regem Dominum exercituum.*

Malach. 1, 10. 11. *Non eſt mihi voluntas in vobis, dicit Dominus exercituum, & munus non ſuſcipiam de manu veſtra. Ab ortu enim Solis usque ad occaſum, magnum eſt nomen meum in gentibus, & in omni loco ſacrificatur, & offertur nomini meo oblatio munda; quia magnum eſt nomen meum in gentibus, dicit Dominus exercituum.*

Ille autem quæ ſurſum eſt Jeruſalem, libera eſt; quæ eſt mater noſtra. Scriptum eſt enim, Lætare ſterilis, quæ non paris; erumpe & clama, quæ non parturis; quia multi filii deſertæ, magis quam ejus quæ habet virum. Nos autem, Fratres, ſecundum Iſaac promiſſionis filii ſumus.

Eph. 2, 11. 12. *Propter quod memores eſtote, quod aliquando vos gentes in carne, qui dicimini Præputium, ab ea quæ dicitur Circumciſio, in carne, manu facta: quia eratis illo in tempore ſine Chriſto, alienati a converſatione Iſrael, & hoſpites Teſtamentorum, promiſſionis ſpem non habentes, & ſine Deo in hoc mundo. Nunc autem in Chriſto Jeſu, vos qui aliquando eratis longe, facti eſtis prope in ſanguine Chriſti. Ipſe enim eſt pax noſtra, qui fecit utraque unum .... Et veniens evangelizavit pacem vobis, qui longe fuiſtis; & pacem iis qui prope .... Ergo jam non eſtis hoſpites & advenæ, ſed eſtis cives Sanctorum, & domeſtici Dei, ſuperædificati ſuper fundamentum Apoſtolorum & Prophetarum.*

Eph. 3, 1. & ſeq. *Hujus rei gratia ego Paulus, vinctus Chriſti Jeſu, pro vobis gentibus, ſi tamen audiſtis diſpenſationem gratiæ Dei, quæ data eſt mihi in vobis... gentes eſſe coheredes, & incorporales, & comparticipes promiſſionis ejus in Chriſto Jeſu per Evangelium..... Mihi omnium Sanctorum minimo data eſt gratia hæc, in gentibus evangelizare inveſtigabiles divitias Chriſti.*

Col. 1, 23. 27. 28. *Si tamen permanetis in fide fundati, & ſtabiles, & immobiles a ſpe Evangelii, quod audiſtis, quod prædicatum eſt in univerſa creatura quæ ſub cœlo eſt, cujus factus ſum ego Paulus miniſter... quibus voluit Deus notas facere divitias gloriæ ſacramenti hujus in gentibus, quod eſt Chriſtus, in vobis ſpes gloriæ, quem nos annunciamus, corripientes omnem hominem, & docentes omnem hominem, in omni ſapientia, ut exhibeamus omnem hominem perfectum in Chriſto Jeſu.*

Col. 3, 9. & ſeq. *Nolite mentiri invicem, exſpoliantes vos veterem hominem cum actibus ſuis, & inducentes novum, eum qui renovatur in agnitionem, ſecundum imaginem ejus qui creavit illum; ubi non eſt Gentilis & Judæus, Circumciſio & Præputium, Barbarus & Scytha, ſervus & liber; ſed omnia in omnibus Chriſtus.*

1. Theſſ.

1. Theſſ. 2, 26. *Prohibentes nos gentibus loqui, ut ſalvæ fiant.*

1. Tim. 2, 7. *In quo poſitus ſum ego prædicator & Apoſtolus, (veritatem dico, non mentior) doctor in fide & veritate.*

1. Tim. 3, 16. *Et manifeſte magnum eſt pietatis ſacramentum, quod manifeſtatum eſt in carne, juſtificatum eſt in Spiritu, apparuit Angelis, prædicatum eſt gentibus.*

2. Tim. 1, 11. *In quo poſitus ſum ego prædicare, & Apoſtolus, & magiſter gentium.*

2. Tim. 4, 17. *Dominus autem mihi adſtitit, & confortavit me, ut per me prædicatio impleatur, & audiant omnes gentes.*

1. Petr. 2, 10. *Qui aliquando non populus, nunc autem populus Dei; qui non conſecuti miſericordiam, nunc autem miſericordiam conſecuti.*

Apoc. 7, 9. *Poſt hæc vidi turbam magnam, quam dinumerare nemo poterat, ex omnibus gentibus, & tribubus, & populis, & linguis; ſtantes ante thronum, & in conſpectu Agni, amicti ſtolis albis, & palmæ in manibus eorum.*

Apoc. 10, 10. 11. *Et accepi librum de manu Angeli, & devoravi illum, & erat in ore meo tanquam mel dulce: & cum devoraſſem eum, amaricatus eſt venter meus: & dixit mihi, Oportet te iterum prophetare gentibus, & populis, & linguis, & regibus multis.*

Apoc. 14, 6. *Et vidi alterum Angelum volantem per medium cæli, habentem Evangelium æternum, ut evangelizaret ſedentibus ſuper terram, & ſuper omnem gentem, & tribum, & linguam, & populum.*

Apoc. 15, 4. *Quis non timebit te, Domine, & magnificabit nomen tuum? quia ſolus pius es: quoniam omnes gentes venient, & adorabunt in conſpectu tuo.*

Apoc. 21, 23. 24. *Et civitas non eget Sole, neque Luna, ut luceant in ea; nam claritas Dei illuminavit eam, & lucerna ejus eſt Agnus: & ambulabunt gentes in lumine ejus, & reges terræ afferent gloriam ſuam, & honorem in illam.*

I. *Priſcorum ac recentiorum Judæorum ſuffragiis hic adjuvamur.* II. *Typi Synagogæ & Eccleſiæ.* III. *Duplex eruitur ſenſus ex Iſa. 19, 18. & ſeq.*

Priſcorum ac recentiorum Judæorum ſuffragiis hic adjuvamur.

I. RErum omnium, quas prænuntiari hominibus voluit Deus, nulla omnino eſt, in quam prædicendam majori conſenſu, crebrioribusque prophetiis conſpirarint ſacri Vates, quam gentium vocatio ad notitiam veritatis. Nam cum vaniſſimis religionibus & multiplici idolorum cultu tenerentur implicitæ gentes, Judæi vero clariſſima divinæ & ſalubris doctrinæ luce fruerentur, hi tamen caligarunt ad præſentis & inter ipſos verſantis Meſſiæ ſplendorem; illæ ſanctis ejus ultro paruerunt præceptis, & in ipſius obſequium conceſſerunt: arcano videlicet & mirabili Dei conſilio, cujus gratiam ſatius eſt nos memori mente recolere, quam̀ cauſſam anxie perſcrutari. Neque vero id ita evenire debuiſſe, vel ignorarunt vetuſtiores Judæi, vel recentiores infitiati ſunt. Quod cum jam ex parte fieri Apoſtolorum temporibus cœptum eſſet, hi Judæis palam in concionibus & coronis ingerebant oracula Prophetarum; haud ignari ſcilicet quorſum ea receptis vulgo ſententiis explicari ſolerent. Haudquaquam igitur reclamabant circumſtantes Judæi, nec patrum ſuorum patientiam aut inſcientiam recentiores arguerunt; imo vero, easdem amplexi ſunt interpretationes prophetiarum. Puta nobile illud prædictum e Pſalmo ſecundo: *Poſtula a me,* Pſalm. 2, 8. *& dabo tibi gentes hæreditatem tuam, & poſſeſſionem tuam terminos terræ;* quod nos demonſtravimus in ſeptima Propoſitione ex Ebræorum ſententia Chriſto adſcribi. Ei quoque in Schemoth Rabba adjudicatur iſtud, quod ex Pſalmo ſexageſimo ſeptimo excerpſimus: *Venient legati ex Ægypto:* Pſal. 67, 32. *Æthiopia præveniet manus ejus Deo. Regna terræ cantate Deo.* Effatum iſtud Iſaiæ, quod attulimus e quadrageſimo nono capite, quodque ſic Judæis apud Piſidas Antiochenos expoſuerunt Paulus & Barnabas: *Vobis* Act. 13, 45. & ſe. *oportebat primum loqui verbum Dei: ſed quoniam repellitis illud, & indignos vos judicatis æterna vitæ, ecce convertimur ad gentes. Sic enim præcepit nobis Dominus, Poſui te in lucem gentium, ut ſis in ſalutem usque ad extremum terræ. Audientes autem gentes gaviſæ ſunt, & glorificabant verbum Domini:* non aliter intellexit R. David Kimchi; ex eo quippe colligit, gentes ſalutis Iſraelitis promiſſæ

promiſſæ fore participes poſt bellum Gog & Magog, quod Meſſiæ temporibus conflatum iri Judæi autumant. Eodem refert Aben Ezra clauſulam alteram e ſexageſimo quinto Iſaiæ huc depromtam: *Quæſierunt me qui ante non interrogabant, invenerunt qui non quæſierunt me. Dixi, Ecce ego, ecce ego, ad gentem quæ non invocabat nomen meum:* quam clauſulam Paulus in Epiſtola ad Romanos in ejusdem doctrinæ probationem prius uſurpaverat. Ad vocationem etiam gentium in Gemara, Tractatu de Paſchate, confertur iſtud Oſeæ: *Et dicam non populo meo, Populus meus es tu; & ipſe dicet, Deus meus es tu:* quod in Epiſtola ad Romanos in eamdem ſententiam flectitur. Idem ſignificari docetur in Bereſith Rabba his Amoſi verbis: *In die illa ſuſcitabo in tabernaculum Dævid, quo decidit; & readificabo aperturas murorum ejus; & ea quæ corruerunt, inſtaurabo, & readificabo illud, ſicut in diebus antiquis:* atque his idem Sophoniæ: *Quia tunc reddam populis labium electum, & invocent omnes in nomine Domini, & ſerviant ei humero uno:* quarum ſententiarum priore in eumdem ſenſum utitur Jacobus in Actis. Adde Maimoniden in Jad, libro ultimo, capite de Regibus, ſcribere Judæorum hanc eſſe ſententiam, futurum ut Meſſiæ hortamentis excitatæ ad pœnitentiam gentes veram legem capeſſant. Thalmudici etiam expectatam ſibi gentium vocationem inſigni Parabola adumbrarunt; equi nimirum, inituri ſtabulum claudi bovis.

Iſa. 65, 1. Rom. 10, 20. Oſe. 2, 24. Rom. 9, 25. Amos. 9, 11. Soph. 3, 9. Act. 15, 16.

Typi Synagogæ & Eccleſiæ.

II. Atque hæc gentium adoptio, & Judæorum rejectio, clariſſimis præterea deſignata eſt typis in Veteri Teſtamento. Utramque in Abrahami liberis, uno Agare ancilla nato, altero Sara libera, expreſſam Paulus in Epiſtola ad Galatas accurate expoſuit: & Judæi quidem filii ſunt Synagogæ, quæ Legi ſubdita eſt, in ejusque obſequium mancipata; nos vero filii cœleſtis Hieroſolymæ, Eccleſiæ nimirum, quæ libera eſt, *qua libertate Chriſtus nos liberavit.* Quod ſignificatum quoque eſſe docet Paulus præclaro Iſaiæ oraculo, quod & huc attulimus: *Lætare ſterilis, quæ non paris; erumpe, & clama, quæ non parturis; quia multi filii deſertæ, magis quam ejus quæ habet virum.* Synagogæ etiam & Eccleſiæ in Phenenna & Anna, uxoribus Elcanæ, accurata conſtat effigies. Phenenna complurium liberorum mater Annæ ſteriliratem ſuam exprobrabat. At hæc precibus tandem ſuis exorato Deo, ſancta & felici prole aucta eſt. Quæ cum ob ſuſceptam ſobolem Deo ageret gratias, cœleſti commota afflatu eas edidit voces, quas hic e prioris libri Samuelis ſecundo capite repræſentavimus, futuram gentium per Chriſtum vocationem, Judæorum vero damnationem liquido prædicentes.

Galat. 4, 22. & ſeq. Iſa. 54, 1. & ſeq.

III. Contuli huc quoque memorabilem prophetiam, ex Iſaiæ decimo nono capite petitam, qua futurum prædicit, ut in media Ægypto ara ſtatuatur Deo, hoſtiæque ac munera publice offerantur. Pſammitichi & Sennacheribi ætati hoc adſcripſerunt nonnulli. Verius Joſephus Heliopolitanum Oniæ Templum ſignari cenſuit: quemadmodum ſupra ad Propoſitionem ſextam obſervavimus. Sed quamvis λέξιν *(verbis)* ſenſum hunc tribuamus, alium tamen ſenſum obtinere poteſt σχῆμα *(figura)* & vocationem gentium notare; juxta illud Malachiæ: *In omni loco ſacrificatur, & offertur nomini meo oblatio munda.*

Duplex eruitur ſenſus ex Iſa. 19, 18. *& ſeq.*

Malach. 1, 11.

CAPUT CLIX.

Doctrina Chriſtiana corruptos hominum mores emendat.

ISa. 11, 6. & ſeq. *Habitabit lupus cum agno, & pardus cum hædo accubabit; vitulus, & leo, & ovis, ſimul morabuntur, & puer parvulus minabit eos. Vitulus & urſus paſcentur, ſimul requieſcent catuli eorum, & leo quaſi bos comedet paleas. Et delectabitur infans ab ubere ſuper foramine aſpidis, & in caverna reguli qui ablactatus fuerit, manum ſuam mittet. Non nocebunt, & non occident in*

MAtth. 5, 20. & ſeq. *Dico enim vobis, quia niſi abundaverit juſtitia veſtra, plus quam Scribarum & Phariſæorum, non intrabitis in regnum cœlorum. Audiſtis quia dictum eſt antiquis, Non occides: qui autem occiderit, reus erit judicio. Ego autem dico vobis, quia omnis qui iraſcitur fratri ſuo, reus erit judicio. Qui autem dixerit fratri ſuo Raca, reus erit concilio. Qui autem dixerit, Fatue, reus erit*

universo monte sancto meo: quia repleta est terra scientia Domini, sicut aquæ maris operientes.

Isa. 35, 6. & seq. *Scissæ sunt in deserto aquæ, & torrentes in solitudine; & quæ erat arida, erit in stagnum; & sitiens, in fontes aquarum: in cubilibus, in quibus prius dracones habitabant, orietur viror calami & junci: & erit ibi semita, & via, & via sancta vocabitur; non transibit per eam pollutus, & hæc erit vobis directa via, ita ut stulti non errent per eam. Non erit ibi leo, & mala bestia non ascendet per eam, nec invenietur ibi, & ambulabunt qui liberati fuerint. Et redemti a Domino convertentur.*

Isa. 40, 4. *Omnis vallis exaltabitur, & omnis mons & collis humiliabitur, & erunt prava in directa, & aspera in vias planas.*

Isa. 65, 26. *Lupus & agnus pascentur simul, leo & bos comedent paleas, & serpenti pulvis panis ejus: non nocebunt, neque occident in monte sancto meo, dicit Dominus.*

Jerem. 32, 39. 40. *Et dabo eis cor unum, & viam unam, ut timeant me universis diebus, & bene sit eis, & filiis eorum post eos. Et feriam eis pactum sempiternum, & non desinam eis benefacere; & timorem meum dabo in corde eorum, ut non recedant a me.*

gehenna ignis ... Audistis quia dictum est antiquis, Non mœchaberis. Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.... Dictum est autem, Quicunque dimiserit uxorem suam, det ei libellum repudii. Ego autem dico vobis, quia omnis qui dimiserit uxorem suam, excepta fornicationis caussa, facit eam mœchari; & qui dimissam duxerit, adulterat. Iterum audistis quia dictum est antiquis, Non perjurabis, reddes autem Domino juramenta tua. Ego autem dico vobis, non jurare omnino, neque per cœlum, quia thronus Dei est; neque per terram, quia scabellum est pedum ejus; neque per Jerosolymam, quia civitas est magni regis; neque per caput tuum juraveris, quia non potes unum capillum album facere aut nigrum. Sit autem sermo vester, Est, est; Non, non: quod autem his abundantius est, a malo est. Audistis quia dictum est, Oculum pro oculo, & dentem pro dente. Ego autem dico vobis non resistere malo: sed si quis te percusserit in dexteram maxillam tuam, præbe illi & alteram. Et ei qui vult tecum judicio contendere, & tunicam tuam tollere, dimitte ei & pallium: & quicunque te angariaverit mille passus, vade cum illo & alia duo. Qui petit a te, da ei: & volenti mutuari a te, ne avertaris. Audistis quia dictum est, Diliges proximum tuum, & odio habebis inimicum tuum. Ego autem dico vobis, Diligite inimicos vestros, benefacite his qui oderunt vos: & orate pro persequentibus & calumniantibus vos, ut sitis filii Patris vestri, qui in cœlis est; qui Solem suum oriri facit super bonos & malos; & pluit super justos & injustos. Si enim diligitis eos, qui vos diligunt, quam mercedem habebitis? nonne & publicani hoc faciunt? Et si salutaveritis fratres vestros tantum, quid amplius facitis? nonne & Ethnici hoc faciunt? Estote ergo vos perfecti, sicut & Pater vester cœlestis perfectus est. Et Luc. 6, 27. & seq.

Rom. 12, 14. & seq. *Benedicite persequentibus vos: benedicite, & nolite maledicere: Gaudete cum gaudentibus, flete cum flentibus; idipsum invicem sentientes non alta sapientes, sed humilibus consentientes. Nolite esse prudentes apud vosmetipsos; nulli malum pro malo reddentes; providentes bona, non tantum coram Deo, sed etiam coram omnibus hominibus; si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes: non vosmetipsos defendentes, Charissimi, sed date locum iræ; scriptum est enim, Mihi vindicta; ego retribuam dicit Dominus. Sed si esurierit inimicus tuus, ciba illum; si sitit, potum da illi: hoc enim faciens, carbones ignis congreges super caput ejus. Noli vinci a malo, sed vince in bono malum.*

1. Cor. 4, 12. 13. *Maledicimur, & benedicimus: persecutionem patimur, & sustinemus; blasphemamur, & obsecramus.*

1. Cor. 6, 7. & seq. *Jam quidem omnino delictum est in vobis, quod judicia habetis inter vos. Quare non magis injuriam accipitis? quare non magis fraudem patimini? Sed vos injuriam facitis, & fraudatis, & hoc fratribus. An nescitis, quia iniqui regnum Dei non possidebunt? Nolite errare; neque fornicarii, neque idolis servientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque avari, neque ebriosi, neque*

neque maledici, neque rapaces, regnum Dei possidebunt. Et hæc quidem fuistis; sed ablati estis, sed sanctificati estis, sed justificati estis, in nomine Domini nostri Jesu Christi, & in Spiritu Dei nostri.

1. Thess. 5, 15. & seq. *Videte ne quis malum pro malo alicui reddat; sed quod bonum est, sectamini in invicem, & in omnes.*

1. Petr. 2, 21. & seq. *In hoc enim vocati estis, quia & Christus passus est pro nobis, vobis relinquens exemplum, ut sequamini vestigia ejus, qui peccatum non fecit, nec inventus est dolus in ore ejus: qui cum malediceretur, non maledicebat; cum pateretur, non comminabatur; tradebat autem se injuste: qui peccata nostra ipse pertulit in corpore suo super lignum; ut peccatis mortui, justitiæ vivamus: cujus livore sanati estis. Eratis enim sicut oves errantes, sed conversi estis nunc ad pastorem & Episcopum animarum vestrarum.*

1. Petr. 3, 8. & seq. *In fine autem omnes unanimes, compatientes, fraternitatis amatores, misericordes, modesti, humiles, non reddentes malum pro malo, nec maledictum pro maledicto, sed e contrario benedicentes: quia in hoc vocati estis, ut benedictionem hæreditate possideatis. Qui enim vult vitam diligere, & dies videre bonos, coerceat linguam suam a malo, & labia ejus, ne loquantur dolum; declinet a malo, & faciat bonum, inquirat pacem, & sequatur eam. Quia oculi Domini super justos, & aures ejus in preces eorum: vultus autem Domini super facientes mala. Et quis est qui vobis noceat, si boni æmulatores fueritis? Sed & si quid patimini propter justitiam, beati. Timorem autem eorum ne timueritis, & non conturbemini. Dominum autem Christum sanctificate in cordibus vestris, parati semper ad sanctificationem omni poscenti vos rationem de ea, quæ in vobis est, spe; sed cum modestia & timore, conscientiam habentes bonam, ut in eo quod detrahunt vobis, confundantur, qui calumniantur vestram bonam in Christo conversationem. Melius est enim benefacientes (si voluntas Dei velit) pati, quam malefacientes; quia & Christus semel pro peccatis nostris mortuus est, justus pro injustis, ut nos offerret Deo.*

CAPUT CLX.

Idolorum eversio.

Isa. 2, 17. & seq. *Et incurvabitur sublimitas hominum, & humiliabitur altitudo virorum, & elevabitur Dominus solus in die illa; & idola penitus conterentur; & introibunt speluncas petrarum, & in voragines terræ, a facie formidinis Domini, & a gloria majestatis ejus, cum surrexerit percutere terram. In die illa projiciet homo idola argenti sui, & simulacra auri sui, quæ fecerat sibi ut adoraret, talpas & vespertiliones.*

Isa. 17, 7. 8. *In die illa inclinabitur homo ad factorem suum, & oculi ejus ad sanctum Israel respicient; & non inclinabitur ad altaria quæ fecerunt manus ejus, & quæ operati sunt digiti ejus; non respiciet lucos & delubra.*

Isa. 19, 1. *Ecce Dominus ascendet super nubem levem, & ingredietur Ægyptum, & commovebuntur simulacra Ægypti a facie ejus.* Et Ezech. 30, 13.

Isa. 30, 22. *Et contaminabis laminas sculptilium argenti tui, & vestimentum conflatilis auri tui, & disperges ea sicut immunditiam menstruata.*

Act. 19, 24. & seq. *Demetrius enim quidam nomine, argentarius, faciens ædes argenteas Dianæ, præstabat artificibus non modicum quæstum: quos convocans, & eos qui hujusmodi erant opifices, dixit, Viri, scitis quia de hoc artificio est nobis acquisitio: & videtis, & auditis quia non solum Ephesi, sed pene totius Asiæ, Paulus hic suadens avertit multam turbam, dicens quoniam non sunt Dii, qui manibus fiunt. Non solum autem hæc periclitabitur nobis pars in redargutionem venire, sed & magnæ Dianæ Templum in nihilum reputabitur; sed & destrui incipiet majestas ejus, quam tota Asia & orbis colit.*

Eusebius de vita Constantini, l. 3. c. 54. Πάντα μὲν δὴ ταῦτα συντελῶν εἰς δόξαν τῆς σωτηρίας δυνάμεως βασιλεὺς διεπραγματεύετο· καὶ τὸν μὲν αὐτῷ σωτῆρα θεὸν ἅδε τῇ διετέλει γεραίρων· τὴν δέ γε τῶν ἐθνῶν διεσεσμένην πλάνην παντοίοις ἐξήλεγχε τρόποις· ἔνθεν αἰσχύνης ἐγυμνοῦτο μὲν αὐτοῖς τῶν κατὰ πόλιν νεῶν τὰ προσύλαια, θυρῶν ἔρημα γινόμενα βασιλέως προστάγματι· ἑτέρων δ' ἡ ἐπὶ τοῖς ὀρόφοις στέγη, τῶν καλυπτήρων ἀφαιρουμένων ἐφθείρετο. ἄλλων

Iſa. 31, 7. *In die illa abjiciet vir idola argenti ſui, & idola auri ſui, quæ fecerunt vobis manus veſtræ in peccatum.*

Iſa. 46, 1. 2. *Confractus eſt Bel, contritus eſt Nabo: facta ſunt ſimulacra eorum beſtiis & jumentis, onera veſtra gravi pondere usque ad laſſitudinem. Contabuerunt & contrita ſunt ſimul; non potuerunt ſalvare portantem, & anima eorum in captivitatem ibit.*

Oſe. 2, 16. & ſeq. *Et erit in die illa, ait Dominus, vocabit me, Vir meus: & non vocabit me ultra, Baali. Et auferam nomina Baalim de ore ejus, & non recordabitur ultra nominis eorum.*

Oſe. 14, 9. *Ephraim, quid mihi ultra idola? ego exaudiam & dirigam eum ego ut abietem virentem: ex me fructus tuus inventus eſt.*

Mich. 5, 12. 13. *Et perire faciam ſculptilia tua, & ſtatuas tuas de medio tui; & non adorabis ultra opera manuum tuarum: & evellam lucos tuos de medio tui.*

Soph. 1, 4. & ſeq. *Et extendam manum meam ſuper Judam, & ſuper omnes habitantes Jeruſalem, & diſperdam de loco hoc reliquias Baal, & nomina adituorum cum ſacerdotibus; & eos qui adorant ſuper tecta militiam cœli; & adorant, & jurant in Domino, & juranti in Melchom. Et qui averruntur de poſt tergum Domini, & qui non quæſierunt Dominum, nec inveſtigaverunt eum.*

Soph. 2, 11. *Horribilis Dominus ſuper eos, & attenuabit omnes Deos terræ.*

Zach. 13, 1. 2. *In die illa erit fons patens domui David, & habitantibus Jeruſalem in ablutionem peccatoris & menſtruatæ. Et erit in die illa, dicit Dominus exercituum, diſperdam nomina idolorum de terra, & non memorabuntur ultra.*

δὲ σεμνὰ χαλκουργήματα, ἐφ' οἷς ἡ τῶν παλαιῶν ἁπάντη μακροῖς ἐστιμολογεῖτο χρόνοις, ἔκθηλα τοῖς πᾶσιν ἐν ἁγορᾶις πάσαις τῆς βασιλίδος πόλεως προὐτίθετο, ὡς εἰς ἅσχημόνα ϑέαν προκεῖσθαι τοῖς ὁρῶσιν. ὧδε μὲν τὸν πύθιον. ἑτεροῦ δὲ τὸν σμινθίον. ἐν δὲ τῷ ἱπποδρομίῳ τὰς ἐν δελφοῖς τρίποδας. τὰς δ' ἑλικωνίδας μούσας ἐν παλατίῳ. ἐπληροῦτο δὲ δι' ὅλης πᾶσα ἡ βασιλὶς ἐπώνυμος πόλις, τῶν κατὰ πᾶν ἔθνος ἐντέχνοις χαλκῇ φιλοκαλίᾳ ἀφιερωμένων. οἷς ϑεῶν ὀνόμασι πλήσας ὅσας ἑκατόμβας, ὁλοκαύτους τε ϑυσίας εἰς μέσσον ἀποδόντας μακροῖς αἰῶσιν οἱ τὴν πλάνην νενοσηκότες, ὅψὲ ποτε φρενῶν ἔγνωσαν. τούτοις ἑαυτοὺς ἐϑίσμασι ἐπὶ γήλοτι καὶ παιδιᾷ τῶν ὁρώντων βασιλεὺς κεχρημένος .... ἄτεμνοι ὄφτα καὶ οἷα μέϑων ϑεοὶ γεγεμισμένοι, τριχῶν ὑφάσμασιν ἥγοντο περιβλήϑεντες. *Hæc omnia ad ſalutaris virtutis gloriam conferens agebat Imperator. Et Deum quidem Soſpitatorem ſuum hac ratione colere perſeverabat. Ethnicorum vero ſuperſtitioſum errorem omnibus modis convincebat. Unde Templorum, quæ in Urbe erant, veſtibula merito nudabantur, valvis juſſu Imperatoris detractis. Aliorum etiam tectum, quod in ſummo erat, ablatis tegulis corrumpebatur. Aliorum auguſta effigies æneæ, quibus majorum error jam inde a vetuſtis temporibus gloriabatur, per fora regia Urbis in omnium conſpectu ponebantur; ita ut turpe ſpectaculum videntibus præberent, hic quidem Pythius, illic Sminthius; in ipſo vero Hippodromo Tripodes Delphici, & Muſæ Heliconides in Palatio. Tota vero Urbs, Imperatori cognominis, referta erat ſimulacris æneis, ſumma induſtria elaboratis, quæ per omnes gentes fuerant conſecrata: quibus Deorum nomina gerentibus poſtquam complures hecatombas & holocauſta homines erroris morbo laborantes per multa ſecula immolaverant, ſero tandem ſapere didicerunt: cum his ipſis Imperator, ſic tanquam ludicris, ad riſum ſpectantium & oblectamentum eſſet uſus ..... Vincti igitur Dii illi fabularum jam effœtarum; ciliciis contecti advehebantur.* Vide & cap. 55. & 56.

Euſebius de vita Conſtantini, lib. 3. c. 57. Πάντες δ' οἱ πρὶν δεισιδαίμονες, τὸν ἔλεγχον τῆς ἑαυτῶν πλάνης ἑαυτοῖς ὄψεσιν ὁρῶντες, τῶν δ' ἁπανταχῇ νεῶν τε καὶ ἱδρυμάτων ἐρήμην τὴν ἐρημίαν, οἱ μὲν τῷ σωτῆρι προσέφευγον λόγῳ, οἱ δὲ εἰ καὶ τοῦτο μὴ ἔπραττον, τῆς γοῦν πατρῴας κατεγίνωσκον μανιώτητος. ἐγέλων τε καὶ κατεγέλων τῶν πάλαι νομιζομένων ἑαυτοῖς ϑεῶν· *Quicunque vero ſuperſtitionibus antea impliciti tenebantur, errorem ſuum convictum cum oculis ipſi ſuis cernerent, & omnium ubique Templorum ac ſimulacrorum vaſtitatem reipſa intuerentur, hi quidem ad ſalutarem doctrinam confugiebant; illi, etſi id neutiquam faciebant, avitam tamen vanitatem damnabant, eosque quos olim Deos eſſe exiſtimaverant, ludibrio ac deriſui habebant.*

Euſebius

Euſebius de vita Conſtantini, lib. 4. c. 23. οὕτω μὲν οὖν κατὰ τῷ ἑαυτῷ ἱερᾶτο θεῷ. καθόλου δὲ τοῖς ὑπὸ τῇ βασιλέων ἀρχῇ δήμοις τε καὶ στρατιωτικοῖς, πόλαι ἀπεκλείοντο εἰδωλολατρείας, θυσίας τε τρόπος ἀπηγορεύετο πᾶς. *Sic ipſe quidem Deo ſuo ſacra faciebat: univerſe vero cunctis plebejis & militibus Imperio Romano ſubditis idolorum cultus occluſa erant fores, & omnis ſacrificandi mos vetitus erat.*

Et cap. 25. ἔνθεν εἰκότως ἐπαλλήλοις τε νόμοις καὶ διατάξεσι τοῖς πᾶσι διεκεκώλυτο μὴ θύειν εἰδώλοις, μὴ μαντεῖα περιεργάζεσθαι, μὴ ξοάνων ἐγείρειν παρανόμους. *Unde merito crebris legibus & conſtitutionibus vetitum erat univerſis, ne idolis ſacrificarent, ne oraculorum reſponſa ſectarentur, neve ſimulacra erigerent.* Et Paulus Oroſius lib. 7. c. 28. Nicephorus l. 7. c. 46. & 49.

Imp. Conſtantius Aug. ad Magdalianum. Cod. Theod. lib. 16. Tit. 10. *Ceſſet ſuperſtitio ſacrificiorum, ſacrificiorum aboleatur inſania. Nam quicunque contra legem divi Principis parentis noſtri, & hanc noſtræ manſuetudinis juſſionem auſus fuerit ſacrificia celebrare, competens in eum vindicta, & præſens ſententia exeratur.*

Imp. Conſtantius Aug. ad Taurum. Cod. Theod. lib. 16. Tit. 10. *Placuit omnibus locis, atque urbibus univerſis claudi protinus Templa, & acceſſu vetitis omnibus licentiam delinquendi perditis abnegari. Volumus etiam cunctos ſacrificiis abſtinere. Quod ſi quis aliquid forte hujusmodi perpetraverit, gladio ultore ſternatur. Facultates etiam peremti, fiſco decernimus vindicari; & ſimuliter afflugi rectores provinciarum, ſi facinora vindicare neglexerint.*

Idem Aug. & Julianus Cæſar, ibidem. *Pœnæ capitis ſubjugari præcipimus eos, quos operam ſacrificiis dare, vel colere ſimulacra conſtiterit.*

Theodoretus Eccleſiaſticæ Hiſtoriæ lib. 5. cap. 21. ὁ δὲ πιστότατος κατὰ τῆς ἑλληνικῆς πλάνης μετέθηκε τὴν σπουδὴν, καὶ νόμους ἔγραψε τὰ τῶν εἰδώλων τεμένη κατελυθῆναι κελεύων. Κωνσταντῖνος μὲν γὰρ ὁ μέγας, ὁ πάσης ἀξιώτατος εὐφημίας, πρῶτος εὐσεβείᾳ τὴν βασιλέων κοσμήσας, καὶ τὴν οἰκουμένην ἔτι μᾶλλον ἐρῶν, τὸ μὲν τοῖς δαίμοσι θύειν παντάπασιν ἀπηγόρευσε. τὰς δὲ τούτων νεὼς οὐ κατέλυσεν, ἀλλ' ἀβάτους εἶναι προσέταξε, καὶ μέντοι καὶ τούτῳ παῖδες τοῖς πατρῴοις ἠκολούθησαν ἴχνεσιν. Ἰουλιανὸς δὲ ἀνανεώσατο τὴν ἀσέβειαν, καὶ τῆς παλαιᾶς ἐξαπάτης ἐξῆψε τὴν φλόγα· Ἰοβιανὸς δὲ τὴν βασιλείαν παραλαβὼν, πάλιν τὴν τῶν εἰδώλων ἐκώλυσε θεραπείαν· Καὶ οὐαλεντινιανὸς δὲ ὁ μέγας τοιοῦτος κεχρημένος νόμοις ἔθνη τὴν εὐρώπην. Ὁ δὲ οὐάλης πᾶσι μὲν τοῖς ἄλλοις ἐπέτρεψε θρησκεύειν ἣ βούλοιντο, καὶ τὰ θρησκευόμενα θεραπεύειν. Μόνοις δὲ πολεμῶν διετέλει τοῖς τῶν ἀποστολικῶν ὑπερμαχοῦσι δογμάτων. Πάντα γὰρ τὸν τῆς ἐκείνου βασιλείας χρόνον, καὶ τὸ ἐπιβώμιον ἦπλετο πῦρ. Καὶ σπονδὰς καὶ θυσίας τοῖς εἰδώλοις προσέφερον, καὶ τὰς δημοθοινίας κατὰ τὴν ἀγορὰν ἐπετέλουν· Καὶ οἱ τῷ διονύσῳ τὰ ὄργια τετελεσμένοι μετὰ τῶν αἰγείων ἔτρεχον, τὰς νεβρὰς διασπῶντες, καὶ μαινόμενοι, καὶ βακχεύοντες, καὶ τὰ ἄλλα δρῶντες, ἃ τὴν τοῦ θιάσου πανήγυριν δηλοῖ· ταῦτα πάντα θεοδόσιος εὑρὼν, ὁ πιστότατος βασιλεὺς, περιῤῥιζά τε ἀνέστησε καὶ λήθῃ παρέδωκε.

Fideliſſimus autem Imperator adverſus errorem Ethnicorum ſtudium ſuum convertit, & leges ſcripſit, quibus idolorum fana dirui jubebat. Magnus enim Conſtantinus, omni laude digniſſimus, qui primus imperium pietate exornavit, cum orbem univerſum inſanientem videret, omnino vetuerat ne quisquam Dæmonibus ſacrificaret: eorum vero non deſtruxerat fana, ſed adiri vetuerat. Ac paterna quidem veſtigia filii ejus ſunt perſecuti. Julianus vero impietatem inſtauravit, & priſtini erroris flammam ſuſcitavit. At Jovinianus poſtquam capeſſivit Imperium, rurſum idolorum cultum interdixit. Et magnus Valentinianus iisdem legibus uſus Europam rexit. Valens autem cæteris quidem omnibus permiſit, religioſum quem vellent cultum perſequi, & quos colerent ceremoniis placare: ſolos eos oppugnare non deſtitit, qui Apoſtolica dogmata propugnarent. Quamdiu ergo rerum potitus eſt, ignes ad altaria accendebantur; & libamina ac ſacrificia offerebant idolis, & in foro publica convivia agitabant. Et qui Bacchi erant initiati ſacris, cum pellibus caprinis curſitabant, canes diſcerpentes, furentes, & bacchantes, aliaque agentes, quæ magiſti ipſorum celebritatem notant. Hæc omnia cum fideliſſimus Imperator Theodoſius reperiſſet, radicitus ſuſtulit, & oblivioni mandavit. Et Idatius in Faſtis conſularibus, Theodoſio Aug. II. & Cynegio, Coſſ. Zoſimus Hiſt. lib. 4.

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PROPOSITIO IX.

Prudentius contra Symmachum lib. 2. ſic Honorium Auguſtum alloquitur:

Arripe dilatam tua, Dux, in tempora famam;
Quodque patris ſupereſt, ſucceſſor Laudis habeto.
Ille Urbem vetuit taurorum ſanguine tingi,
Tu mortes miſerorum hominum prohibeto litari.

CAPUT CLXI.

Judæorum pertinacia, perfidia & cœcitas.

DEut. 28, 15. & ſeq. *Quod ſi audire nolueris vocem Domini Dei tui... Percutiat te Dominus amentia, & cœcitate, ac furore mentis, & palpes in meridie, ſicut palpare ſolet cœcus in tenebris, & non dirigas vias tuas.*

Deut. 32, 28. 29. *Gens absque conſilio eſt & ſine prudentia. Utinam ſaperent, & intelligerent, ac noviſſima providerent.*

Pſalm. 17, 44. *Eripies me de contradictionibus populi.*

Pſalm. 68, 24. & ſeq. *Obſcurentur oculi eorum ne videant, & dorſum eorum ſemper incurva .... Fiat habitatio eorum deſerta, & in tabernaculis eorum non ſit qui inhabitet: quoniam quem tu percuſſiſti, perſecuti ſunt; & ſuper dolorem vulnerum meorum addiderunt. Appone iniquitatem ſuper iniquitatem eorum, & non intrent in juſtitiam tuam.*

Sap. 2, 21. 22. *Hæc cogitaverunt & erraverunt; excæcavit enim illos malitia eorum: & neſcierunt ſacramenta Dei, neque mercedem ſperaverunt juſtitiæ, nec judicaverunt honorem animarum ſanctarum.*

Iſa. 1, 3. 4. *Filios enutrivi & exaltavi; ipſi autem ſpreverunt me. Cognovit bos poſſeſſorem ſuum; & aſinus præſepe Domini ſui: Iſrael autem me non cognovit, & populus meus non intellexit. Væ genti peccatrici, populo gravi iniquitate, ſemini nequam, filiis ſceleratis: dereliquerunt Dominum, blaſphemaverunt ſanctum Iſrael, abalienati ſunt retrorſum.*

Iſa. 5, 13. *Propterea captivus ductus eſt populus meus, quia non habuit ſcientiam, & nobiles ejus interierunt fame, & multitudo ejus ſiti exaruit.*

Iſa. 6, 8. & ſeq. *Et audivi vocem Domini dicentis, Quem mittam? & quis ibit nobis? Et dixit, Vade, & dices populo huic, Audite audientes, & nolite intelligere; & videte viſionem, & nolite cognoſcere. Excæca cor populi hujus, & aures ejus aggrava, & oculos*

MAtth. 13, 13. & ſeq. *Ideo in parabolis loquor eis: quia videntes non vident, & audientes non audiunt, neque intelligunt, Et adimpletur in eis prophetia Iſaiæ, dicentis, Auditu audietis, & non intelligetis; & videntes videbitis, & non videbitis: incraſſatum eſt enim cor populi hujus, & auribus graviter audierunt, & oculos ſuos clauſerunt; ne quando videant oculis, & auribus audiant, & corde intelligant, & convertantur, & ſanem eos.* Et Marc. 4, 11. 12. Luc. 8, 10. Joh. 12, 39. & ſeq. Act. 28, 25. & ſeq.

Matth. 15, 7. *Hypocritæ, bene prophetavit de vobis Iſaias, dicens, Populus hic labiis me honorat, cor autem eorum longe eſt a me. Sine cauſſa autem colunt me, docentes doctrinas & mandata hominum.*

Matth. 15, 12. & ſeq. *Tunc accedentes Diſcipuli ejus dixerunt ei, Scis quia Phariſæi audito verbo hoc ſcandalizati ſunt? At ille reſpondens, ait, Omnis plantatio, quam non plantavit Pater meus cæleſtis, eradicabitur. Sinite illos; cæci ſunt, & duces cæcorum: cæcus autem ſi cæco ducatum præſtet, ambo in foveam cadunt.* Et Luc. 6, 39.

Matth. 23, 16. & ſeq. *Væ vobis, duces cæci, qui dicitis, Quicunque juraverit per Templum, nihil eſt: qui autem juraverit in auro Templi, debet: ſtulti & cæci, quid enim majus eſt, aurum, an Templum quod ſanctificat aurum? Et quicunque juraverit in altari, nihil eſt: quicunque autem juraverit in dono quod eſt ſuper illud, debet: cæci, quid enim majus eſt, donum, an altare quod ſanctificat donum?*

Luc. 2, 34. *Et benedixit illis Simeon; & dixit ad Mariam matrem ejus, Ecce poſitus eſt hic in ruinam, & in reſurrectionem multorum in Iſrael, & in ſignum cui contradicetur.*

Joh. 12, 37. 38. *Cum autem tanta ſigna feciſſet coram eis, non credebant in eum; ut ſermo Iſaiæ prophetæ impleretur, quem dixit, Domine, quis credidit auditui noſtro? & brachium*

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ejus claude, ne forte videat oculis ſuis, & auribus ſuis audiat, & corde ſuo intelligat, & convertatur, & ſanem eum. Et dixi, Usquequo, Domine? Et dixit, Donec deſolentur civitates absque habitatore, & domus ſine homine, & terra relinquetur deſerta.

Iſa. 29, 9. & ſeq. *Obſtupeſcite, & admiramini, fluctuate, & vacillate: inebriamini, & non a vino; movemini, & non ab ebrietate. Quoniam miſcuit vobis Dominus ſpiritum ſoporis, claudet oculos veſtros; prophetas & principes veſtros, qui vident viſiones, operiet. Et erit vobis viſio omnium, ſicut verba libri ſignati, quem cum dederint ſcienti literas, dicent, Lege iſtum; & reſpondebit, Non poſſum, ſignatus eſt enim. Et dabitur liber neſcienti literas, diceturque ei, Lege, & reſpondebit, Neſcio literas. Et dixit Dominus, eo quod appropinquat populus iſte ore ſuo, & labiis ſuis glorificat me, cor autem ejus longe eſt a me, & timuerunt me mandato hominum & doctrinis; ideo ecce ego addam ut admirationem faciam populo huic, miraculo grandi & ſtupendo; peribit enim ſapientia a ſapientibus ejus, & intellectus prudentium ejus abſcondetur.*

Iſa. 42, 19. & ſeq. *Quis cæcus, niſi ſervus meus? & ſurdus, niſi ad quem nuntios miſi? quis cæcus, niſi qui venumdatus eſt? & quis cæcus, niſi ſervus Domini? Qui vides multa, nonne cuſtodies? qui apertas habes aures, nonne audies? Et Dominus voluit ut ſanctificaret eum, & magnificaret Legem, & extolleret. Ipſe autem populus direptus & vaſtatus; laqueus juvenum omnes, & in domibus carcerum abſconditi ſunt in rapinam, nec eſt qui dicat, Redde Quis eſt in vobis qui audiat hoc, attendat, & auſcultet futura?*

Iſa. 53, 1. *Quis credidit auditui noſtro, & brachium Domini cui revelatum eſt?* Et Rom. 10, 16.

Act. 28, 22. *Rogamus autem a te audire quæ ſentis: nam de ſecta hac notum eſt nobis, quia ubique ei contradicitur.*

Rom. 10, 20. 21. *Iſaias autem audet, & dicit, Inventus ſum a non quærentibus me: palam apparui his qui me non interrogabant. Ad Iſrael autem dicit, Tota die expandi manus meas ad populum non credentem & contradicentem.*

Rom. 11, 7. & ſeq. *Quid ergo? quod quærebat Iſrael, hoc non eſt conſecutus; electio autem conſecuta eſt, cæteri vero excæcati ſunt, ſicut ſcriptum eſt, Dedit illis Deus ſpiritum compunctionis; oculos ut non videant, & aures ut non audiant, usque in hodiernum diem. Et David dicit, Fiat menſa eorum in laqueum, & in captionem, & in ſcandalum, & in retributionem illis: obſcurentur oculi eorum ne videant, & dorſum eorum ſemper incurva.*

2. Cor. 3, 12. & ſeq. *Habentes igitur talem ſpem, multa fiducia utimur: & non ſicut Moyſes ponebat velamen ſuper faciem ſuam, ut non intenderent filii Iſrael in faciem ejus, quod evacuatur: ſed obtuſi ſunt ſenſus eorum; usque in hodiernum enim diem idipſum velamen in lectione Veteris Teſtamenti manet non revelatum, (quoniam in Chriſto evacuatur) ſed usque in hodiernum diem, cum legitur Moyſes, velamen poſitum eſt ſuper cor eorum; cum autem converſus fuerit ad Dominum, auferetur velamen.*

1. Petr. 2, 7. 8. *Vobis igitur honor credentibus; non credentibus autem, lapis quem reprobaverunt ædificantes, hic factus eſt in caput anguli, & lapis offenſionis, & petra ſcandali, his qui offendunt verbo, nec credunt in quo & poſiti ſunt.*

Iſa. 65, 2. & ſeq. *Expandi manus meas tota die ad populum incredulum, qui graditur in via non bona poſt cogitationes ſuas. Populus qui ad iracundiam provocat me ante faciem meam ſemper: qui immolant in hortis, & ſacrificant ſuper lateres, qui habitant in ſepulcris, & in delubris idolorum dormiunt, qui comedunt carnem ſuillam, & jus profanum in vaſis eorum; qui dicunt, Recede a me, non appropinques mihi, quia immundus es: iſti fumus erunt in furore meo, ignis ardens tota die. Ecce ſcriptum eſt coram me: non tacebo, ſed reddam & retribuam in ſinum eorum iniquitates veſtras, & iniquitates patrum veſtrorum ſimul, dicit Dominus; qui ſanctificaverunt ſuper montes, & ſuper colles exprobraverunt mihi: & remetiar opus eorum primum in ſinu eorum.*

Jerem. 5, 21. 23. *Audi, populе ſtulte, qui non habes cor; qui habentes oculos non videtis; & aures, & non auditis .... populo autem huic factum eſt cor incredulum, & exaſperans; receſſerunt, & abierunt.*

Jerem. 8,

Jerem. 8, 7. & ſeq. *Apprehenderunt mendacium, & noluerunt reverti. Attendi, & auſcultavi, nemo quod bonum eſt loquitur; nullus eſt qui agat pœnitentiam ſuper peccato ſuo, dicens, Quid fecit omnes converſi ſunt ad curſum ſuum, quaſi equus impetu vadens ad prœlium. Milvus in cœlo cognovit tempus ſuum; turtur, & hirundo, & ciconia cuſtodierunt tempus adventus ſui: populus autem meus non cognovit judicium Domini ..... Confuſi ſunt ſapientes, perterriti, & capti ſunt: verbum enim Domini projecerunt, & ſapientia nulla eſt in eis.*

Ezech. 12, 1. 2. *Et factus eſt ſermo Domini ad me, dicens, Fili hominis, in medio domus exaſperantis tu habitas; qui oculos habent ad videndum, & non vident; & aures ad audiendum, & non audiunt; quia domus exaſperans eſt.* Et Ezech. 2, 5. & ſeq. & 3, 9. 26. 27. & alibi ſæpe.

Oſe. 4, 1. & ſeq. *Audite verbum Domini, filii Iſrael, quia judicium Domino cum habitatoribus terræ: non eſt enim veritas, & non eſt miſericordia, & non eſt ſcientia Dei in terra. ... Veruntamen unusquisque non judicet, & non arguatur vir; populus enim tuus, ſicut hi qui contradicunt Sacerdoti ... Conticuit populus meus, eo quod non habuerit ſcientiam, quia tu ſcientiam repulisti, repellam te ne ſacerdotio fungaris mihi.*

I. *Judæi pertinaciæ ſuæ ſibi conſcii.* II. *Doctrinæ Chriſti Jeſu veritatem confirmant Judæi, dum oppugnant.*

Judæi pertinaciæ ſuæ ſibi conſcii.

I. NE hic quidem repugnantes habemus Judæos, ſuæ ſibi contumaciæ & impietatis conſcios. Nulla alioquin arte eludere poſſent Joſephi teſtimonium, de popularium ſuorum horrendis flagitiis ſic differentis: Joſeph. de bell. Jud. l. 6. c. 37. οὐκ ἂν ὑποτελαίμην εἰπεῖν, ἃ μοι κελεύει τὸ πάθος. οἶμαι γοῦν ἡμερώτερον ἐπὶ τοὺς ἀλλοτρίους, ἢ κατεπόθην ἂν ὑπὸ χάσματος, ἢ κατακλυσθῆναι τὴν πόλιν, ἢ τοὺς τῆς σοδομηνῆς μεταλαβεῖν πεφρικώς. πολὺ γὰρ τῶν ταῦτα παθόντων ἤνεγκε γενεὰν ἀθεωτέραν· *Dicere equidem non verebor, quæ me dolor jubet. Sic exiſtimo, ſi hos impios adoriri cunctati fuiſſent Romani, vel voragine abſorbendam fuiſſe Civitatem, vel undis obruendam, vel iisdem elidendam fulminibus, quibus Sodomitica olim regio obtrita eſt. Nequiorem enim tulit progeniem, & Dei magis contemtricem, quam qui hæc perpeſſi ſunt.* Idem alibi: Joſeph. de bell. Jud. l. 7. c. 30. ἐγένετο γάρ πως ὁ χρόνος ἐκεῖνος παντοδαπῆς ἐν τοῖς Ἰουδαίοις πονηρίας πολύφορος, ὡς μηδὲν κακίας ἔργον ἄπρακτον καταλιπεῖν, μηδ' ὅ τις ἐπινοίᾳ διαπλάττειν ἐθελήσειεν, ἔχειν ἄν τι καινότερον ἐξευρεῖν· ὥστε ἰδίᾳ τε καὶ κοινῇ πάντες ἐνόσησαν, καὶ πρὸς ὑπερβολὴν ἀλλήλους ἔν τε ταῖς πρὸς τὸν θεὸν ἀσεβείαις, καὶ ταῖς εἰς τοὺς πλησίον ἀδικίαις ἐφιλονείκησαν· *Tempus enim illud omnigena inter Judæos nequitiæ ferax fuit; adeo ut nullum pravitatis facinus admittere prætermiſerint, nec ſi quis aliquod animo velit confingere, ullum magis inuſitatum poſſit reperire. Adeo in omnes privatim & publice morbus hic incubuerat, & ut ſe invicem superarent, tum impietate in Deum, tum & in proximos flagitiis, contendebant.* Quascunque ergo pertulerunt calamitates, a Deo ipſo injurias ſuas perſequente iis inflictæ ſunt. Plenis id buccis ad ſuos vociferabatur Joſephus, cum maledictis peteretur; pejora meritum ſe fatebatur, qui contra Dei decretum eos ſervare vellet, a Deo jam damnatos: prædixiſſe priſcos vates tum hæc eventura, cum civili bello ſeſe conficerent. Demum miſerabili hac exclamatione convicia ſua & querelas claudebat: θεὸς ἄρα, θεὸς αὐτὸς ἐπάγει μετὰ ῥωμαίων καθάρσιον αὐτῷ (ἱερῷ) πῦρ, καὶ τὴν τοσούτων μιασμάτων γέμουσαν πόλιν ἀναρπάζει. *Deus profecto, Deus ipſe cum Romanis ignes luſtrales* (Templo) *ipſi injicit, & Civitatem tot piaculis plenam exſcindit.* Joſeph. de bell. Jud. l. 7. c. 8. Idem ipſe Titus in Hieroſolymitana obſidione, quaſi divino afflatus ſpiritu, palam inter ſuos prædicabat: φάσις, inquiebat, καὶ λιμὸς, καὶ πολιορκία, καὶ δίχα μηχανημάτων πίπτοντα τύχη, τι ἂν ἄλλο, ἢ θεῷ μένει μῆνις ἐκείνοις, βοήθεια δ' ἡμετέρα; *Seditio, & fames, & obſidio, & muri ſine machinamentorum noſtrorum ope ſponte procumbentes, quidnam indicant aliud, quam Deum ipſis iratum eſſe, nobis vero opitulari?* Joſeph. de bell. Jud. l. 7. c. 4. Et alio loco: κατιδὼν γοῦν (τίτος) τό τε κατὰν αὐτῶν (πύργων) ὕψος, καὶ τὸ μέγεθος ἑκάστης πέτρας, τήν τε ἁρμονίαν τῆς ἄρμοσίας, καὶ. θέον μὲν ἦν ἔργον, ἥλιον δὲ ἦσαν τὴν ἀνάτασιν, εὖν θεῷ γε ἐπολεμήσαμεν, ἔφη, καὶ θεὸς ἦν ὁ τῶνδε τῶν ἐρυμάτων ἐκβαλὼν Ἰουδαίους κἀθελών· ἐπὶ χερσὶ γὰρ τε ἀνθρώπων, ἢ μηχανοῖς, τί πρὸς τούτους τοὺς πύργους δύναιτο; *Titus ergo ſolida murorum altitudine conſpecta, & ſingulorum lapidum magnitudine, & accurata compage, & quantum hi in latum, quantum item in altum* Joſeph. de bell. Jud. l. 7. c. 43.

altum paterent; Deo, inquit, favente bellum geſſimus, & Deus ab iſtis munitionibus Judæos detraxit: nam quid manus hominum vel machinæ poſſunt adverſus has turres? Thalmudiſtæ etiam in Baba metzia, majores ſuos Deo pœnas dediſſe ajunt, quod Legi verba ſua anteferrent. Item in Parte שועה ſive de feſtis, libro ſeptimo, capite tertio, Iſraelitarum pervicacia, canis, galli, hirci, & ſpinæ proterviæ comparatur. Scribit vero Aben Ezra teſtimonium illud, quod e ſexageſimo quinto capite Iſaiæ ſumſimus, in quo tota die manus ſuas ad populum incredulum expandiſſe ſe dicit Dominus, a R. Moſe Haccohen Iſraeliticæ genti adſcribi. Quod a Paulo factum eſt in Epiſtola ad Romanos.

Thalm. Nezich. l. 1. Part. 2. c. 7.

Iſa. 65, 2.

Rom. 10, 21.

II. Ergo cum Judæorum pertinacia manifeſtis oraculis prædicta ſit, atque idem Spiritus, qui venturi Jeſu σημεῖα *(notas)* in Libris ſacris conſignabat, hanc Judæorum obſtinationem & obfirmatam diſſenſionem in iis prænuntiaverit, dum doctrinæ Jeſu Chriſti veritatem oppugnant Judæi, tum eam utique vel maxime confirmant; quippe pervicacia ſua libris iisdem adſtruentes fidem, qui Chriſtum Jeſum nuntiant.

Doctrinæ Chriſti Jeſu veritatem confirmant Judæi, dum oppugnant.

CAPUT CLXII.

Judæorum rejectio & diſperſio, eorumque abolenda ſacrificia.

DEut. 28, 28. 29. & ſeq. *Percutiat te Dominus amentia, & cæcitate, ac furore mentis, & palpes in meridie, ſicut palpare ſolet cæcus in tenebris, & non dirigas vias tuas, omnique tempore calumniam ſuſtineas, & opprimaris violentia, nec habeas qui liberet te. .... Ducet te Dominus, & regem tuum quem conſtitueris ſuper te in gentem quam ignoras tu & patres tui..... Et eris perditus in proverbium ac fabulam omnibus populis, ad quos te introduxerit Dominus.... Filios generabis & filias, & non frueris eis, quoniam ducentur in captivitatem..... Advena qui tecum verſatur in terra, aſcendet ſuper te, eritque ſublimior; tu autem deſcendes & eris inferior.... Remanebitis pauci numero, qui prius eratis ſicut aſtra cæli præ multitudine, quoniam non audiſti vocem Domini Dei tui. Et ſicut ante lætatus eſt Dominus ſuper vos, bene vobis faciens, vosque multiplicans; ſic lætabitur diſperdens vos atque ſubvertens, ut auferamini de terra, ad quam ingrederis poſſidendam. Diſperget te Dominus in omnes populos, a ſummitate terræ usque ad terminos ejus, & ſervies ibi Diis alienis, quos & tu ignoras, & patres tui, lignis & lapidibus. In gentibus quoque illis non quieſces, neque erit requies veſtigio pedis tui. Dabit enim tibi Dominus ibi cor pavidum & deficientes oculos, & animam conſumtam mœrore. Et erit vita tua quaſi pendens ante te. Timebis nocte & die, & non credes vitæ tuæ. Mane dices, Quis mihi det veſperam? & veſpere, Quis mihi det mane? propter cordis tui formidinem, qua terreberis,*

MAtth. 21, 40. 41. *Cum ergo veniet Dominus vineæ, quid faciet agricolis illis? Ajunt illi, Malos male perdet, & vineam ſuam locabit aliis agricolis, qui reddant ei fructum temporibus ſuis.* Marc. 12, 9. Luc. 20, 15. 16.

Act. 13, 40. 41. *Videte ergo ne ſuperveniat vobis quod dictum eſt in Prophetis, Videte, contemtores, & admiramini, & diſperdimini: quia opus operor ego in diebus veſtris, opus quod non credetis, ſi quis narraverit vobis.*

Rom. 11, 19. 20. *Dices ergo, Fracti ſunt rami, ut ego inſerar. Bene: propter incredulitatem fracti ſunt.*

1. Cor. 1, 23. 28. *Nos autem prædicamus Chriſtum crucifixum, Judæis quidem ſcandalum, Gentibus autem ſtultitiam... Et ignobilia mundi, & contemtibilia elegit Deus, & ea quæ non ſunt, ut ea quæ ſunt deſtrueret.*

Ebr. 8, 8. & ſeq. *Vituperans enim eos dicit, Ecce dies veniens, dicit Dominus, & conſummabo ſuper domum Iſrael, & ſuper domum Juda, teſtamentum novum; non ſecundum teſtamentum, quod feci patribus eorum, in die qua apprehendi manum eorum, ut educerem illos de terra Ægypti, quoniam ipſi non permanſerunt in teſtamento meo, & ego neglexi eos, dicit Dominus.... Dicendo autem novum, veteravit prius. Quod autem antiquatur & ſenescit, prope interitum eſt.*

Ebr. 10, 4. & ſeq. *Impoſſibile enim eſt ſanguine taurorum & hircorum auferri peccata. Ideo ingrediens mundum dicit, Hoſtiam & oblationem noluiſti, corpus autem aptaſti mihi:*

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& propter ea, quæ tuis videbis oculis. Reducet te Dominus classibus in Ægyptum per viam de qua dixit tibi ut eam amplius non videres. Ibi venderis inimicis tuis in servos & ancillas, & non erit qui emat.

1. Reg. 15, 22. *Et ait Samuel, Numquid vult Dominus holocausta & victimas, & non potius ut obediatur voci Domini? Melior est enim obedientia quam victima, & auscultare magis quam offerre adipem arietum.*

Psalm. 17, 40. & seq. *Supplantasti insurgentes in me subtus me; & inimicos meos dedisti mihi dorsum, & odientes me disperdidisti. Clamaverunt, nec erat qui salvos faceret; ad Dominum, nec exaudivit eos. Et comminuam eos ut pulverem ante faciem venti, ut lutum platearum delebo eos.*

Psalm. 39, 7. & seq. *Sacrificium & oblationem noluisti, aures autem perfecisti mihi. Holocaustum & pro peccato non postulasti: tunc dixi, Ecce venio.*

Psalm. 49, 8. & seq. *Non in sacrificiis tuis arguam te: holocausta autem tua in conspectu meo sunt semper. Non accipiam de domo tua vitulos, neque de gregibus tuis hircos .... Immola Deo sacrificium laudis, & redde Altissimo vota tua .... Peccatori autem dixit Deus, Quare tu enarras justitias meas, & assumis testamentum meum per os tuum? Tu vero odisti disciplinam, & projecisti sermones meos retrorsum ... Sedens adversus fratrem tuum loquebaris, & adversus filium matris tua ponebas scandalum. Hæc fecisti, tacui.*

Psalm. 58, 12. *Deus ostendet mihi super inimicos meos, ne occidas eos; ne quando obliviscantur populi mei. Disperge illos in virtute tua, & depone eos, protector meus Domine.*

Psalm. 68, 24. & seq. *Obscurentur oculi eorum, ne videant, & dorsum eorum semper incurva. Effunde super eos iram tuam, & furor iræ tuæ comprehendat eos. Fiat habitatio eorum deserta, & in tabernaculis eorum non sit qui inhabitet. Quoniam quem tu percussisti persecuti sunt, & super dolorem vulnerum meorum addiderunt.*

Psalm. 109, 4. *Juravit Dominus, & non pœnitebit eum, Tu es Sacerdos in æternum secundum ordinem Melchisedec.*

Isa. 1, 11. & seq. *Quo mihi multitudinem victimarum vestrarum? dicit Dominus; plenus sum: holocausta arietum, & adipem pinguium, & sanguinem vitulorum & agnorum & hircorum nolui. Cum veniretis ante conspectum meum, quis quæsivit hæc de manibus vestris, ut ambularetis in atriis? Ne offeratis ultra sacrificium frustra; incensum abominatio est mihi. Neomeniam, & sabbathum, & festivitates alias non feram; iniqui sunt cœtus vestri: calendas vestras, & solennitates vestras odivit anima mea; facta sunt mihi molesta; laboravi sustinens. Et cum extenderitis manus vestras, avertam oculos meos a vobis; & cum multiplicaveritis orationem, non exaudiam: manus enim vestræ sanguine plenæ sunt.*

Isa. 2, 2. & seq. *Et erit in novissimis diebus præparatus mons domus Domini in vertice montium, & elevabitur super colles, & fluent ad eum omnes gentes, & ibunt populi multi, & dicent, Venite, & ascendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias suas, & ambulabimus in semitis ejus: quia de Sion exibit lex, & verbum Domini de Jerusalem .... Projecisti enim populum tuum, domum Jacob.*

Isa. 5, 1. 2. & seq. *Vinea facta est dilecto meo in cornu filio olei: & sepivit eam, & lapides elegit ex illa, & plantavit eam electam, & ædificavit turrim in medio ejus, & torcular extruxit in ea; & expectavit ut faceret uvas, & fecit labruscas. Nunc ergo, habitatores Jerusalem, & viri Juda, judicate inter me & vineam meam; quid est quod debui ultra facere vineæ meæ, & non feci ei? an quod expectavi ut faceret uvas, & fecit labruscas? Et nunc*

mihi: holocautomata pro peccato non tibi placuerunt. Tunc dixi, Ecce venio: in capite libri scriptum est de me, ut faciam, Deus, voluntatem tuam. Superius dicens, Quia hostias & oblationes, & holocautomata pro peccato noluisti, nec placita sunt tibi, quæ secundum legem offeruntur, tunc dixi, Ecce venio, ut faciam, Deus, voluntatem tuam: aufert primum, ut sequens statuat. In qua voluntate sanctificati sumus, per oblationem corporis Jesu Christi semel. Et omnis quidem sacerdos præsto est quotidie ministrans, & easdem sæpe offerens hostias, quæ nunquam possunt auferre peccata: hic autem unam pro peccatis offerens hostiam, in sempiternum sedet in dextera Dei, de cætero expectans, donec ponantur inimici ejus scabellum pedum ejus. Una enim oblatione consummavit in sempiternum sanctificatos.

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oſtendam vobis quid ego faciam vineæ meæ: auferam ſepem ejus, & erit in direptionem: diruam maceriam ejus, & erit in conculcationem, & ponam eam deſertam: non putabitur, & non fodietur, & aſcendent vepres & ſpinæ; & nubibus mandabo ne pluant ſuper eam imbrem. Vinea enim Domini exercituum, domus Iſrael eſt: & vir Juda, germen ejus delectabile; & expectavi ut faceret judicium, & ecce iniquitas; & juſtitiam, & ecce clamor.

Iſa. 8, 14. 15. *Et erit vobis in ſanctificationem; in lapidem autem offenſionis, & in petram ſcandali, duabus domibus Iſrael; in laqueum & in ruinam habitantibus Jeruſalem. Et offendent ex eis plurimi, & cadent, & conterentur, & irretientur, & capientur.*

Iſa. 28, 14. & ſeq. *Propter hoc audite verbum Domini, viri illuſores, qui dominamini ſuper populum meum, qui eſt in Jeruſalem. Dixiſtis enim, Percuſſimus fœdus cum morte, & cum inferno fecimus pactum: flagellum inundans cum tranſierit, non veniet ſuper nos: quia poſuimus mendacium ſpem noſtram, & mendacio protecti ſumus. Idcirco hæc dicit Dominus Deus, Ecce ego mittam in fundamentis Sion lapidem, lapidem probatum, angularem, pretioſum, in fundamento fundatum; qui crediderit, non feſtinet. Et ponam in pondere judicium, & juſtitiam in menſura; & ſubvertet grando ſpem mendacii, & protectionem aquæ inundabunt: & delebitur fœdus veſtrum cum morte, & pactum veſtrum cum inferno non ſtabit; flagellum inundans cum tranſierit, eritis ei in conculcationem: quandocunque pertranſierit, tollet vos, quoniam mane diluculo pertranſibit, in die, & in nocte, & tantummodo ſola vexatio intellectum dabit auditui.*

Iſa. 42, 14. & ſeq. *Tacui ſemper, ſilui, patiens fui: ſicut parturiens loquar: diſſipabo, & abſorbebo ſimul. Deſertos faciam montes, & colles, & omne gramen eorum exſiccabo, & ponam flumina in inſulas, & ſtagna arefaciam..... Quis cæcus, niſi ſervus meus? Et ſurdus, niſi ad quem nuntios meos miſi? quis cæcus, niſi qui venumdatus eſt? & quis cæcus, niſi ſervus Domini? Qui vides multa, nonne cuſtodies? qui apertas habes aures, nonne audies? Et Dominus voluit, ut ſanctificaret eum, & magnificaret Legem, & extolleret. Ipſe autem populus, direptus & vaſtatus, laqueus juvenum omnes, & in domibus carcerum abſconditi ſunt: facti ſunt in rapinam, nec eſt qui eruat; in direptionem, nec eſt qui dicat, Redde. Quis eſt in vobis, qui audiat hoc, attendat, & auſcultet futura? quis dedit in direptionem Jacob, & Iſrael vaſtantibus? nonne Dominus ipſe cui peccavimus? & noluerunt in viis ejus ambulare, & non audierunt legem ejus. Et effudit ſuper eum indignationem furoris ſui, & forte bellum, & combuſſit eum in circuitu, & non cognovit; & ſuccendit eum, & non intellexit.*

Iſa. 50, 1. & ſeq. *Hæc dicit Dominus, Quis eſt hic liber repudii matris veſtræ, quo dimiſi eam? aut quis eſt creditor meus, cui vendidi vos? ecce in iniquitatibus veſtris venditi eſtis, & in ſceleribus veſtris dimiſi matrem veſtram: quia veni, & non erat vir; vocavi, & non erat qui audiret..... Corpus meum dedi percutientibus, & genas meas vellentibus; faciem meam non averti ab increpantibus, & conſpuentibus in me..... Ecce omnes quaſi veſtimentum conterentur, tinea comedet eos. Quis ex vobis timens Dominum, audiens vocem ſervi ſui?..... De manu mea factum eſt hoc vobis; in doloribus dormietis.*

Iſa. 66, 22. 23. *Quia ſicut cœli novi, & terra nova, quæ ego facio ſtare coram me, dicit Dominus, ſic ſtabit ſemen veſtrum. Et erit menſis ex menſe, & ſabbathum ex ſabbatho: veniet omnis caro, ut adoret coram facie mea, dicit Dominus.*

Jerem. 5, 3. & ſeq. *Domine, oculi tui reſpiciunt fidem; percuſſiſti eos, & non doluerunt; attriviſti eos, & renuerunt accipere diſciplinam; induraverunt facies ſuas ſupra petram, & noluerunt reverti. Ego autem dixi, Forſitan pauperes ſunt, & ſtulti ignorantes viam Domini, judicium Dei ſui: ibo igitur ad optimates, & loquar eis; ipſi non cognoverunt viam Domini, judicium Dei ſui: & ecce magis hi ſimul confregerunt jugum, ruperunt vincula. Ideo percuſſit eos leo de ſylva, lupus ad veſperam vaſtavit eos, pardus vigilans ſuper civitates eorum: omnis qui egreſſus fuerit ex eis, capietur; quia multiplicatæ ſunt prævaricationes eorum, confortatæ ſunt averſiones eorum..... Prævaricatione enim prævaricata eſt in me domus Iſrael, & domus Juda, ait Dominus: negaverunt Dominum, & dixerunt, Non eſt ipſe..... Numquid ſuper his non viſitabo, dicit Dominus, aut ſuper gentem hujuscemodi non ulciſcetur anima mea?*

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Jerem. 6, 16. & ſeq. *Hæc dicit Dominus, State ſuper vias, & videte, & interrogate de ſemitis antiquis, quæ ſit via bona, & ambulate in ea; & invenietis refrigerium animabus veſtris. Et dixerunt, Non ambulabimus. Et conſtitui ſuper vos ſpeculatores: audite vocem tubæ. Et dixerunt, Ideo audite, gentes; & cognoſce, congregatio, quanta ego faciam eis. Audi terra, ecce ego adducam mala ſuper populum iſtum, fructum cogitationum ejus, quia verba mea non audierunt, & legem meam projecerunt. Ut quid mihi thus de Saba offertis, & calamum ſuaveolentem de terra longinqua? holocautomata veſtra non ſunt accepta, & victimæ veſtræ non placuerunt mihi. Propterea hæc dicit Dominus, Ecce ego dabo in populum iſtum ruinas.*

Jerem. 12, 7. 8. *Reliqui domum meam, dimiſi hæreditatem meam: dedi dilectam animam meam in manu inimicorum ejus. Facta eſt mihi hæreditas mea, quaſi leo in ſylva: dedit contra me vocem, ideo odivi eam.*

Jerem. 31, 31. 32. *Ecce dies venient, dicit Dominus, & feriam domui Iſrael & domui Juda fœdus novum: non ſecundum pactum quod pepigi cum patribus eorum, in die qua apprehendi manum eorum, ut educerem eos de terra Ægypti; pactum quod irritum fecerunt, & ego dominatus ſum eorum, dicit Dominus.*

Dan. 9, 26. *Et poſt hebdomades ſexaginta duas occidetur Chriſtus; & non erit ejus populus qui eum negaturus eſt: & Civitatem, & Sanctuarium diſſipabit populus cum duce venturo; & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio..... & in dimidio hebdomadis deficiet hoſtia & ſacrificium.*

Oſe. 2, 10. & ſeq. *Et nunc revelabo ſtultitiam ejus in oculis amatorum ejus; & vir non eruet eam de manu mea; & ceſſare faciam omne gaudium ejus, & ſolennitatem ejus, neomeniam ejus, ſabbathum ejus, & omnia feſta tempora ejus.*

Oſe. 3, 4. *Quia dies multos ſedebunt filii Iſrael ſine rege, & ſine principe, & ſine ſacrificio, & ſine altari, & ſine Ephod, & ſine Theraphim.*

Oſe. 4, 6. *Conticuit populus meus, eo quod non habuerit ſcientiam; quia tu ſcientiam repuliſti, repellam te, ne ſacerdotio fungaris mihi: & oblitus es legis Dei tui, obliviſcar filiorum tuorum & ego.*

Oſe. 9, 15. *Propter malitiam operum ſuorum de domo mea expellam eos, nec addam diligere eos.*

Amos. 5, 18. & ſeq. *Væ deſiderantibus diem Domini; ad quid eam vobis? dies Domini iſta tenebræ & non lux. Quomodo ſi fugiat vir a facie leonis, & occurrat ei urſus; & ingrediatur domum, & innitatur manu ſua ſuper parietem, & mordeat eum coluber. Numquid non tenebræ dies Domini, & non lux; & caligo, & non ſplendor in ea? Odi, & projeci feſtivitates veſtras; & non capiam odorem cœtuum veſtrorum. Quod ſi obtuleritis mihi holocautomata & munera veſtra, non ſuſcipiam; & vota pinguium veſtrorum non reſpiciam. Auſer a me tumultum carminum tuorum, & cantica lyræ tuæ non audiam: & revelabitur quaſi aqua judicium, & juſtitia quaſi torrens fortis.*

Zach. 11, 9. *Et dixi, Non paſcam vos: quod moritur, moriatur; & quod ſucciditur, ſuccidatur.*

Malach. 1, 10. 11. *Quis eſt in vobis qui claudat oſtia, & incendat altare meum gratuito? non eſt mihi voluntas in vobis, dicit Dominus exercituum, & munus non ſuſcipiam de manu veſtra. Ab ortu enim Solis usque ad occaſum, magnum eſt nomen meum in gentibus; & in omni loco ſacrificatur, & offertur nomini meo oblatio munda, quia magnum eſt nomen meum in gentibus, dicit Dominus exercituum.*

Suum quoque teſtimonium nobis hic commodant Judæi. Matth. 12, 8.

SAcrificium juge, aliaque ſacrificia omnia abolitum iri, præter laudis ſacrificium, legitur in Midraſch libri Numerorum, & apud Joſephum Jabetz. Legitur illic etiam Sabbathum ab eo ſolvi poſſe, qui Dei præcepta tradit hominibus. Unde fateri eos neceſſe eſt, merito de ſe Jeſum Chriſtum prædicaſſe, Filium hominis dominum eſſe Sabbathi. Traditur libro eodem ſublatum iri ciborum diſcrimina veniente Meſſia: quod & in Bereſith Rabba diſerte ſcriptum eſt. Sed & Midraſch Thehillim ſcriptum habet, Joſ. Job. in Pſalm. 4c.

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habet, Iſraelitas ob ſcelera ſua excidiſſe ſacerdotio, atque id ad gentes tranſiiſſe, quod jam ſuperius a me notatum eſt. Addam hic etiam, horum temporum Judæos palam fateri, jam nullos ſibi ſupereſſe ſacerdotes; multos quidem Levitico genere ſe prognatos ferre, ſed legitimis inſtrumentis genus ſuum approbare non poſſe; proindeque etiamſi ſuum ſibi reſtitueretur Templum, ſe haudquaquam ſacrificaturos, ut qui non habeant מוּם; oraturos tantum, unumque ſibi laudis ſacrificium eſſe conceſſum.

Prop. 9. c. 18.

CAPUT CLXII.

Excidium Hieroſolymitanum.

DEut. 28, 29. & ſeq. *Adducet Dominus ſuper te gentem de longinquo, & de extremis terræ finibus, in ſimilitudinem aquilæ volantis cum impetu, cujus linguam intelligere non poſſis: gentem procaciſſimam, quæ non deferat ſeni, nec miſereatur parvuli, & devoret fructum jumentorum tuorum, ac fruges terræ tuæ: donec intereas, & non relinquat tibi triticum, vinum & oleum, armenta boum & greges ovium: donec te diſperdat, & conterat in cunctis urbibus tuis, & deſtruantur muri tui firmi atque ſublimes, in quibus habebat fiduciam in omni terra tua. Obſideberis intra portas tuas in omni terra tua, quam dabit tibi Dominus Deus tuus, & comedes fructum uteri tui, & carnes filiorum tuorum, & filiarum tuarum quas dederit tibi Dominus Deus tuus, in anguſtia & vaſtitate qua opprimet te hoſtis tuus. Homo delicatus in te & luxurioſus, valde invidebit fratri ſuo, & uxori quæ cubat in ſinu ſuo, ne det eis de carnibus filiorum ſuorum, quas comedet; eo quod nihil aliud habeat in obſidione & penuria, qua vaſtaverint te inimici tui intra omnes portas tuas.*

Deut. 32, 25. 26. *Foris vaſtabit eos gladius, & intus pavor; juvenem ſimul ac virginem, lactantem cum homine ſene. Dixi, Ubinam ſunt? ceſſare faciam ex hominibus memoriam eorum.*

Pſalm. 68, 25. & ſeq. *Effunde ſuper eos iram tuam, & furor iræ tuæ comprehendat eos. Fiat habitatio eorum deſerta, & in tabernaculis eorum non ſit qui inhabitet: quoniam quem tu percuſſiſti, perſecuti ſunt; & ſuper dolorem vulnerum meorum addiderunt.*

Iſa. 6, 8. & ſeq. *Et audivi vocem Domini dicentis, Quem mittam? & quis ibit nobis? Et dixi, Ecce ego, mitte me. Et dixi, Vade, & dices populo huic, Audite audientes, & nolite intelligere; & videte viſionem, & nolite cognoſcere. Excæca cor populi hujus, & aures ejus aggrava, & oculos ejus claude, ne forte videat oculis ſuis, & auribus ſuis audiat, & corde ſuo intelligat, & convertatur, & ſanem eum. Et dixi, Uſquequo Domine? & dixit, Donec deſolentur civitates abſque habitatore, & domus ſine homine, & terra relinquatur deſerta.*

Iſa. 25, 1. 2. *Domine Deus meus tu, exaltabo te, & confitebor nomini tuo: quoniam feciſti mirabilia, cogitationes antiquas, fideles, amen. Quia poſuiſti Civitatem in tumulum,*

MAtth. 23, 38. *Ecce relinquetur vobis domus veſtra deſerta.*

Luc. 19, 41. & ſeq. *Et ut appropinquavit, videns Civitatem flevit ſuper illam, dicens, Quia ſi cognoviſſes & tu, & quidem in hac die tua, quæ ad pacem tibi, nunc autem abſcondita ſunt ab oculis tuis. Quia venient dies in te, & circumdabunt te inimici tui vallo, & circumdabunt te, & coanguſtabunt te undique, & ad terram proſternent te, & filios tuos qui in te ſunt; & non relinquent in te lapidem ſuper lapidem, eo quod non cognoveris tempus viſitationis tuæ.*

Joſephus de bello Judaico, lib. 7. cap. 47. ἑάλω μὲν οὕτως ἱεροσόλυμα, ἔτει δευτέρῳ τῆς Οὐεσπασιανοῦ ἡγεμονίας, γορπιαίου μηνὸς ὀγδόῃ. *Sic quidem capta eſt Hieroſolyma, anno ſecundo imperii Veſpaſiani, octavo die menſis Gorpiei.*

Suetonius in Tito, cap. 5. *Noviſſima Hieroſolymorum oppugnatione, duodecim propugnatores totidem ſagittarum confecit ictibus; ceptique eam natali filiæ ſuæ.*

Johannes Xiphilinus, Epitom. Dion. in Veſpaſiano: ὁ δὲ τίτος τῷ πρὸς ἰουδαίους πολέμῳ ἐπιταχθεὶς, τὰ ἱεροσόλυμα ἑλὼν, καὶ τὸν ναὸν ἐνέπρησε· τοῖς δὲ ἰουδαίοις οὐχ ὅτι ὄλεθρος, ἀλλὰ καὶ νίκη, καὶ σωτηρία, εὐδαιμονία τε ἅπαν εἶδεν, ὅτι τῷ ναῷ συνεπώλοντο· *Titus autem Judaico bello præfectus, Hieroſolyma cepit, & Templum cremavit. Judæis vero, non mors, ſed victoria, & ſalus, & felicitas eſſe viſa eſt, cum Templo interire.*

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urbem fortem in ruinam, domum alienorum, ut non ſit Civitas, & in ſempiternum non ædificetur. Super hoc laudabit te populus fortis, civitas gentium robuſtarum timebit te.

Jerem. 19, 10. 11. *Et conteres lagunculam, in oculis virorum qui ibunt tecum. Et dices ad eos, Hæc dicit Dominus exercituum, Sic conteram populum iſtum, & Civitatem, ſicut conteritur vas figuli, quod non poteſt ultra inſtaurari.*

Dan. 9, 26. *Et poſt hebdomades ſexaginta duas occidetur Chriſtus; & non erit ejus populus, qui eum negaturus eſt. Et Civitatem, & Sanctuarium diſſipabit populus cum duce venturo: & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio.*

Zach. 13, 6. & ſeq. & 14, 1. & ſeq. *Et dicitur ei, Quid ſunt plagæ iſtæ in medio manuum tuarum? Et dicet, His plagatus ſum in domo eorum qui diligebant me, Framea, ſuſcitare ſuper paſtorem meum, & ſuper virum cohærentem mihi, dicit Dominus exercituum: percute paſtorem, & diſpergentur oves ..... Ecce venient dies Domini, & dividentur ſpolia in medio tui: & congregabo omnes gentes ad Jeruſalem in prælium, & capietur Civitas, & vaſtabuntur domus, & mulieres violabuntur, & egredietur media pars Civitatis in captivitatem, & reliquum populi non auferetur ex Urbe.*

CAPUT CLXIV.

Hieroſolymitani Templi everſio.

3. REg. 9, 6. 7. *Si autem averſione averſi fueritis, vos & filii veſtri, non ſequentes me, nec cuſtodientes mandata mea, & ceremonias meas quas propoſui vobis; ſed abieritis & colueritis Deos alienos, & adoraveritis eos, auferam Iſrael de ſuperficie terræ, quam dedi eis; & Templum quod ſanctificavi nomini meo projiciam a conſpectu meo, eritque Iſrael in proverbium & in fabulam cunctis populis. Et domus hæc erit in exemplum: omnis qui tranſierit per viam ſtupebit & ſibilabit.*

Dan. 9, 26. 27. *Et poſt hebdomades ſexaginta duas occidetur Chriſtus: & non erit ejus populus, qui eum negaturus eſt. Et civitatem, & Sanctuarium diſſipabit populus cum duce venturo; & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio. Confirmabit autem pactum multis hebdomada una; & in dimidio hebdomadis deficiet hoſtia & ſacrificium; & erit in Templo abominatio deſolationis, & usque ad conſummationem, & finem perſeverabit deſolatio.*

Oſe. 3, 4. *Quia dies multos ſedebunt filii Iſrael ſine rege, & ſine principe, & ſine ſacrificio, & ſine altari, & ſine Ephod, & ſine Theraphim.*

MAtth. 24, 1. & ſeq. *Et egreſſus Jeſus de Templo ibat. Et acceſſerunt Diſcipuli ejus, ut oſtenderent ei ædificationes Templi. Ipſe autem dixit illis, Videtis hæc omnia? Amen dico vobis, non relinquetur hic lapis ſuper lapidem, qui non deſtruatur .... Cum ergo videritis abominationem deſolationis, quæ dicta eſt a Daniele propheta, ſtantem in loco ſancto, qui legit intelligat; tunc qui in Judæa ſunt fugiant ad montes.* Et Marc. 13, 1. & ſeq. Luc. 21, 5. & ſeq.

Joſephus de bello Judaico, lib. 7. cap. 26. ὁ μὲν οὖν ναὸς οὕτως ἅπαντες καίεται ἐμπιπράτως. *Sic igitur Templum invito Cæſare incenditur.*

Johannes Xiphilinus Epitom. Dion. in Tito: ὁ δὲ τίτος, τῷ πρὸς ἰουδαίους πολέμῳ ἐπιτραχθεὶς, τὰ ἱερόσολυμα ἑλὼν, καὶ τὸν ναὸν ἐνέπρησεν· τοῖς δὲ ἰουδαίοις οὐχ ὅτι ἥττης, ἀλλὰ νίκης, καὶ σωτηρίας, εὐδαιμονίας τε ἅμα καὶ ἡδονῆς, ὅτι τῷ ναῷ συναπώλοντο. *Titus autem Judaico bello præfectus Hieroſolyma cepit, & Templum cremavit; Judæi vero, non mortis, ſed victoriæ, & ſalutis, & felicitatis duxerunt loco, ſimul cum Templo interire.*

CAPUT CLXV.

Urbis & Templi inſtaurandi ſpes omnis Judæis ademta.

ISa. 5, 25. *Ideo iratus eſt furor Domini in populum ſuum, & extendit manum ſuam ſuper eum, & percuſſit eum: & conturbati ſunt montes, & facta ſunt morticinia eorum, quaſi ſtercus in medio platearum. In his omnibus*

MAtth. 23, 38. *Ecce relinquetur vobis domus veſtra deſerta.*

Ammianus Marcellinus lib. 23. de Juliano: *Ambitioſum quondam apud Hieroſolyma Templum, quod poſt multa & interneciva certamina,*

non eſt averſus furor ejus, ſed adhuc manus ejus extenſa.

Iſa. 25, 2. *Poſuiſti Civitatem in tumulum, Urbem fortem in ruinam, domum alienorum; ut non ſit Civitas, & in ſempiternum non ædificetur.*

Jerem. 19, 11. *Hæc dicit Dominus exercituum, Sic conteram populum iſtum, & Civitatem iſtam, ſicut conteritur vas figuli, quod non poteſt ultra inſtaurari.*

Dan. 9, 26. 27. *Et Civitatem, & Sanctuarium diſſipabit populus cum duce venturo, & finis ejus vaſtitas, & poſt finem belli ſtatuta deſolatio. Confirmabit autem pactum multis hebdomada una: & in dimidio hebdomadis deficiet hoſtia & ſacrificium; & erit in Templo abominatio deſolationis, & usque ad conſummationem & finem perſeverabit deſolatio.*

Amos. 5, 1. *Audite verbum, quod ego levo ſuper vos planctum: Iſrael cecidit, & non adjiciet ut reſurgat: virgo Iſrael projecta eſt in terram ſuam, non eſt qui ſuſcitet eam.*

certamina, obſidente Veſpaſiano, poſteaque Tito, agre eſt oppugnatum, inſtaurare ſumtibus cogitabat immodicis, negotiumque maturandum Alypio dederat Antiochenſi, qui olim Britannias curaverat pro præfectis. Cum itaque rei idem inſtaret Alypius, juvaretque Provinciæ rector, metuendi globi flammarum prope fundamenta crebris aſſultibus erumpentes fecere locum, exuſtis aliquoties operantibus, inacceſſum: hocque modo elemento deſtinatius repellente, ceſſavit inceptum.

Johannes Chryſoſtomus Orat. 3. in Judæos: προεῖπεν (ὁ Δανιὴλ) ὅτι ἕως συντελείας καθέξει αὐτοὺς (Ἰουδαίους) ἡ δουλεία αὕτη. καὶ μαρτυρεῖ τοῖς εἰρημένοις ὁ χρόνος ὁ τοσοῦτος ἐξ οὗπερ γεγόνασι, καὶ οὐδὲ ἴχνος, οὐδὲ προοίμιον αὐτοῖς μέχρι καὶ σήμερον ἐμφήνας χρηστῆς μεταβολῆς· καὶ ταῦτα πολλάκις ἐπιχειρησάντων αὐτῶν ἀνατῆσαι τὸν ναόν. καὶ γὰρ καὶ ἅπαξ, καὶ δὶς, καὶ τρὶς, ἐπὶ Ἀδριανοῦ, καὶ Κωνσταντίνου, καὶ Ἰουλιανοῦ ἐπιχειρήσαντες διεκωλύθησαν, τότε μὲν ὑπὸ στρατιωτῶν, ὕστερον δὲ πυρὸς τῶν θεμελίων ἐκπηδήσαντος, καὶ κατασχόντος αὐτοὺς τῆς ἀνοίας Φιλονεικίας· *Prædixit Daniel futurum ut hac ſervitute premantur usque ad finem. Et his dictis teſtimonium præbet tam diuturnum tempus jam inde elapſum, nullum ipſis veſtigium vel initium felicis mutationis ad hunc usque diem oſtentans; cum tamen inſtaurare Templum ſapius tentaverint. Hoc enim ſemel, bis, ac tertio aggreſſi, ſub Hadriano, & Conſtantino, & Juliano, repreſſi ſunt; tunc quidem a militibus, poſtremo tandem ab igne e fundamentis erumpente, & intempeſtivos eorum conatus reprimente,* Vide & Chryſoſtomum Homil. 4. in Matth. & Homil. 41. in Acta: & Serm. 2. in Babylam: & Serm. 2. in Judæos: & in Demonſtrat. ὅτι θεὸς ὁ χριστός· Gregorium Nazianz. Orat. 4. Philoſtorgium Hiſt. Eccl. lib. 7. cap. 9. & 14. Theodoretum Hiſt. Eccl. lib. 3. cap. 20. Socratem lib. 3. cap. 20. Sozomenum lib. 5. c. 22. Ambroſium Epiſt. 29. ad Theodoſium: Rufinum Hiſt. lib. 1. cap. 38. & 39. Sulpitium Severum Hiſt. lib. 2. Caſſiodorum Hiſt. Tripart. lib. 6. cap. 43. Freculphum Lexovienſem Hiſt. lib. 4. cap. 9.

CAPUT CLXVI.

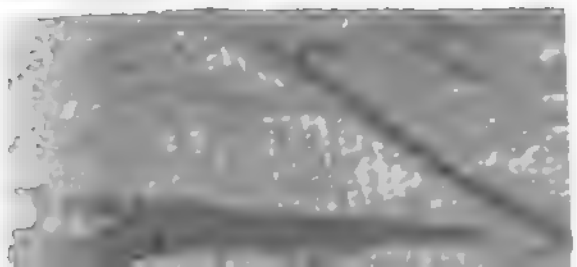
Chriſtus judex.

PSalm. 44, 4. & ſeq. *Accingere gladio tuo ſuper femur tuum potentiſſime. Specie tua, & pulchritudine tua intende, proſpere procede, & regna, propter veritatem, & manſuetudinem, & juſtitiam: & deducet te mirabiliter dextera tua. Sagittæ tuæ acutæ, populi ſub te cadent, in corda inimicorum regis. Sedes tua, Deus, in ſeculum ſeculi; virga directionis, virga regni tui. Dilexiſti juſtitiam, & odiſti iniquitatem.*

Pſalm. 71, 1. & ſeq. *Deus judicium tuum regi da, & juſtitiam tuam filio regis; judicare populum tuum in juſtitia, & pauperes tuos*

MAtth. 9, 2. & ſeq. *Et ecce offerebant ei Paralyticum jacentem in lecto. Et videns Jeſus fidem illorum dixit Paralytico, Confide, fili, remittuntur tibi peccata tua ..... Ut autem ſciatis, quia Filius hominis habet poteſtatem in terra dimittendi peccata, tunc ait Paralytico, Surge, tolle lectum tuum, & vade in domum tuam.* Et Marc. 2, 3. & ſeq. Luc. 5, 18. & ſeq.

Matth. 16, 17. 19. *Reſpondens autem Jeſus dixit ei, Et tibi dabo claves regni cœlorum: & quodcunque ligaveris ſuper terram, erit ligatum & in cœlis; & quodcunque ſolveris ſuper*



in judicio. Suſcipiant montes pacem populo, & colles juſtitiam. Judicabit pauperes populi, & ſalvos faciet filios pauperum, & humiliabit calumniatorem; & permanebit cum Sole, & ante Lunam, in generatione & generationem.

Pſalm. 97, 8. 9. *Flumina plaudent manu, ſimul montes exultabunt a conſpectu Domini, quoniam venit judicare terram. Judicabit orbem terrarum in juſtitia, & populos in æquitate.*

Iſa. 2, 3. 4. *Et ibunt populi multi, & dicent Venite, & aſcendamus ad montem Domini, & ad domum Dei Jacob, & docebit nos vias ſuas, & ambulabimus in ſemitis ejus; & quia de Sion exibit lex, & verbum Domini de Jeruſalem; & judicabit gentes, & arguet populos multos.* Et Mich. 4, 2. 3.

Iſa. 11, 1. & ſeq. *Et egredietur virga de radice Jeſſe, & flos de radice ejus aſcendet..... Non ſecundum viſionem oculorum judicabit, neque ſecundum auditum aurium arguet: ſed judicabit in juſtitia pauperes, & arguet in æquitate pro manſuetis terræ; & percutiet terram virga oris ſui, & ſpiritu labiorum ſuorum interficiet impium.*

Iſa. 13, 9. & ſeq. *Ecce dies Domini veniet crudelis, & indignationis plenus, & iræ, furorisque, ad ponendam terram in ſolitudinem, & peccatores ejus conterendos de ea: quoniam ſtellæ cæli, & ſplendor earum, non expandent lumen ſuum: obtenebratus eſt Sol in ortu ſuo, & Luna non ſplendebit in lumine ſuo. Et viſitabo ſuper orbis mala, & contra impios iniquitatem eorum, & quieſcere faciam ſuperbiam infidelium, & arrogantiam fortium humiliabo. Pretioſior erit vir auro, & homo mundo obryzo. Super hoc cælum turbabo, & movebitur terra de loco ſuo, propter indignationem Domini exercituum, & propter diem iræ furoris ejus.*

Iſa. 33, 22. *Dominus enim judex noſter, Dominus legifer noſter, Dominus rex noſter, ipſe ſalvabit nos.*

Iſa. 42, 1. *Ecce ſervus meus, ſuſcipiam eum; electus meus, complacuit ſibi in illo anima mea; dedi ſpiritum meum ſuper eum, judicium gentibus proferet. Non clamabit, neque accipiet perſonam, nec audietur vox ejus foris. Calamum quaſſatum non conteret, & linum fumigans non extinguet, in veritate educet judicium. Non erit triſtis, neque turbulentus, donec ponat in terra judicium, & legem ejus inſulæ expectabunt.*

ſuper terram, erit ſolutum & in cælis. Et Matth. 18, 18. Joh. 20, 23.

Matth. 16, 27. *Filius enim hominis venturus eſt in gloria Patris ſui cum Angelis ſuis, & tunc reddet unicuique ſecundum opera ejus.* Et Matth. 24, 30. & 26, 64. Marc. 8, 38. & 13, 24. & ſeq. Luc. 11, 25. & ſeq. Act. 1, 11. & 3, 20. 21. Rom. 2, 6. & 1. Theſſ. 1, 10. & 4, 14. & ſeq. & 2. Theſſ. 1, 10. Apoc. 1, 7. & 2, 23.

Matth. 25, 31. & ſeq. *Cum autem venerit Filius hominis in majeſtate ſua, & omnes Angeli cum eo, tunc ſedebit ſuper ſedem majeſtatis ſuæ, & congregabuntur ante eum omnes gentes, & ſeparabit eos ab invicem, ſicut paſtor ſegregat oves ab hœdis; & ſtatuet oves quidem a dextris ſuis, hœdos autem a ſiniſtris. Tunc dicet Rex his qui a dextris ejus erunt, Venite, benedicti Patris mei, poſſidete paratum vobis regnum a conſtitutione mundi..... Tunc dicet & his qui a ſiniſtris erunt, Diſcedite a me maledicti in ignem æternum, qui paratus eſt Diabolo, & Angelis ejus..... Et ibunt hi in ſupplicium æternum; juſti autem in vitam æternam.*

Joh. 5, 22. & ſeq. *Neque enim Pater judicat quemquam, ſed omne judicium dedit Filio..... & poteſtatem dedit ei judicium facere, quia Filius hominis eſt..... Non poſſum ego a me ipſo facere quicquam: ſicut audio, judico, & judicium meum juſtum eſt.*

Joh. 8, 3. & ſeq. *Adducunt autem Scribæ & Phariſæi mulierem in adulterio deprehenſam, & ſtatuerunt eam in medio, & dixerunt ei, Magiſter, hæc mulier modo deprehenſa eſt in adulterio. In Lege autem Moyſes mandavit nobis hujusmodi lapidare. Tu ergo quid dicis? ..... Erigens autem ſe Jeſus, dixit ei, Mulier, ubi ſunt qui te accuſabant? nemo te condemnavit? Quæ dixit, Nemo, Domine. Dixit autem Jeſus, Nec ego te condemnabo: vade, & jam amplius noli peccare.*

Act. 10, 42. *Et præcepit nobis prædicare populo, & teſtificari quia ipſe eſt, qui conſtitutus eſt a Deo judex vivorum & mortuorum.*

Act. 17, 31. *Eo quod ſtatuit diem, in quo judicaturus eſt orbem in æquitate; in viro in quo ſtatuit, fidem præbens omnibus, ſuſcitans eum a mortuis.*

Rom. 14, 10. *Omnes enim ſtabimus ante tribunal Chriſti: ſcriptum eſt enim, Vivo ego, dicit Dominus, quoniam mihi flectetur omne genu,*

Iſa. 49, 25. *Eos vero, qui judicaverunt te, ego judicabo, & filios tuos ego ſalvabo.*

Iſa. 51, 5. *Prope eſt Juſtus meus, egreſſus eſt Salvator meus, & brachia mea populos judicabunt; me inſulæ expectabunt, & brachium meum ſuſtinebunt.*

Iſa. 66, 15. & ſeq. *Quia ecce Dominus in igne veniet, & quaſi turbo quadrigæ ejus; reddere in indignatione furorem ſuum, & increpationem ſuam in flamma ignis; quia in igne Dominus dijudicabit, & in gladio ſuo ad omnem carnem.*

Jerem. 23, 5. 6. *Ecce dies veniunt, dicit Dominus: & ſuſcitabo David germen juſtum, & regnabit rex, & ſapiens erit, & faciet judicium, & juſtitiam in terra.* Et Jer. 33, 15.

Ezech. 34, 17. & ſeq. *Vos autem greges mei, hæc dicit Dominus Deus, Ecce ego judico inter pecus & pecus, arietum & hircorum. . . . . Propterea hæc dicit Dominus Deus ad vos, Ecce ego ipſe judico inter pecus pingue & macilentum: pro eo quod lateribus & humeris impingebatis, & cornibus veſtris ventilabatis omnia infirma pecora, donec diſpergerentur foras, ſalvabo gregem meum, & non erit ultra in rapinam, & judicabo inter pecus & pecus. Et ſuſcitabo ſuper eas paſtorem unum, qui paſcat eas, ſervum meum David.*

Dan. 7, 9. & ſeq. *Aſpiciebam, donec throni poſiti ſunt, & Antiquus dierum ſedit . . . . . judicium ſedit, & libri aperti ſunt . . . . . Et ecce cum nubibus cæli quaſi Filius hominis veniebat, & usque ad Antiquum dierum pervenit, & in conſpectu ejus obtulerunt eum. Et dedit ei poteſtatem, & honorem, & regnum: & omnes populi, tribus, & linguæ ipſi ſervient; poteſtas ejus, poteſtas æterna, quæ non auferetur, & regnum ejus quod non corrumpetur.*

Joel. 2, 1. & ſeq. *Canite tuba in Sion, ululate in monte ſancto meo, conturbentur omnes habitatores terræ; quia venit dies Domini, quia prope eſt dies tenebrarum & caliginis, dies nubis & turbinis . . . . . Et dabo prodigia in cælo, & in terra ſanguinem, & ignem, & vaporem fumi: Sol convertetur in tenebras, & Luna in ſanguinem, antequam veniat dies Domini magnus & horribilis. Et erit, omnis qui invocaverit nomen Domini, ſalvus erit.*

Mich. 4, 1. & ſeq. *Et erit in noviſſimo dierum, erit mons Dominus Domini præparatus in vertice montium, & ſublimis ſuper colles: & fluent ad eum populi. Et properabunt gentes multæ, & dicent, Venite, aſcendamus ad montem Domini, & ad domum Dei Jacob: & docebit nos de viis ſuis, & ibimus in ſemitis ejus: quia de Sion egredietur lex, & verbum Domini de Jeruſalem. Et judicabit populos multos, & corripiet gentes fortes usque in longinquum.*

Soph. 3, 8. *Quapropter expecta me, dicit Dominus, in die reſurrectionis meæ in futurum, quia judicium meum, ut congregem gentes, & colligam regna, & effundam ſuper eos indignationem meam, omnem iram furoris mei; in igne enim zeli mei devorabitur omnis terra.*

CAPUT CLXVII.

Apoſtoli Jeſu judices.

SAp. 3, 7. 8. *Fulgebunt juſti, & tanquam ſcintillæ in arundineto diſcurrent: judicabunt nationes, & dominabuntur populis, & regnabit Dominus illorum in perpetuum.*

MAtth. 19, 28. *Jeſus autem dixit illis, Amen dico vobis, quod vos qui ſecuti eſtis me, in regeneratione, cum ſederit Filius hominis in ſede majeſtatis ſuæ, ſedebitis & vos ſuper ſedes duodecim, judicantes duodecim tribus Iſrael.* Et Luc. 22, 28. & ſeq.

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PROPOSITIO IX.

CAPUT CLXVIII.

Jesu omnis potestas a Patre data.

DAn. 7, 13. 14. *Aspiciebam ergo in visione noctis, & ecce cum nubibus cæli quasi Filius hominis veniebat, & usque ad Antiquum dierum pervenit; & in conspectu ejus obtulerunt eum. Et dedit ei potestatem, & honorem, & regnum; & omnes populi, tribus & lingua ipsi servient: potestas ejus, potestas æterna quæ non auferetur: & regnum ejus, quod non corrumpetur.*

MAtth. 28, 18. *Et accedens Jesus locutus est eis, dicens, Data est mihi omnis potestas in cœlo & in terra.*

Joh. 13, 3. *Sciens quia omnia dedit ei Pater in manus.*

Joh. 17, 1. 2. *Hæc locutus est Jesus, & sublevatis oculis in cœlum, dixit, Pater, venit hora, clarifica Filium tuum, ut Filius tuus clarificet te: sicut dedisti ei potestatem omnis carnis; ut omne quod dedisti ei, det eis vitam æternam.*

Ebr. 1, 2. *Novissime diebus istis locutus est nobis in Filio, quem constituit hæredem universorum.*

Ebr. 2, 8. *Omnia subjecisti sub pedibus ejus. In eo enim quod omnia ei subjecit, nihil dimisit non subjectum ei.*

Apoc. 1, 18. *Habeo claves inferni & mortis.*

Apoc. 11, 15. *Factum est regnum hujus mundi Domini nostri & Christi ejus, & regnabit in sæcula sæculorum. Amen.*

CAPUT CLXIX.

Jesus Servator.

PSalm. 71, 1. & seq. *Deus judicium tuum regi da, & justitiam tuam filio regis..... judicabit pauperes populi, & salvos faciet filios pauperum, & humiliabit calumniatorem. Et permanebit cum Sole, & ante Lunam, in generatione, & generationem.*

Psalm. 73, 12. *Deus autem rex noster ante sæcula, operatus est salutem in medio terræ.*

Psalm. 97, 1. & seq. *Cantate Domino canticum novum, quia mirabilia fecit. Salvavit sibi dextera ejus, & brachium sanctum ejus. Notum fecit Dominus salutare suum; in conspectu gentium revelavit justitiam suam. Recordatus est misericordiæ suæ, & veritatis suæ domui Israel. Viderunt omnes termini terræ salutare Dei nostri.*

Psalm. 117, 21. & seq. *Confitebor tibi quoniam exaudisti me, & factus es mihi in salutem. Lapidem, quem reprobaverunt ædificantes, hic factus est in caput anguli. A Domino factum est istud, & est mirabile in oculis nostris. Hæc dies quam fecit Dominus, exultemus & lætemur in ea. O Domine, salvum me fac; o Domine, bene prosperare: benedictus qui venit in nomine Domini..... Confitebor tibi, quoniam exaudisti me, & factus es mihi in salutem.*

Isa. 12, 2. 3. *Ecce Deus Salvator meus, fiducialiter agam, & non timebo: quia*

MAtth. 1, 21. & seq. *Pariet autem Filium, & vocabis nomen ejus Jesum; ipse enim salvum faciet populum suum a peccatis eorum.* Et Luc. 1, 31. & 2, 21.

Matth. 18, 11. *Venit enim Filius hominis salvare quod perierat.* Et Luc. 9, 56. & 19. 10.

Matth. 27, 39. & seq. *Prætereuntes autem blasphemabant eum, moventes capita sua, & dicentes, Vah, qui destruis Templum Dei, & in triduo illud reædificas; salva temetipsum; si Filius Dei es, descende de cruce. Similiter & Principes Sacerdotum illudentes cum Scribis & Senioribus dicebant, Alios salvos fecit, seipsum non potest salvum facere.* Et Marc. 15, 28. 29. Luc. 23, 35. & seq.

Luc. 1, 69. & seq. *Et erexit cornu salutis nobis, in domo David pueri sui, sicut locutus est per os sanctorum, qui a sæculo sunt, Prophetarum ejus; salutem ex inimicis nostris, & de manu omnium qui oderunt nos.*

Luc. 2, 10. *Et dixit illis Angelus, Nolite timere, ecce enim evangelizo vobis gaudium magnum, quod erit omni populo; quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David.*

Luc. 2, 29. 30. *Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace; quia viderunt oculi mei salutare tuum, quod*

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fortitudo mea, & laus mea Dominus, & factus est mihi in salutem. Haurietis aquas in gaudio de fontibus Salvatoris.

Isa. 19, 19. 20. *In die illa erit altare Domini in medio terræ Ægypti, & titulus Domini juxta terminum ejus erit in signum, & in testimonium Domino exercituum in terra Ægypti. Clamabunt enim ad Dominum a facie tribulantis, & mittet eis Salvatorem & propugnatorem, qui liberet eos.*

Isa. 25, 8. 9. *Præcipitabit mortem in sempiternum, & auferet Dominus Deus lacrymam ab omni facie, & opprobrium populi sui auferet de universa terra, quia Dominus locutus est. Et dicet in die illa, Ecce Deus noster iste, expectavimus eum, & salvavit nos: iste Dominus, sustinuimus eum, & salvavit nos: iste Dominus, sustinuimus eum, exultabimur, & lætabimur in salutari ejus.*

Isa. 33, 22. *Dominus enim judex noster, Dominus legifer noster, Dominus rex noster, ipse salvabit nos.*

Isa. 35, 4. & seq. *Dicite pusillanimis, Confortamini, & nolite timere: ecce Deus vester ultionem adducet retributionis, Deus ipse veniet, & salvabit vos. Tunc aperientur oculi cæcorum, & aures surdorum patebunt: tunc saliet sicut cervus claudus, & aperta erit lingua mutorum.*

Isa. 45, 8. *Rorate cæli desuper, & nubes pluant Justum; aperiatur terra, & germinet Salvatorem, & justitia oriatur simul: ego Dominus creavi eum.*

Isa. 46, 12. 13. *Audite me duro corde, qui longe estis a justitia: prope feci justitiam meum, non elongabitur, & salus mea non morabitur. Dabo in Sion salutem, & in Israel gloriam meam.*

Isa. 49, 6. 25. *Ex dixit, Parum est ut sis mihi servus ad suscitandas tribus Jacob, & faces Israel convertendas; ecce dedi te in lucem gentium, ut sis salus mea usque ad extremum terræ.... Quia hæc dicit Dominus, Equidem & captivitas a forti tolletur, & quod ablatum fuerit a robusto salvabitur. Eos vero qui judicaverunt te, & ego judicabo: filios tuos ego salvabo.*

Isa. 51, 5. *Prope est Justus meus, egressus est Salvator meus; & brachia mea populos judicabunt: me insulæ expectabunt, & brachium meum sustinebunt.*

Isa. 52, 10. *Paravit Dominus brachium quod parasti ante faciem omnium populorum.*

Luc. 3, 4. & seq. *Sicut scriptum est in libro sermonum Isaiæ prophetæ, Vox clamantis in deserto, Parate viam Domini, rectas facite semitas ejus ..... & videbit omnis caro salutare Dei.*

Joh. 3, 14. & seq. *Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis, ut omnis qui credit in ipsum non pereat, sed habeat vitam æternam. Sic enim Deus dilexit mundum, ut Filium suum unigenitum daret, ut omnis qui credit in eum non pereat, sed habeat vitam æternam. Non enim misit Deus Filium suum in mundum, ut judicet mundum, sed ut salvetur mundus per ipsum.* Et Joh. 12, 47.

Joh. 4, 22. 42. *Vos adoratis quod nescitis; nos adoramus quod scimus, quia salus ex Judæis est ..... Et mulieri dicebant, Quia jam non propter tuam loquelam credimus, ipsi enim audivimus, & scimus quia hic est vere Salvator mundi.*

Joh. 5, 34. *Ego autem non ab homine testimonium accipio, sed hæc dico ut vos salvi sitis.*

Joh. 10, 9. *Ego sum ostium: per me si quis introiverit, salvabitur.*

Joh. 17, 1. 2. *Hæc locutus est Jesus: & sublevatis oculis in cælum, dixit, Pater, venit hora, clarifica filium tuum, ut Filius tuus clarificet te; sicut dedisti ei potestatem omnis carnis; ut omne quod dedisti ei, det eis vitam æternam.*

Act. 4, 10. & seq. *Notum sit omnibus vobis, & omni plebi Israel, quia in nomine Domini nostri Jesu Christi Nazareni, quem vos crucifixistis, quem Deus suscitavit a mortuis, in hoc iste adstat coram vobis sanus. Hic est lapis, qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli; & non est in alio aliquo salus. Nec enim aliud nomen est sub cælo datum hominibus, in quo oporteat nos salvos fieri.*

Act. 5, 30. 31. *Deus patrum nostrorum suscitavit Jesum, quem vos interemistis suspendentes in ligno. Hunc Principem & Salvatorem Deus exaltavit dextera sua.*

Act. 13, 23. *Hujus Deus ex semine, secundum promissionem, eduxit Israel Salvatorem Jesum.*

Act. 13, 47. *Sic enim præcepit nobis*

ſanctum ſuum in oculis omnium gentium, & videbunt omnes fines terræ ſalutare Dei noſtri.

Iſa. 60, 16. *Et ſcies quia ego Dominus ſalvans te, & redemtor tuus fortis Jacob.*

Iſa. 62, 1. 11. *Propter Sion non tacebo, & propter Jeruſalem non quieſcam, donec egrediatur ut ſplendor Juſtus ejus, & Salvator ejus ut lampas accendatur ..... Ecce Dominus auditum fecit in extremis terræ, Dicite filiæ Sion, Ecce Salvator tuus venit; ecce merces ejus cum eo, & opus illius coram illo.*

Iſa. 63, 8. 9. *Et dixit, Verumtamen populus meus eſt, filii non negantes, & factus eſt eis Salvator. In omni tribulatione eorum non eſt tribulatus, & Angelus faciei ejus ſalvavit eos: in dilectione ſua, & in indulgentia ſua ipſe redemit eos, & portavit eos, & elevavit eos cunctis diebus ſeculi.*

Jerem. 23, 5. 6. *Ecce dies veniunt, dicit Dominus, & ſuſcitabo David germen juſtum, & regnabit Rex, & ſapiens erit, & faciet judicium & juſtitiam in terra. In diebus illis ſalvabitur Juda, & Iſrael habitabit confidenter; & hoc eſt nomen quod vocabunt eum, Dominus juſtus noſter.* Et Jerem. 33, 16.

Joel. 2, 31, 32. *Sol convertetur in tenebras, & Luna in ſanguinem, antequam veniat dies Domini magnus & horribilis. Et erit, omnis qui invocaverit nomen Domini, ſalvus erit; quia in monte Sion, & in Jeruſalem erit ſalvatio, ſicut dixit Dominus, & in reſiduis quos Dominus vocaverit.*

Habac. 3, 13. 18. *Egreſſus es in ſalutem populi tui, in ſalutem cum Chriſto tuo..... Ego autem in Domino gaudebo, & exultabo in Deo Jeſu meo.*

Zach. 9, 9. *Exulta ſatis, filia Sion; jubila, filia Jeruſalem; ecce Rex veniet tibi juſtus & Salvator; ipſe pauper & aſcendens ſuper aſinam, & ſuper pullum filium aſinæ.*

Dominus, Poſui te in lucem gentium, ut ſis in ſalutem usque ad extremum terræ.

Act. 28, 28. *Notum ergo ſit vobis, quoniam gentibus miſſum eſt hoc ſalutare Dei.*

Rom. 5, 9. 10. *Chriſtus pro nobis mortuus eſt; multo igitur magis nunc juſtificati in ſanguine ipſius, ſalvi erimus ab ira per ipſum. Si enim, cum inimici eſſemus, reconciliati ſumus Deo per mortem Filii ejus; multo magis reconciliati, ſalvi erimus in vita ipſius.*

Eph. 2, 5. *Et cum eſſemus mortui peccatis, convivificavit nos in Chriſto, cujus gratia eſtis ſalvati.*

Eph. 5, 23. *Quoniam vir caput eſt mulieris, ſicut Chriſtus caput eſt Eccleſiæ; ipſe Salvator corporis ejus.*

Phil. 3, 20. *Noſtra autem converſatio in cœlis eſt, unde etiam Salvatorem expectamus Dominum noſtrum Jeſum Chriſtum.*

1. Tim. 1, 15. *Fidelis ſermo, & omni acceptione dignus, quod Chriſtus Jeſus venit in hunc mundum peccatores ſalvos facere; quorum primus ego ſum.*

Tit. 1, 4. *Tito dilecto filio, ſecundum communem fidem, gratia & pax a Deo Patre, & Chriſto Jeſu Salvatore noſtro.*

Tit. 2, 13. *Expectantes beatam ſpem, & adventum gloriæ magni Dei, & Salvatoris noſtri Jeſu Chriſti.*

Tit. 3, 4. & ſeq. *Cum autem benignitas & humanitas apparuit Salvatoris noſtri Dei, non ex operibus juſtitiæ, quæ fecimus nos; ſed ſecundum ſuam miſericordiam ſalvos nos fecit, per lavacrum regenerationis & renovationis Spiritus ſancti, quem effudit in nos abunde per Jeſum Chriſtum Salvatorem noſtrum, ut juſtificati gratia ipſius, hæredes ſimus ſecundum ſpem vitæ æternæ.*

Ebr. 2, 10. *Decebat enim eum, propter quem omnia, per quem omnia, qui multos filios in gloriam adduxerat, auctorem ſalutis eorum per paſſionem conſummare.*

Ebr. 5, 8. 9. *Et quidem cum eſſet Filius Dei, didicit ex iis, quæ paſſus eſt, obedientiam; & conſummatus factus eſt omnibus obtemperantibus ſibi cauſſa ſalutis æternæ.*

Ebr. 7, 25. *Unde & ſalvare in perpetuum poteſt accedentes per ſemetipſum ad Deum.*

Ebr. 9, 28. *Sic & Chriſtus ſemel oblatus eſt ad multorum exhaurienda peccata; ſecundo ſine peccato apparebit expectantibus ſe in ſalutem.*

2. Petr. 1, 1. *Simon Petrus, ſervus & Apoſtolus Jeſu Chriſti, iis qui æqualem nobiſcum ſortiti ſunt fidem, in juſtitia Dei noſtri, & Salvatoris Jeſu Chriſti.* Et 1, 11. & 2, 20. & 3, 2. 18.

1. Joh. 4, 9. 14. *In hoc apparuit charitas Dei in nobis, quoniam filium ſuum unigenitum miſit Deus in mundum, ut vivamus per eum..... Et nos vidimus, & teſtificamur, quoniam Pater miſit Filium ſuum, Salvatorem mundi.*

CAPUT

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CAPUT CLXX.

Varii Jesu typi cōlliguntur e Veteri Testamento.

I. *Adamus*, II. *Abel*, III. *Noachus*, IV. *Melchisedechus*, V. *Isaacus*, VI. *Aries ab Abrahamo immolatus*, VII. *Josephus*, VIII. *Agnus in festo Paschæ die immolari solitus*, IX. *Columna ignea*, *Manna*, *Rupes in deserto aquas fundens*, X. *Hircus ἀποπομπαῖος*, XI. *Serpens æneus*, XII. *Moses*, XIII. *Aaron*, XIV. *Josue*, XV. *Samson*, XVI. *Samuel*, XVII. *David*, XVIII. *Salomon*, XIX. *Jonas*, XX. *Eliacimus Helciæ filius*, XXI. *Jeremias*, XXII. *Zorobabel*, XXIII. & *Jesus Josedecides*.

Adamus. I. Subjecimus Lectorum oculis Prophetias omnes Veteris Testamenti ad Christum Jesum pertinentes, iisque opposita Novi testimonia, quibus illarum exitus continetur. Prophetias omnes dico, nam si quæ fortasse in tanta copia diligentiam effugit nostram, vel brevitatis studio prætermissa fuit, vel præ tot aliis clarissimis & apertissimis, quas proferimus, non magni certe momenti censenda est. Si tamen ita loqui fas est, cum prædictio nulla προλήψις (*præruntia*) Christi Jesu, pondere ac dignitate careat. Nunc quoniam diximus supra, duplex in sacris Codicibus vaticiniorum genus extare, alterum per verba, per signa alterum; cum jam priori generi satisfecerimus, aliud nobis superest exequendum, quod breviore gyro circumscribemus. Primum dat Jesu typum, hominum omnium parens Adamus; vel ipso monstrante Apostolo, qui formam eum esse futuri pronuntiat. Tum deinde hanc inter ipsos comparationem instituit: *Igitur* Rom. 5, 14. 18. 19. *sicut per unius delictum in omnes homines in condemnationem, sic & per unius justitiam in omnes homines in justificationem vitæ. Sicut enim per inobedientiam unius hominis, peccatores constituti sunt multi; ita & per unius obeditionem, justi constituuntur multi.* Tum alibi: *Nunc autem Christus resurrexit a mortuis, primitiæ dormientium: quoniam quidem per hominem mors, & per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita & in Christo omnes vivificabuntur.* 1. Cor. 15, 20. & seq. Deinde: *Factus est primus homo Adam in animam viventem; novissimus Adam in spiritum vivificantem. Primus homo de terra, terrenus; secundus homo de cælo, cælestis. Qualis terrenus, tales & terreni: & qualis cælestis, tales & cælestes. Igitur sicut portavimus imaginem terreni, portemus & imaginem cælestis.* Huc adde, utrumque fuisse Filium Dei: nam stemma Christi Jesu pertexens Lucas, Adamum appellat Filium Dei; & a Luc. 3, 38. Jesu filio Dei hanc seriem auspicatus, in Adamo Dei filio desinit. Sexto die creatur Adamus: sexto die mortem subit Christus. Ad imaginem Dei creatus est Adamus: Jesus *est imago Dei invisibilis, & figura substantiæ* Col. 1, 15. *ejus, & speculum sine macula Dei majestatis,* Ebr. 1, 2. Sap. 7, 26. *& imago bonitatis illius.* De terra virgine Phil. 2, 6. fictus est Adamus; Jesus de puella virgine. Adamum jussit Deus dominari *piscibus maris, & volatilibus cæli, & universis animantibus, quæ moventur super terram:* datam Gen. 1, 28. sibi omnem potestatem in cœlo & in terra prædicat Jesus. Conjugium Adami & Evæ, Matth. 28. individuum Christi Jesu & Ecclesiæ connu- 18. bium referre auctor quoque est Paulus in Epistola ad Ephesios. Evæ suasu admittitur Eph. 5, 31. peccatum: Mariæ partu oritur peccati reme- 33. dium. Per lignum morti nos tradit Adamus: per lignum vitæ nos restituit Jesus. Fructum arboris, per quem bonum & malum noscebatur, degustat Adamus: de Christo Jesu prædixit Isaias: *Butyrum & mel comedet, ut* Isa. 7, 15. *sciat reprobare malum, & eligere bonum.* Nudus peccavit Adamus; nudus peccatum in cruce reparavit Christus. Post admissum peccatum terrestri Paradiso exit Adamus: post reparatum peccatum cœlestem paradisum subit Jesus. Dormiente Adamo creatur Eva: moriente Jesu nascitur Ecclesia. Ex Adamo & Eva nascuntur homines: Ex Christo & Ecclesia renascuntur homines. Quin & Ebræi sepultum in Golgotha monte Adamum fabulati sunt. Penes eos rei fides esto: palam certe refragatur Hieronymus. Hieron. in Matth. 27, 33. Hanc comparationem a contrariis petiisse Paulum recte observatum est ab Origene: Orig. in Epist. ad Roman. l. 5. ita ut in genere similitudo, in specie oppositio inter utrumque appareat.

Abel, II. Alteram Jesu Christi figuram exhibet nobis Abelis & Cain historia. Quemadmodum enim Abeli integerrimo viro Caini

Patre natus est, nulla temporum diuturnitate unquam extinguendus: cui dixit Deus: *Tecum principium in die virtutis tuæ, in splendoribus Sanctorum; ex utero ante Luciferum genui te:* qui ipse de se hæc prædicat: *Ab initio & ante secula creata sum, & usque ad futurum seculum non desinam;* qui primum se & novissimum esse ait, Alpha & Omega, principium & finem. Unde Paulus & comparationem Jesu cum Melchisedeco persequens, *Melioris testamenti*, inquit, *sponsor factus est Jesus: & alii quidem plures facti sunt sacerdotes, idcirco quod morte prohiberentur permanere: hic autem eo, quod maneat in æternum, sempiternum habet sacerdotium. Unde & salvare in perpetuum potest accedentes per semetipsum ad Deum, semper vivens ad interpellandum pro nobis:* quod & subinde repetit. Sacerdos fuit Jesus, non oleo illo ex arborum fructibus expresso unctus, sed *oleo lætitiæ præ consortibus suis*; non Ebræorum solum sacerdos, sed Ethnicorum quoque, & ut Tertulliani verba usurpem, *Præputiati Sacerdotii Pontifex*, perinde ut Melchisedec, qui non inter Ethnicos solum, sed erga Abrahamum etiam Ebræorum parentum sacerdotio functus est. Ethnicorum etiam rex fuit Melchisedec: Christus *judicabit in nationibus*, ut est in centesimo nono Psalmo. Incircumcisus fuit Melchisedec: Christus circumcisionem abrogavit. Denique & hæc Mosis verba: *At vero Melchisedec rex Salem, proferens panem & vinum, erat enim Sacerdos Dei altissimi, benedixit ei*, Melchisedeci similitudinem aliam declarant cum Jesu Christo, a quo sacrificium panis & vini in Eucharistiæ sacramento institutum est; quod etiam Malachiæ vaticinatione celebratur. Atque hac Christi & Melchisedeci similitudine ductus Petrus Cunæus, homo acutus & eruditus, unum eumdemque fuisse ausus est asseverare, & in ea forma, quam Christus Jesus gessit deinde in terris, Abrahamo victori sese Filium Dei obtulisse. Quam opinionem expendere, atque eam etiam, quam defendit Hieronymus in Epistola ad Evagrium, instituti mei non est.

Psal. 109, 3.
Eccl. 24, 14.
Isa. 41, 4. & 44, 6. & 48, 12.
Apoc. 22, 13.
Ebr. 7. 22. & seq.
Ebr. 10. 12. & seq.
Psal. 44, 8.
Tert. adv. Marcion. l. 5. c. 9.
Psal. 109, 6.
Gen. 14, 18.
Malach. 1, 11.
Cun. de rep. Ebr. l. 3. c. 3.

Isaacus.

V. Multas quoque Jesu similitudines gessisse Isaacum deprehendimus. Isaacum genuit centenarius pater, & ut sacris utar locutionibus, plenus dierum: *Ubi venit plenitudo temporis, misit Deus filium suum;* verba sunt Pauli ad Galatas. Qui Christi Pater, *Antiquus dierum* a Daniele appellatur. Matre vetula, & illam diem sterili natus est Isaacus: Synagogæ filius fuit Jesus, matris pulchræ quidem, & decoris ritibus ac splendidis cerimoniis ornatæ, sed jam effœtæ & infœcundæ, quippe non conferentis gratiam Spiritus sancti, per quam cordibus humanis charitas infunditur; gratiam, inquam, illam, quæ, ut ait Paulus, vita æterna est. Promissionis filius fuit Isaacus: Jesum Deus *promisit per Prophetas suos in Scripturis sanctis*, inquit Paulus. Unigena uterque fuit. Isaacus a patre sacrificio destinatus, & ad mortem ductus est: Deus Jesu *proprio Filio suo non pepercit, sed pro nobis omnibus tradidit illum;* uti scribit Paulus ad Romanos. Isaacus ligna, quibus imponendus & immolandus erat, itidem ut Jesus crucem, in montem ipse portavit.

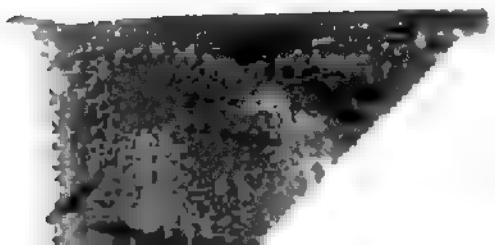
Dan. 7, 9. 13.
Rom. 6, 23.
Rom. 1, 2.
Rom. 8, 32.

Aries ab Abrahamo immolatus.

VI. Sed & Aries ipse, quem immolavit Abrahamus, plurimas venturi Christi notas in se habuit. Eadem quippe in ariete κριτήρια *(signa)* ad Christum pertinentia reperio, ac in agno & ove; quæ supra in Parallelismo observari possunt: simplicitatem dico, innocentiam, patientiam, & quod morti vel ab ipso ortu destinantur. Quibus & hæc adjiciemus; hortari nos Apostolum, ut induamus Christum, quod detonsa ex arietibus lana vestiamur: hortari nos Jesum ipsum apud Johannem, ut carnem suam edamus, quod arietina & agnina carne vescamur: cornibus hæsisse in vepreto Arietem Abrahami; spinis Jesum coronatum fuisse, totoque vitæ decursu summas difficultates & angustias toleravisse: Abrahamum post tergum conspexisse Arietem; sed & Jesum post multos annos de se oriturum prævidisse; atque id significasse Jesum, cum diceret: *Abraham pater vester exultavit, ut videret diem meum: vidit, & gavisus est:* Abrahamum Deo sacrificasse Arietem, Isaaco filio succedaneum; passum quoque esse Deum, ut pro hominibus a se procreatis sibi Jesus mactaretur. Eadem denique loca sacrificio utrique celebrata sunt, illius Morija, hujus Golgotha, mons uterque Hierosolymitanus. Quanquam in ipso Golgotha, in quo mortem tulit Christus, Arietem Abrahami immolatum esse Judæi opinantur.

Rom. 13, 14. Gal. 3, 27.
Joh. 6, 50. & seq.
Gal. 4, 4.

VII. Damus & aliam Christi Jesu imaginem, Joiephum,



Josephus. Josephum, qui itidem, ut Isaacus patre jam sene natus fuit, eoque diuturnam Christi expectationem significavit. Cum præ fratribus a patre diligeretur, fratrum sibi concivit invidiam & odium, quod & Jesu contigit. Josephi somnia, quæ summam illi dignitatem portendebant, in Jesu eventum habuerunt: a fratribus suis adoratus est; nec allegorice tantum, sed revera etiam Sol, & Luna, ac reliquæ stellæ, ad Jesu Dei nutum orbes suos decurrunt. Advenienti Josepho mortem
Gen.37,20. fratres meditantur: *Venite*, inquiunt, *occidamus eum:* veniente ad homines Jesu,
Sap. 2, 20. *Morte turpissima*, inquiunt, *condemnemus eum.* Venditur Josephus a fratribus, viginti, vel ut alii Interpretes habent, triginta
Ambros. l. de Patriarch. Joseph. c. 3. August. Serm. de temp. 81. nummis, testibus Ambrosio & Augustino: Jesus a Juda triginta quoque nummis venumdatur. Cruenta Josephi tunica ad Jacobum perlata, cruentam Jesu mortem significat. Apud Potipharem eunuchum
Philip. 2, 7. servitutem serviit Josephus: Jesus *semetipsum exinanivit, formam servi accipiens.* Josephus carcere clausus inter duos reos, alteri mortem, salutem alteri libertatem vaticinatur, oratque ut dignitati restitutus sui meminerit: Jesus cruci affixus inter duos latrones, altero in extremis interitu digna loquente, æternam alteri felicitatem spondet, cum ab eo rogaretur, ut regnum adeptus sui memor esset. Decoram Josephi & elegantem formam non semel laudat Moses: sic laudatur & illa
Psal. 44, 3. Christi in Psalmis: *Speciosus forma præ filiis hominum: diffusa est gratia in labiis tuis, propterea benedixit te Deus in æternum.* Ad
Gen. 42, 6. Josephi *nutum frumenta populis vendebantur*, ait Moses: Jesus escas populis esurientibus non semel subministravit; ipse se panem vitæ, panem vivum, qui de cœlo descendit, esse profitetur; qui venerit ad se, non amplius esuriturum, qui panem hunc manducaverit, non moriturum. Josephus suis extitit caussa salutis, propterea eos sic
Gen. 45. 5. 6. alloquitur: *Pro salute vestra misit me Deus ante vos in Ægyptum .... præmisitque me Deus, ut reservemini super terram ... Non vestro consilio, sed Dei voluntate huc missus sum.* Nec suos solum, & Ægyptios, sed exteras quoque gentes fame laborantes sublevavit, &
Gen. 45, 45-57. *Salvator mundi* a Pharaone dictus est: quæ in Christum Jesum tam apte cadunt, ut non tam de Josepho, quam de ipso scripta esse videantur. Fratres dimittens Josephus, præceptum hoc dat proficiscentibus: *Ne irascamini in via:* a Discipulis abiturus ad Gen. 45, 24. Patrem Jesus, *Pacem*, inquit, *relinquo vobis,* Joh. 14, 27. *pacem meam do vobis.* Pharao Ægyptios coram Josepho in genua jubet procumbere, totamque Ægyptum ex ipsius arbitrio pendere, & alterum eum esse a Rege: *Deus* Phil. 2, 9. & seq. *exaltavit Jesum, & donavit illi nomen, quod est super omne nomen, ut in nomine Jesu omne genu flectatur, cœlestium, terrestrium, & infernorum, & omnis lingua confiteatur, quia Dominus Jesus Christus in gloria est Dei Patris.* De Josepho sic fatur moriens Jacob: *Filius* Gen. 49, 22. *accrescens Joseph, filius accrescens:* de Christo Jesu sic Johannes Baptista: *Illum oportet* Joh. 3, 29. *crescere, me autem minui;* cujus & figura est lapis ille Danieli memoratus, *qui factus est* Dan. 2, 35. *mons magnus, & implevit universam terram.*

VIII. Jesum expressit & Paschalis Agnus: *Agnus in festo Paschæ die immolari solitus,* 1. Cor. 5, 7. *Etenim*, inquit Paulus, *Pascha nostrum immolatus est Christus.* Quæ comparatio cum instituta sit a nobis supra in Parallelismo, & accuratissime a Bocharto in Hierozoico, pauca tantum nonnulla commemorabimus. Quo anni, mensis, & diei tempore Paschalis Agnus, hoc ipso immolatus est Christus Jesus. Nam cum alio die Christus, alio Judæorum primores Pascha celebraverint, *ἐκ θεοῦ (non sine Deo)* factum est, ut inciderit veri Agni Christi mors in eum ipsum diem, quo Agni typici sacrificium fieri Moses Steuch. in Exod. 12, 6. Mas. in Jos. 5, 10. sanxerat. Notant Steuchus Eugubinus & Masius persuasum esse Judæis, hoc ipso die se a Messia iri redemtum, quo in Ægypto per Agni esum in Phase Domini libertatem adepti sunt. Convenit quoque locus, Hierosolyma; ubi postquam Arca constituta est, paschale sacrificium illic fieri necesse fuit. Agnum mactari oportuit *sine macula:* 1. Petr. 1, 19. Jesum agnum *ἄμωμον καὶ ἀσπίλον (labe & macula carentem)* appellat Petrus in prima Epistola. Paschalem Agnum comedere festinanter, pedibus calceatis, baculos manibus tenentes, & ad iter expediti jubentur Israelitæ: Christus Jesus intra paucas horas captus, damnatus, & morti datus est. Agni & Christi Jesu mors cruenta, utraque in gratiam populi. Sanguis Agni domorum foribus aspersus Ebræis saluti fuit, perinde ut Jesu sanguis universis hominibus, quicunque eo abluuntur. Unde Isaias de Christo:

Iste

Isa. 52, 15. *Iste asperget gentes multas.* Ne Agni ossa confringerentur Lege cautum erat: de Jesu Joh. 19, 31. & seq. sic Johannes: *Ad Jesum autem cum venissent, ut viderunt eum jam mortuum, non fregerunt ejus crura ..... Facta sunt enim hæc, ut scriptura impleretur, Os non comminuetis ex eo.* Agni reliquias ullas in crastinum servari nefas erat: Christus de cruce depositus est, & in monumentum conditus ipso interitus sui die. Fermenti usus Paschalibus festis vetitus fuit; & ab Agni esu polluti & incircumcisi arcebantur: ad sacrum corporis Christi epulum accedere debemus, juxta 1. Cor. 5, 8. Pauli præceptum, *non in fermento veteri, neque in fermento malitiæ & nequitiæ, sed in azymis sinceritatis & veritatis.* Post Agni paschalis esum Ægyptiaca statim servitute exemti sunt Israelitæ: per corporis Christi esum, vitiorum, Dæmonum, ac mortis tyrannide liberamur. Sed & hic Israelitici populi ex Ægypto in Chanaanitidem reditus, typus fuit reditus Christi ex eadem regione in patriam. Unde & utrumque reditum una Ose. 11, 1. clausula Oseas significavit: *Ex Ægypto vocavi Filium meum.* Israelem quidem filium suum Exod. 4, 22. primogenitum appellat Deus in Exodo, & Jerem. 31, 9. apud Jeremiam, quæ Christo Jesu convenire ostendimus in Paralleliſmo.

Columna ignea, Manna, Rupes in deserto aquas fundens.

IX. Paulus Apostolus in priore ad Corinthios Epistola hæc scribit: *Nolo enim vos ignorare, Fratres, quoniam patres nostri omnes sub nube fuerunt, & omnes mare transierunt; & omnes in Moyse baptizati sunt, in nube, & in mari; & omnes eamdem escam spiritalem manducaverunt, & omnes eumdem potum spiritalem biberunt: (bibebant autem de spiritali consequente eos petra, petra autem erat Christus.)* Quibus intelligimus, & Nubem illam igneam Ebræis prælucentem, & cœlo depluens Manna, & Petram quæ ad tactum Mosis aquis fluxit, futurorum mysteria continere. Tunc baptizati sunt in Nube, ac deinde baptizati sunt in nomine Jesu Christi, ut sæpe loquitur Lucas in Actis; unde liquidum est, Nubem illam Christi typum fuisse. Quid quod & dux dicitur Christus a Prophetis, & lux, & ignis, ut docuimus in Paralleliſmo; quæ in Columnam illam noctu nubilam, igneam interdiu conveniunt. Quid quod in Exodi decimo quarto capite Angelus Dei castra Israelitarum dicitur præcessisse; cum superiori capite, & nono

Exod. 14, 19. Exod. 13, 21. 2 Esdr. 9, 12.

Nehemiæ, & Psalmo septuagesimo septimo, Psal. 77, 14. Deum ipsum se itineris ducem iis præbuisse legamus. Manna vero, panis cœli, & panis Angelorum appellatur in Exodo, & in Exod. 16, 4. Psalmis; non quod panis Angelorum, vel Psal. 77, 24. 25. cœlestis panis reipsa esset, sed quod veri & 104, 40. 41. Angelorum panis, & de cœlo lapsi, Jesu Christi figura esset. Sic ergo Jesus de se apud Johannem: *Non Moyses dedit vobis panem de* Joh. 6, 32. & seq. *cœlo, sed Pater meus dat vobis panem de cœlo verum. Panis enim Dei est, qui de cœlo descendit, & dat vitam mundo.* Et deinde: *Ego sum panis vitæ. Patres vestri manducaverunt manna in deserto, & mortui sunt. Hic est panis de cœlo descendens, ut si quis ex ipso manducaverit, non moriatur.* Vere enim hic est cibus cœlestis, quo animos nostros refici decet, spretis jam Ægyptiis cupediis, terrenarum videlicet rerum studiis. Tum subjicit: *Ego sum panis vivus, qui de cœlo descendi. Si quis manducaverit ex hoc pane, vivet in æternum; & panis, quem ego dabo, caro mea est pro mundi vita.* Huc referenda sunt, quæ de Manna in libro Sapientiæ scripta extant: Sap. 16, 20. 21. *Angelorum esca nutrivisti populum tuum, & paratum panem de cœlo præstitisti illis sine labore, omne delectamentum in se habentem, & omnis saporis suavitatem. Substantia enim tua dulcedinem tuam, quam in filios habes, ostendebat; & deserviens uniuscujusque voluntati, ad quam quisque volebat, convertebatur.* Dei substantiam Christum appellat, ut pote Ebr. 1, 3. qui sit *Splendor gloriæ, & figura substantiæ ejus.* Atque illud est absconditum Manna, quod vincenti daturum se pollicetur Spiritus in Apocalypsi, alludens ad Manna, in aurea Apoc. 2, 17. urna reconditum, & in Arca Testamenti asservatum. Nec veteres Judæos fugit hæc Mannæ significatio, nam id Philo esse docet Phil. libr. pejorem meliori insidiari; & libr. Quis sit rerum divinarum hæres. *Verbum divinum rerum omnium antiquissimum,* τὸν πρεσβύτατον τῶν ὄντων λόγον θεῖον· *cœleste contemplatoris animi, & incorruptum alimentum,* τὴν οὐράνιον φιλοθεάμονος ψυχῆς ἄφθαρτον τροφήν· Idem & Petram esse ait *firmam & infractam Dei sapientiam, altricem eorum, qui incorruptæ vitæ appetentes sunt,* τὴν στερρὰν καὶ ἀδιάκοπον σοφίαν θεοῦ, τὴν τροφὸν, καὶ τιθηνοῦσαν, καὶ καρποτρόφον φθάρτου διαίτης ἐφιεμένων. Petram autem Christum esse dixit Paulus, τυπικῶς videlicet & συμβολικῶς *(per figuram & symbolum)* Quemadmodum enim in desertis & arentibus locis sitienti populo

aquam percuſſa a Moſe rupes emiſit; ita in ſqualida mundi hujus ſolitudine hominibus, cœleſtem gratiam ſitientibus, Jeſus plagis ad mortem ictus largos de cœlo divinæ gratiæ imbres aſperſit. Quocirca ſic ipſe de ſe: *Qui biberit ex aqua, quam ego dabo ei, non ſitiet in æternum: ſed aqua quam ego dabo ei, fiet in eo fons aquæ ſalientis in vitam æternam.* Rurſum: *Ego ſitienti dabo de fonte aquæ vivæ gratis:* quæ jam attulimus in Paralleliſmo, cum fontem eſſe Jeſum probaremus. Conſequitur autem nos Petra iſthæc, cum gratiæ ſuæ donis nos proſequitur Chriſtus, & ſe nobiscum futurum pollicetur *omnibus diebus usque ad conſummationem ſeculi.*

Joh. 4, 13. & ſeq.

Apoc. 22, 6.

Matth. 28, 20.

Hircus ἀποπομπαῖος.

X. Quin & Hircus ille ἀποπομπαῖος, cujus capiti mala imprecabatur Pontifex, quique Iſraelitarum noxis velut onuſtus in loca ſola abigebatur, Chriſtum denotabat, *Qui peccata noſtra ipſe pertulit in corpore ſuo;* atque hac ipſi ſarcina impoſita, urbe Hieroſolyma exactus, & ad mortem deductus eſt.

1. Petr. 2, 24.

Serpens æneus.

XI. Æneo ſerpenti, ad ſanandos ſerpentium morſus propoſito a Moſe in ſolitudine, ſe confert Jeſus Dominus apud Johannem: *Et ſicut Moyſes exaltavit ſerpentem in deſerto; ita exaltari oportet Filium hominis, ut omnis qui credit in ipſum non pereat, ſed habeat vitam æternam.* Quemadmodum enim ſerpentis hujus aſpectus venenatam & adurentem ſerpentium vim extinguebat; ita peccati ac Diaboli, a quibus in ignem æternum mergi poſſumus, *in omnibus ſumentes ſcutum fidei, poſſumus omnia tela ignea extinguere.* Per fidem enim intuemur Chriſtum. Serpentium Iſraelitis infeſtorum figuram habuit æneus Serpens, at eorumdem veneno caruit: *Deus Filium ſuum miſit in ſimilitudinem carnis peccati, & de peccato damnavit peccatum in carne, ut juſtificatio Legis impleretur in nobis. Eum qui non noverat peccatum, pro nobis peccatum fecit, ut nos efficeremur juſtitia Dei in ipſo.* Sed quamvis Adamo ſimilis factus ſit Jeſus, ejus tamen peccatum, exitiale nobis & damnoſum, non habuit: *Tentatus per omnia pro ſimilitudine, absque peccato.* Moſes *Serpentem æneum poſuit pro ſigno?* de Jeſu hæc vaticinatus eſt Simeon ad Mariam matrem: *Ecce poſitus eſt hic in ruinam, & in reſurrectionem multorum in Iſrael, & in ſignum cui contradicetur.* Quod & de eo jam ante prædixerat Iſaias: *In die illa radix Jeſſe, qui ſtat in ſignum populorum, ipſum gentes deprecabuntur.* Sublatus eſt uterque in altum, ſerpens tigillo, Jeſus cruce. Novitii quidem Judæi, dum arcanam myſterii hujus ſignificationem rimantur, tradunt eos, qui ſerpentium ignitorum morſibus in deſerto appetiti, in ſalutari ænei Serpentis aſpectus remedium quærebant, non tam iis ad quærendam ſalutem hærere debuiſſe, quæ ſub ſenſum cadebant, quam ferales ſerpentis antiqui, peccati videlicet, ictus recordari, & ad Dei miſericordiam palam omnibus propoſitam mentis oculos convertere. Narrat autem Juſtinus in Dialogo cum Tryphone, cum aliquando quæreret a Judæis, annon ſubeſſe videretur occultum aliquod myſterium mandato huic de æneo Serpentis ſimulacro palam proponendo, quod præſcriptæ in Decalogo ſimulacrorum interdictioni manifeſto repugnabat, quemdam ex iis ingenue id eſſe faſſum, dein ſubjeciſſe, ſæpius a ſe rogatos ſuper ea re Doctores ſuæ gentis, expediendi ſui rationem nullam inveniſſe.

Joh. 3, 14.

Num. 21, 9.

Luc. 2, 34.

Iſa. 11, 10. 12.

Eph. 6, 16.

Rom. 8, 3.

2. Cor. 5, 21.

Ebr. 4, 15.

Moſes, Deut. 18, 15.

XII. Chriſtum ſui ſimilem olim proditurum vaticinabatur Moſes cum diceret: *Prophetam de gente tua, & de fratribus tuis, ſicut me, ſuſcitabit tibi Dominus Deus tuus: ipſum audies.* Hujus oraculi veritatem in Jeſu eluxiſſe palam teſtati ſunt Petrus & Stephanus; & accurata ac luculenta comparatione probavit Euſebius libro Demonſtrationis Evangelicæ tertio. Cujus diſſertationis ſumma ſequar faſtigia. Utrumque Deus principem ac ductorem miſit; Moſem Ebræorum, hominum omnium Jeſum. Uterque ſe a Deo miſſum magnis approbavit miraculis. Moſes Ebræos ex Ægyptiorum ſervitute vindicavit in libertatem: Jeſus homines Dæmonum omnium mancipatos vinculis exemit. Moſes Ebræis per deſertum ad terram promiſſam, Jeſus hominibus per vitæ hujus anguſtias ad cœleſtem patriam, ducem ſe præbuit. Moſes nutu mare ſiſtit & exiccat: Jeſus ſævientes ventos frænat, & tumidos fluctus dictis ſedat. Moſes Ebræos trans mare ſalvos ducit & incolumes: Jeſus fluctibus ſuſpenſus graditur ſupra mare, & Petro idem poſſe concedit. Moſes Ebræos, Jeſus homines ab idolorum cultu avertit. Moſes Ebræis, Jeſus univerſo generi humano leges ſanxit. Moſes Ebræos, trajecto mari Rubro, Ægyptiorum tyrannidę ſubduxit:

Act. 3, 22. & 7, 37.

Jeſus

Jesus hominibus per baptisma jugum Dæmonum detraxit. Itaque prædicant Judæi redemtionem hominum per Messiam sibi expectatum futuram, redemtionis Israelitarum per Mosem factæ fore consimilem. Moses Deum inter & Ebræos conciliatorem ac proxenetam se gessit: *Ego sequester & medius tui inter Dominum & vos in tempore illo, ut annuntiarem vobis verba ejus*; inquit Moses. *Unus mediator Dei & hominum homo Christus Jesus*, ait Paulus in Priore ad Timotheum. *Fuit* Moses *cum Domino quadraginta dies & quadraginta noctes, panem non comedit & aquam non bibit*: Jesus *cum jejunasset quadraginta diebus & quadraginta noctibus, postea esuriit*. Moses splendida facie descendit de monte: Jesus conscenso cum tribus Apostolis monte, *transfiguratus est ante eos, & resplenduit facies ejus sicut Sol*. Esurientibus Ebræis coturnices & manna de cœlo, & aquam de rupe sitientibus, Deus per Mosem administrum & interpretem in deserto largitus est: Jesus turbæ in deserto fame languenti cibaria non semel suppeditavit, & aquam vitæ se gratis daturum pollicitus est. Septuaginta viros de Senibus Israeliticis, populi magistros ac duces constituit Moses, cujus & spiritum cum illis communicat Deus: Jesus Discipulos septuaginta duos quoquo versus dimittit, doctrinæ suæ præcones, & Spiritu suo afflatos. Mariam lepris laborantem sanat Moses: hominem Jesus eodem morbo affectum sanitati restituit. Moses duodecim exploratores in terram Chanaan, Jesus duodecim Apostolos in universam terram mittit. Oseæ filio Nun, Josuæ nomen imponit Moses: Simonem Jesus Petrum dici jubet. Veteris Testamenti sequester Moses, Novi conditor Jesus. His adde, Mosem, ac reliquos etiam Israelitarum liberos, statim ab ortu; nefario Pharaonis mandato fuisse morti addictos; Jesum nascentem ab Herode fuisse ad mortem quæsitum, reliquos etiam Bethlehemitici tractus infantes trucidatos: Mosem vero & Jesum parato sibi letho a parentibus fuisse subductos. Denique quemadmodum reliquis Prophetis longe præstitit Moses, sive propheticam facultatem spectes, sive patrata miracula; quod toto capite probavit Maimonides: Ita eos, atque ipsum etiam Mosem, Christus longo intervallo superavit, & quoad vim futurorum præsciam, & quoad prodigiorum edendorum facultatem.

Deut. 5, 5.
1. Tim. 2, 5.
Exod. 34, 28.
Matth. 4, 2.
Apoc. 22, 7.
R. Mos. ben Maimon. in More Nev. Part. 2. cap. 35.

XIII. In Aarone quoque Christi Jesu *Aaron*, constat simulacrum. Hic novæ Legis Pontifex, quod fusa disputatione probavit Paulus in Epistola ad Ebræos; ille priscæ. Unctus ille oleo ex baccis arborum expresso, hic oleo lætitiæ. *Dixit Dominus ad Moysen, Ecce constitui te Deum Pharaonis, & Aaron frater tuus erit propheta tuus*: de Christo Jesu dixit Moses: *Prophetam de gente tua, & de fratribus tuis, sicut me, suscitabit tibi Dominus Deus tuus; ipsum audies*. Semel ille in anno Sancta Sanctorum inibat solus, *non sine sanguine, quem offerebat pro sua & populi ignorantia*: Christus Jesus *per proprium sanguinem introivit semel in Sancta, æterna redemtione inventa*. De Aarone sic Deus ad Mosem: *Portabit Aaron iniquitates eorum, quæ obtulerunt & sanctificarunt filii Israel*: de Christo Jesu sic Isaias: *Vere languores nostros ipse tulit, & dolores nostros ipse portavit, & nos putavimus eum quasi leprosum, & percussum a Deo, & humiliatum: ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra; disciplina pacis nostræ super eum, & livore ejus sanati sumus*. Deum inter & homines sequester fuit Aaron: *Unus mediator Dei & hominum homo Christus Jesus*. Deum Aaron resperso *sanguine Testamenti* Veteris, *quod mandaverat ad* Israelitas *Deus*, facinorosis hominibus reddebat propitium: Christus Jesus *Novi Testamenti mediator est, ut morte intercedente, in redemtionem earum prævaricationum, quæ erant sub priori Testamento, repromissionem accipiant, qui vocati sunt æterna hereditatis*. In seditione Core, Dathanis, & Abironis, cum grassaretur incendium, & noxios sacer ignis corriperet, Aaron *stans inter mortuos ac viventes, pro populo deprecatus est, & plaga cessavit*: sæviente peccatorum lue, & humanum genus depascente, in tutum subduxit nos Christus, & periculo exemit; *Unde & salvare in perpetuum potest accedentes per semetipsum ad Deum, semper vivens ad interpellandum pro nobis*. Neque solum ad vivos, ac porro victuros, sed ad defunctos etiam mortis suæ beneficium pertinere voluit, & Veteris Testamenti promissiones Novi beneficiis abunde persolvit.

Exod. 7, 1.
Deut. 18, 15.
Ebr. 9, 7. 11.
Exod. 28, 38.
Isa. 53, 4. & seq.
1. Tim. 2, 5.
Ebr. 9, 19.
Ebr. 9, 15.
Num. 16, 48.
Ebr. 7, 25.

XIV. Egregium vero, non nomine solum, sed re

Joſue. ſed re etiam, Jeſu typum gerit Joſue; hic enim ſucceſſit defuncto Moſi: Jeſus abrogata Moſis lege, novam propoſuit; *Omnes enim Prophetæ & Lex usque ad Johannem prophetaverunt:* inquit Jeſus ipſe apud Matthæum: & Paulus ad Romanos: *Finis Legis Chriſtus.* Moſis miniſter fuit Joſue: *Ubi venit plenitudo temporis, miſit Deus Filium ſuum factum ex muliere, factum ſub Lege.* Legem autem Moſis nomine intelligi manifeſtum eſt ex eo, quod in Evangelio ait Abrahamus, *Habent Moyſen & Prophetas; audiant illos:* & ex eo, quod ſcribit Paulus ad Corinthios: *Sed usque in hodiernum diem, cum legitur Moyſes, velamen poſitum eſt ſuper cor eorum.* Moſes ad Chanaanitidis terræ fines Ebræos deduxit; in terram ipſam inducere non potuit, quod præſtitit Joſue: quomodo id in Chriſto Jeſu expreſſum ſit, ſic Paulus Galatas docuit: *Scientes autem quod non juſtificatur homo ex operibus Legis, niſi per fidem Jeſu Chriſti; & nos in Chriſto Jeſu credimus, ut juſtificemur ex fide Chriſti, & non ex operibus Legis, propter quod ex operibus Legis non juſtificabitur omnis caro.* Appoſitum quoque & illud ex Epiſtola ad Ebræos: *Reprobatio quidem fit præcedentis mandati propter infirmitatem ejus & inutilitatem: nihil enim ad perfectum adduxit Lex, introductio vero melioris ſpei, per quam proximamus ad Deum.* Quam itaque per Legem Moſis obtinere homo non poterat, Jeſu Chriſti beneficio promiſſam terram, cœleſtem nempe patriam aſſequitur. Chanaanitidis terræ, Jordane trajecto, compotes Ebræos facit Joſue: in patriam cœleſtem ablutos nos baptiſmi aquis inducit Jeſus. Duodecim lapides de Jordanis alveo ſublatos ad poſteritatis memoriam in caſtris ſtatui jubet Joſue, atque alios item duodecim in ipſo Jordanis alveo: Jeſus duodecim ſeligit Apoſtolos, quorum Principi derivatum a petra nomen impoſuit; ipſos vero fundamentum myſticæ ſuæ domus eſſe juſſit. De his ſic Paulus ad Epheſios: *Eſtis cives Sanctorum, & domeſtici Dei, ſuperædificati ſuper fundamentum Apoſtolorum & Prophetarum, ipſo ſummo angulari lapide Chriſto Jeſu, in quo omnis ædificatio conſtructa creſcit in templum ſanctum in Domino.* De iis & multo ante Zacharias in hæc verba: *Et ſalvabit eos Dominus eorum in die illa, ut gregem populi ſui; quia lapides ſancti elevabuntur ſuper terram ejus.* Secundæ circumciſionis Ebræis adminiſter fuit Joſue: in Jeſu circumciſi ſumus, *circumciſione non manu facta, in expoliatione corporis carnis; ſed in circumciſione cordis in ſpiritu, non litera.* Joſue circumcidit Iſraelitas in Galgalis, unde & loco nomen; quod opprobrium incircumciſæ Ægypti ab Ebræis illic fuiſſet amotum & devolutum: Jeſus opprobrium noſtrum morte ſua amovit & devolvit in Golgotha: cujus nominis origo eadem eſt, quæ vocabuli Gilgal, nimirum גלל. Bellator Joſue; bellator & Jeſus, cujus ex ore gladius anceps exibat. Sic Iſraelitæ denique de Joſue: *Sicut obedivimus in cunctis Moyſi, ita obediemus ei:* Sic Jeſus ad Iſraelitas: *Si credideritis Moyſi, crederetis forſitan & mihi.*

Matth. 11, 13. Rom. 10, 4. Gal. 4, 4. Luc. 17, 29. 2. Cor. 3, 15. Gal. 2, 16. Ebr. 7, 18. 19. Col. 2, 11. Rom. 2, 29. Joſ. 5, 17. Joh. 5, 46.

Samſon. XV. Inſunt in Samſone notæ plurimæ, quas ad Chriſtum Jeſum merito referre poſſis. Matre ſterili natus eſt Samſon: Virgine matre natus eſt Jeſus. Samſonis matri *apparuit Angelus Domini, & dixit ad eam, Sterilis es & absque liberis, ſed concipies, & paries filium: cave ergo ne bibas vinum ac ſiceram, nec immundum quicquam comedas:* Mariæ matri Jeſu *ait Angelus, Ne timeas, Maria, inveniſti enim gratiam apud Deum; ecce concipies in utero, & paries Filium, & vocabis nomen ejus Jeſum.* Pergit Angelus ad Samſonis matrem: *Erit enim Nazaræus Dei:* de Jeſu ſic Matthæus: *Et veniens habitavit in civitate, quæ vocatur Nazareth; ut adimpleretur quod dictum eſt per Prophetas, quoniam Nazaræus vocabitur.* Iterum Angelus de Samſone, *Ipſe incipiet liberare Iſrael de manu Philiſtinorum:* de Jeſu ſic Angelus: *Ipſe enim ſalvum faciet populum ſuum a peccatis eorum:* & apud Lucam: *Dabit illi Dominus Deus ſedem David Patris ejus; & regnabit in domo Jacob in æternum, & regni ejus non erit finis.* Manue Samſonis patri, de filii ortu dubitanti, viſus eſt Angelus: apparet & Angelus Joſepho patri Jeſu, conjugis pudicitiam ſuſpectam habenti. Addit Auctor libri Judicum de Samſonis matre: *Peperit itaque filium, & vocavit nomen ejus Samſon; creviteque puer, & benedixit ei Dominus; cœpitque ſpiritus Domini eſſe cum eo:* de Maria ſic Matthæus: *Peperit Filium ſuum primogenitum, & vocavit nomen ejus Jeſum;* de quo ſic Elizabeth apud Lucam: *Benedictus fructus ventris tui;* & iterum Matthæus: *Baptizatus autem Jeſus, confeſtim aſcendit de aqua, & ecce aperti*

Judic. 13, 3. 4. Luc. 1, 30. 31. Judic. 13, 5. Matth. 2, 23. Judic. 13, 5. Matth. 1, 21. Luc. 1, 32. Judic. 13, 24. 25. Matth. 1, 25. Luc. 1, 42. Matth. 3, 16.

Ἡσύχιος Ἀλεξανδρεύς, ὁ γραμματικός. οὗτος ἐπὶ Θεοδοσίου τοῦ μικροῦ ἤκμαζεν, ὡς ἐκ τῆς ἐπιστολῆς τῆς πρὸς Πρόκλον τὸν φιλόσοφον δῆλον. ἔγραψε Λεξικὸν τῆς ὅλης γραμματικῆς ἐν στοιχείοις κδ΄, ὃ καὶ διωρθώσατο, ὡς αὐτὸς ἐν τῷ προοιμίῳ φησίν· ἐπιτομὴν Ἀθηναίου δειπνοσοφιστῶν· Ἀπολογίαν Ὁμήρου· Ἀπολογίαν Πλάτωνος· Ἀπολογίαν Ἀριστοτέλους· Ἀπολογίαν Ἀριστοφάνους· Ἀπολογίαν Καλλιμάχου· Ἀπολογίαν Ἀπολλωνίου· Ἀπολογίαν Ἀρατείων· Ἀπολογίαν Θεοκρίτου· Ἀπολογίαν Νικάνδρου· Ἀπολογίαν Ἀλεξάνδρου· Ἀπολογίαν Ἀντιμάχου· Ἀπολογίαν Ἀντιφάνους· Ἀπολογίαν Ἀλεξίδος· Ἀπολογίαν Ἀναξανδρίδου· Ἀπολογίαν Ἀναξίλα· Ἀπολογίαν Ἀρχίππου· Ἀπολογίαν Ἀστυδάμαντος· Ἀπολογίαν Βατράχου· Ἀπολογίαν Βίωνος· Ἀπολογίαν Βοιωτίου· Ἀπολογίαν Γαλάτου· Ἀπολογίαν Γλαύκου· Ἀπολογίαν Δαμοξένου· Ἀπολογίαν Δημοκλέους· Ἀπολογίαν Δημοσθένους· Ἀπολογίαν Διοδώρου· Ἀπολογίαν Διονυσίου· Ἀπολογίαν Διοσκουρίδου· Ἀπολογίαν Δωρίωνος· Ἀπολογίαν Εὐβουλίδου· Ἀπολογίαν Εὐθυκλέους· Ἀπολογίαν Εὐκλείδου· Ἀπολογίαν Εὐφρονίου· Ἀπολογίαν Ἡγησίου· Ἀπολογίαν Ἡγησιππίδου· Ἀπολογίαν Ἡγησιστράτου· Ἀπολογίαν Ἡρακλείδου· Ἀπολογίαν Ἡρακλείτου· Ἀπολογίαν Ἡρακλείτου τοῦ Ἀλεξανδρέως· Ἀπολογίαν Ἡρακλείτου τοῦ Ἐφεσίου· Ἀπολογίαν Ἡρακλείτου τοῦ Μενεσθέως· Ἀπολογίαν Ἡρακλείτου τοῦ Ποντικοῦ· Ἀπολογίαν Ἡρακλείτου τοῦ Τυανέως· Ἀπολογίαν Ἡρακλείτου τοῦ Φαναγορείτου· Ἀπολογίαν Ἡρακλείτου τοῦ Χαλκιδέως· Ἀπολογίαν Ἡρακλείτου τοῦ Χίου· Ἀπολογίαν Ἡρακλείτου τοῦ Ὠρεοῦ

palam Jesus declaravit. *Sicut enim*, inquit, *fuit Jonas in ventre ceti tribus diebus & tribus noctibus, sic erit Filius hominis in corde terræ tribus diebus & tribus noctibus.* Habes hic itaque eximium Jesu ad vitam redeuntis simulacrum. Jonas sæviente tempestate, & nautis de vita sollicitis, dormit securus; quod & Christo contigit. Jonas pro nautarum salute mittitur in mare, silent fluctus, & tempestas sedatur: in Jesu *complacuit omnem plenitudinem habitare, & per eum reconciliare omnia in ipsum; pacificans per sanguinem crucis ejus, sive quæ in terris, sive quæ in cœlis sunt.* Nautæ Jonam in mare missuri Deum orant, ne sibi crimini detur viri innocentis interitus: *Quæsumus, Domine, ne pereamus in anima viri istius, & ne des super nos sanguinem innocentem:* Pilatus Jesum letho daturus, *accepta aqua, lavit manus coram populo, dicens, Innocens ego sum a sanguine Justi hujus; vos videritis.* Sic de se ad Deum Jonas in ventre ceti: *Abjectus sum a conspectu oculorum tuorum:* Sic de se ad Deum Jesus in cruce: *Deus meus, Deus meus, ut quid dereliquisti me?* Jonas maris periculo functus Ninivitas ad obsequium Dei compellit: gentes post vitam a Jesu receptam, ad Dei cultum vocantur. Jonas concionator, perinde ut Jesus. Ad pœnitentiam Ninivitas hortatur Jonas: *Pœnitentiam agite*, inquit Jesus, *appropinquavit enim regnum cœlorum.*

Matth. 12, 35. Col. 1, 19. 20. Jon. 1, 14. Matth. 27, 24. Jon. 2, 5. Matth. 27, 46. Matth. 4, 17.

XX. Apparet itidem in Eliacimo Helciæ, filio Jesu Christi imago; nam quæ de Eliacimo dixit Isaias, huic datum iri clavem David, idem Christo accommodat Angelus Ecclesiæ Philadelphiæ, apud Johannem in Apocalypsi: *Hæc dicit Sanctus & Verus, qui habet clavem David; qui aperit, & nemo claudit; claudit, & nemo aperit* quæ ex Isaia πρὸς λέξιν *(ad verbum)* sumpta sunt. Scribit præterea Isaias Sobnam regiæ Ezechiæ præfectum, cum officio suo nequiter abuteretur, magistratu abdicatum fuisse, suffecto Eliacimo, viro frugi & pio: hæc figura est veteris Legis, priscique Pontificatus Aaronici, quo impie abusi sunt nefarii Sacerdotes, eoque abrogato, nova lex, & sacerdotium secundum ordinem Melchisedec, priore melius, per Christum introducitur. Sic Isaias ad Sobnam: *Ecce Dominus asportari te faciet, sicut asportatur gallus gallinaceus, & quasi amictum sic sublevabit te. Coronans coronabit te tribulatione; quasi mittet te in terram latam & spatiosam: ibi morieris, & ibi erit currus gloriæ tuæ ignominia domus Domini tui.* Scilicet hoc est quod pleno ore decantarunt Prophetæ, sedibus suis depulsum iri Israeliticam gentem, & in varias orbis partes dissipatum. Nos eorum repræsentamus testimonia in Parallelismo, ubi agimus de abrogatione Mosaicæ Legis, de novæ legis sanctione, & de dispersione Judæorum. Unum hic dabimus pro multis, depromtum ex Daniele: *Et Civitatem & sanctuarium dissipabit populus cum duce venturo: & finis ejus vastitas, & post finem belli statuta desolatio ..... & in dimidio hebdomadis deficiet hostia & sacrificium.* Subjicit Isaias: *Et expellam te de statione tua, & de ministerio tuo deponam te: & erit in die illa, vocabo servum meum Eliacim filium Helciæ, & induam illum tunica tua, & in cingulo tuo confortabo eum, & potestatem tuam dabo in manu ejus: & erit quasi pater habitantibus Jerusalem, & domui Juda.* Similibus minis Israeliticos proceres increpabat Ezechiel, cum diceret: *Hæc dicit Dominus Deus, ecce ego ipse super pastores, requiram gregem meum de manu eorum, & cessare faciam eos, ut ultra non pascant amplius pastores semetipsos, & liberabo gregem meum de ore eorum, & non erit ultra eis in escam.* At de Christo Jesu sic Paulus in Epistola ad Ebræos: *Nunc autem melius sortitus est ministerium, quanto & melioris Testamenti mediator est, quod in melioribus repromissionibus sancitum est. Nam si illud prius culpa vacasset, non utique secundi locus inquireretur.* Servum suum Deus Eliacimum appellat, quemadmodum & Christum aliis apud Isaiam locis: *Ecce servus meus, suscipiam eum.* Deinde: *Vos testes mei, dicit Dominus, & servus meus quem elegi.* Sic Jesus ipse de se: *Filius hominis non venit ministrari, sed ministrare.* Rursum: *Ego autem in medio vestrum sum, sicut qui ministrat.* Non Dei solum servus, sed & hominum. Prædicit deinde Isaias futurum Eliacimum Hierosolymitarum & Judæ domus patrem: paternos suos affectus erga Hierosolymitas his verbis testabatur Jesus Dominus: *Jerusalem, Jerusalem, quæ occidis Prophetas, & lapidas eos qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, & noluisti?* Filiolos etiam Discipulos

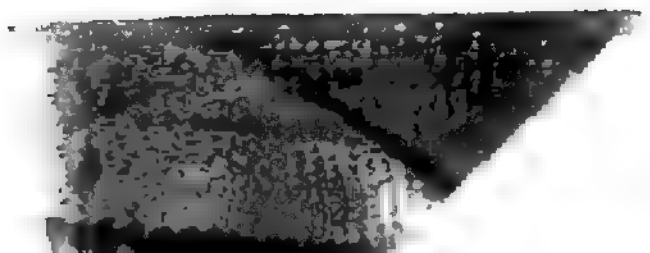
Eliacimus Helciæ filius, Isa. 22, 15. & seq. Apoc 3, 7. Isa. 22, 17. 19. Isa. 22, 19. & seq. Ezech. 34, 10. Ebr. 8, 6. & seq. Isa. 42, 1. Isa. 43, 10. Matth. 20, 28. Luc. 22, 27. Isa. 22, 21. Matth. 23, 37.

Joh. 13, 33. Discipulos suos appellat: *Filioli, adhuc modicum vobiscum sum.* Sed & *Pater futuri seculi*
Isa. 9, 6. dicitur ab Isaia. Clavis ista domus David, Eliacimi humero imponenda, symbolum erat muneris ipsi traditi, ejus nimirum quod ante gesserat Sobna. Fuerat autem ille סכן,
Isa. 22, 15. ut hoc ipso loco docet Isaias. סכן ærarii tribunum, & regiæ gazæ custodem interpretor, cujus officii insigne erat clavis. Præclare
Apoc. 1, 18. Matth. 16, 19. id in Christum Jesum convenit, qui habet claves mortis & inferni, qui Petro tradidit
Luc. 12, 33. Matth. 13, 44. claves cœli, thesaurorum æternorum penus, *quo fur non appropiat, neque tinea corrumpit,*
Col. 2, 3. quod & ipsum simile est thesauro in agro abscondito. Quin etiam Colossenses docet Apostolus, in Christo Jesu absconditos esse thesauros omnes sapientiæ & scientiæ. Addit
Isa. 22, 23. Isaias: *Et figam illum paxillum in loco fideli:* quibus regni Christi diuturnitas ac firmitas
Psal. 18, 28. & seq. significantur. Hanc itidem prædixit Psaltes: *In æternum servabo illi misericordiam meam, & testamentum meum fidele ipsi: & ponam in seculum seculi semen ejus, & thronum ejus sicut*
Luc. 1, 33. *dies cœli.* Inde Angelus ad Mariam de Jesu: *Et dabit illi Dominus Deus sedem David patris ejus, & regnabit in domo Jacob in æternum, & regni ejus non erit finis.* Pergit
Isa. 22, 23. 24. Isaias: *Et erit in solium gloriæ domui patris ejus, & suspendent super eum omnem gloriam domus patris ejus.* Consonant istis verba
Joh. 14, 13. Jesu: *Quodcunque petieritis Patrem in nomine meo, hoc faciam, ut glorificetur Pater in Filio:*
Joh. 13, 31. 32. potissimum vero hæc: *Nunc clarificatus est Filius hominis, & Deus clarificatus est in eo. Si Deus clarificatus est in eo, & Deus clarificabit eum in semetipso.*

Jeremias. XXI. Cernere licet & in Jeremia expressam Christi Jesu imaginem. Nam primum sanctitate præditus est uterque, priusquam ab utero matris in lucem exiret. Virginitatem uterque coluit. Uterque etiamnum puer populi docendi munus exequi aggressus est. Uterque ab idolorum cultu multos ad veram pietatem traduxit. Utrique pietas sua & beneficentia fraudi & ignominiæ fuit, cum a suis, quos a sceleribus retrahere & imminenti calamitati subducere volebant, pessimis modis accepti sint. Uterque summa patientia & lenitate inflictas sibi pœnas tulit. Uterque percussoribus suis & vexatoribus a Deo veniam precatus est. At utriusque demum vicem Deus, excisa gente, severissime ultus est.

Zorobabel. XXII. Magnum etiam in Zorobabele Jesu Christi instar fuit. Davide prognatus uterque fuit. Ille Babylonica captivitate liberatis Judæis, & Hierosolymam redeuntibus, ducem se præbuit: hic homines, mundi hujus, quem propter confusionem merito Babylonem dicas, vinculis exemtos deducit in patriam, cœlestem nempe Jerusalem. Templum Hierosolymitanum instaurat Zorobabel: Ecclesiam Dei ex vivis lapidibus Jesus extruit. Oriens appellatur Zorobabel apud Zachariam, item Lapis cui inesse dicuntur oculi septem, cujus temporibus futurum promittitur, ut terræ crimina auferantur, ut gloria floreat ipse, ut sedeat in solio suo, teneat imperium, & alta pace componat: quæ Christo ut conveniant, sciri potest ex Paralleliſmo nostro, in quo Orientis & lapidis symbolis agnoscitur, pacis auctor esse ostenditur, ei gloria ingens ac imperium æternum spondetur. *Filius* etiam *olei*, hoc est unctus, sive Christus dicitur a Zacharia: non quod oleo fuisset delibutus; nam neque Rex fuit, neque Sacerdos, neque Propheta; sed quod Unctis prognatus, regibus nempe stirpis Juda; vel potius quod cœlestis gratiæ donis esset perfusus. Quæ in Jesum mirifice congruunt. Zach. 3, 9. & 6, 12, 13. Zach. 4, 14.

& Jesus Josedeciden. XXIII. Denique Jesum Josedeciden, & Christum Jesum componit inter se Eusebius ad calcem libri quarti Demonstrationis Evangelicæ. Ea nos adjectis nonnullis decerpemus. Nomen primo utrique idem. Pontifex uterque, quod de Christo declaratur in Epistola ad Ebræos, & a nobis in Paralleliſmo. Adversatur utrique Satanas. Ille Babylone redeuntium in patriam Judæorum cum Zorobabele dux fuit: hujus ductu mundi captivitate liberati homines cœlum petunt. Ille vestibus indutus est sordidis: hic peccata nostra ipse tulit, humanum & infirmum corpus subiit, ac supplicii demum ignominia fœdatum. Ille noxis purgatus novas vestes ac mundas induit, eique cidaris imposita est: Christus mundo, morte, peccato, ac Diabolo edomitis, veste immortalitatis assumta, & diademate suscepto triumphat, & cœlo invehitur. Jesu Josedecidæ ait Deus: *Judicabis domum meam, & custodies atria mea:* Christum Deus orbis universi judicem constituit, ut in Paralleliſmo docuimus, totius Ecclesiæ custodem præposuit. Zach. 3, 7.



præposuit. In Templo reparando socium Zorobabeli se præbuit Josedeci filius: Ecclesiam, Dei vivi Templum, Christus ædificavit. Præclarum sane est, & proposito nostro conveniens illud Hieronymi: *Unus atque idem est Dominus noster atque Salvator, Rex & magnus Sacerdos; cujus typum, secundum id quod Rex erat, portabat Zorobabel; secundum id autem quod Pontifex erat, portabat cognominis ejus Jesus.*

Hieron. in Agg. 1.

CAPUT CLXXI.

De natura, vi, & usu Prophetiarum.

I. *Uni Jesu conveniunt Prophetiæ hæ omnes ac typi; nemini vero præterea.* II. *Universe potius quam sigillatim spectandæ sunt Prophetiæ.* III. *Prophetiæ quædam, non solitariæ, sed cum toto, unde prodierunt, contextu spectari debent:* IV. *nec necesse tamen est Prophetias & typos, quoscunque attulimus, in eamdem sententiam ac antecedentia & consequentia conspirare.* V. *Disputatur quid Prophetiarum collectiones a Centonibus discrepent.* VI. *Ut fidei esset locus, non semper claras & distinctas esse Prophetias oportuit.* VII. *Triplex occurrit Prophetiarum genus in Libris sacris: primum, quod Christum mere respicit; alterum, quod Christum respicit κατὰ λέξιν, alia κατὰ σχῆμα; tertium, quod Christum κατὰ σχῆμα, alia κατὰ λέξιν.* VIII. *In allegoriis eruendis elaborarunt Judæi,* IX. *& Ethnici.* X. *Vanitatem oraculorum suorum & Sibyllarum iidem Ethnici cognoscunt.*

Uni Jesu conveniunt Prophetiæ hæ omnes ac typi; nemini vero præterea.

I. PLures superiorum similes poteramus typos conquirere, in quibus Deus venturi Messiæ indicia hominibus longe ante proposuit. Multos collegerunt prisci, novique Scripturæ sacræ Interpretes: sed cui non satisfecerint, quos attulimus, nihil ei sane futurum est satis. Ex hac porro typorum Christi serie, & ex superiore Parallelismo, accurata quædam Messiæ & mirifica, non adumbratio, sed descriptio exurgit. Nec enim iis obscura aliqua σημεῖα, (*indicia*) sed aperta; non aliquæ Christi Jesu notæ, sed universæ continentur: stirps ab ultima retro origine, tempus nascendi, patria, nomen, mores, dignitates, studia, negotia, acta, casus vitæ universi, mors, ipsumque adeo genus mortis, sepultura, & quæ mortem consecuta sunt, mirabilis ille ad vitam reditus, & stupendi eventus rerum, quarum gratia vitam & mortem Jesus obierat, & omnes denique characteres, quibus discerni & distingui potuit. Nam etiamsi horum signorum aliquod in alio, si forte, idem appareat; puta si quem alium vel Davide ortum reperias, vel Bethlehemi natum, vel Prophetam, vel sacerdotem, vel pastorem, vel concionatorem, vel pacificum, vel sanctum, vel humilem, vel pauperem, vel principem, vel regem, vel fortem, vel legumlatorem, vel falso accusatum, vel nefaria morte extinctum: at hæc in se qui complexus fuerit universa, si veteres replicemus memorias, præter Jesum reperiemus omnino neminem. Sacra quædam Veteris Testamenti oracula Prophetæ suo Muhammedo accommodare conati sunt Islamitæ, sed quod ex iis, propter paucitatem, nihil certi colligere se posse cernerent, in uno Alcorano omne doctrinæ suæ præsidium posuerunt. Ex his projecta & insana Celsi apparet impudentia, qui Prophetarum prædictiones innumeris aptius, quam Jesu, convenire, nefarie prorsus & ἀπερυθριάστως (*impudenter*) ausus est dicere. Quodque maxima admiratione dignum est, & exceptionem omnem aut cavillationem respuit, non unus aliquis Propheta omnia hæc solus de eo pronuntiavit; quod ipsum tamen vel pertinacissimam obstinationem frangeret; sed ab ipsis mundi incunabulis, per quatuor annorum millia, uno ore venturum Christum prædixerunt viri complures, in ejusque ortu, vita, virtutibus, rebus gestis, morte ac tota denique οἰκονομία præmonstranda consenserunt. Quæ si quis casu eveniisse dicat, casus hujusmodi in rerum natura aliquando contigisse ostendat: quorum nulla omnino exempla vel recens præbet vel vetus historia.

Cels. ap. Orig. contra Celsi. l. 2.

Egregie Eusebius: Φέρε δὴ ἄλλως τὸν τὴν διάνοιαν λελῦσθαι μένον, καὶ ἐκ τῶν τοιῶνδε προσαγάγωμεν ἐρωτήσεων, εἴ τι καὶ ἐντῦθα συνδεδέμενος· ἄγε δὴ, ὅτου ποτὲ φωνὴν λογικὴν ἀφῆκε, μὴ ἐξ ἠλιθίου καρδίας, ψυχῆς δὲ λογικῆς καὶ νοερᾶς καιρὸν προβαλλόμενος, λέγε δὴ παρὰ

Euf. Orat. de laudib. Conſtant. c. 17.

παρὰ ἑαυτῷ πολλάκις ἐπιστυφόμενος, τίς ἄλλος πώποτε τῶν ἐξ αἰῶνος βοηθέντων σοφῶν, ὁμοίως τῷ ἡμετέρῳ καιρῷ προφητικῶς ἄνωθεν πρὸ μυρίων χρόνων φανεὶς, ἐγνώσθη τε καὶ προεκηρύχθη παρὰ τοῖς πρόπαλαι θεοφιλέσιν ἑβραίων παισίν. εἰ καὶ τὸν τόπον ἐντῦ τῆς γενέσεως, καὶ χρόνους τῆς ἐφέξεως, καὶ τρόπον τῦ βίυ, καὶ ἀνάκμας, καὶ λόγυς, καὶ κατορθώματα ἐντῦ προλαβόντες βίβλοις ἱεραῖς καταβιβλήκασιν. *Age vero, cum preterea, cujus animus Lapidis in modum induruit, hujusmodi interrogationibus in noſtram ſententiam pertrahamus, ſic ex eo ſciſcitantes: Heus tu, dic mi vocem eo qui ratione præditus ſit dignam emittens; non ex ſtolido pectore, verum ex animo rationis & intelligentiæ compote fructum proferens: dic, inquam, re apud te ſæpius penſa; quis alius antehac, ex omnibus iis, qui olim Sapientes appellati ſunt, apud caros Deo quondam Ebræorum filios, compluribus retro ſeculis, itidem ut Soſpitator noſter, vaticiniis Prophetarum cognitus & prænuntiatus eſt? Qui quidem & locum in quo natus eſt, & tempora adventus, & vitæ rationem, & edita ab eo prodigia, & ſermones, & res præclare geſtas animo præcipientes, in Libros ſacros retulerunt.*

Univerſa potius quam ſigillatim ſpectanda ſunt Prophetiæ.

II. Quod ſi ſingulare aliquod vaticinium, ab aliis ſepoſitum & excerptum, aut e typis unum aliquem ſeorſum expendas; rei ſortaſſe veritas, vel propter obſcuritatem, vel propter ambiguitatem minus eluceſcet. Verum non ex ſingularum partium conflictu, ſed ex totius comparatione efflореſcit & ſpectatur ſimilitudo: æque ex digiti extremi, aut pedis inſpectu, vel imæ auriculæ, hominem alioqui notiſſimum poſſis agnoſcere, ſed ex corporis integri filo, & ea ſpecie, quæ ex partium omnium compage & convenientia exurgit. Igitur non ſigillatim ſumendæ ſunt Paralleliſmi partes, neque ex detruncatis membris arbitrium faciendum; quæ ſuis emota locis robur amittunt, ordini ſuo reſtituta vim recipiunt: ſed ſpectanda tota ſeries eſt, cum altera res alterius opem poſcat, & amice conjuret. Quam ſeriem in Jeſum quadrare univerſam ſi deprehenderimus, uti certe quadrat, tum facilis exiſtimatio erit, non caſu aliquo, aut fortuita rerum conſenſione, ſed certo Dei nutu ac conſilio hæc ita proveniſſe: ut homines ad oracula divina attenti, eorumque ſententiam pia mente ac docili perſcrutantes, de ſalutari Meſſiæ adventu admonerentur, ab eoque malorum ſuorum levamen expectarent. Neque tamen concedimus, nulla in toto hoc Paralleliſmi contextu extare vaticinia, quæ non aliorſum flecti queant; cum reperiri pleraque in eo poſſint, quorum exitum in alio, præterquam in Jeſu, fruſtra quæſiveris. Quo argumento Origenes vehementer urgebat impurum Sophiſtam Celſum, has Prophetarum prædictiones fanaticis quibusdam convenire affirmantem, qui ſe Dei Filios de cœlo veniſſe jactabant. Atque hanc aſſumit in exemplum, qua Bethlehemo proditurum Iſraelitarum principem Michæas aſſeveravit, eamque nemini illorum accommodari poſſe oſtendit, quæ tamen examuſſim in Jeſum congruit. Aſſumit & alteram hanc Jacobi: *Non auferetur ſceptrum de Juda, & dux de femore ejus, donec veniat qui mittendus eſt, & ipſe erit expectatio gentium.* Hæc ſi quis alteri cuipiam aptare voluerit, oſtendat neceſſe eſt, quomodo regiam poteſtatem Juda retinuerit, quoad Siloh ille advenerit; oſtendat quoque gentes in eo ſpem ſuam & expectationem collocaſſe: quæ in Chriſtum Jeſum omnia recte cadunt.

Origen. contra Celſ. l. 1.

Mich. 5, 2.

Gen. 49, 10.

Prophetiæ quædam, non ſolitariæ, ſed cum toto, unde prodierunt, contextu ſpectari debent:

III. Notandum præterea eſt, quasdam Prophetarum vaticinationes, non ſolum cum pertinentibus eodem prædictionibus, ſed & cum toto locorum, unde excerptæ ſunt, contextu eſſe ſpectandas. Quemadmodum enim alia eſt rei nudæ, alia ejusdem cum adjunctis ſpectatæ exiſtimatio; ita clauſulæ ſeparatim ſumtæ, vel imperfecta erit ſignificatio, vel diverſa ab ea, quæ ex totius operis, vel totius loci, unde ipſa prodiit, attenta conſideratione exiſtet. Id poſtulant Rabbini ipſi, quibuſcum magna nobis de vaticiniorum interpretatione concertatio eſt: prorſusque vanam eſſe nonnullorum adverſus Chriſtianos expoſtulationem liquet, quod legi huic non obſequantur. Adhibenda itaque magna cautio eſt, non quam ſuggerit pervicax animus, & contradicendi cupidus; ſed quam recta poſtulat ratio, & conſtans perſcrutandæ veritatis ſtudium, quamque in aliorum librorum lectione adhibere ſolemus.

nec neceſſe tamen eſt Prophetias & typos, quoscunque attulimus, in eamdem ſententiam

IV. Quod non eo tamen pertinere velim, ut quæcunque huc attulimus vaticinia, quoscunque propoſuimus typos Chriſti, fidem ipſis nullam haberi poſtulem, niſi in eamdem plane ſententiam ac antecedentia & conſequentia conſpirent. Nam quod

ac antecedentia & conſequentia conſpirare.

Salomonem, exempli gratia, figuram Chriſti gerere dixerimus, ſi quis inſanis ejus amoribus & vetito idolorum cultui conſentaneum quippiam requirat in Chriſto, parum is æquus ſit profecto rerum æſtimator. Hunc narrationis ordinem & connexionem vix pater afflatus ille divinus, quo agitati Prophetæ futura præcinebant. Scabrum quid, ſalebroſum, ac diſſipatum edere ſolet ἔκστασις, & per varias ſpecies rerum ſibi adverſantes præcipitatur inſtinctus animus, nec ullis ſeſe legibus ſermonis coerceri patitur. Cum diſſipatum dico, Latine loquor, & inordinatum intelligo, diſperſum ſine lege, & disjectum. Nam fuerunt, qui juxta Gallicum dictionis hujus uſum notare me crederent; quod animo omiſſo atque vago & mente minus conſtante prolatum eſſet, & ratione careret, nobisque propterea maledica ac petulanter inſultarent. Scio hoc Patres Eccleſiæ diſcrimen obſervaſſe ſanctos inter Prophetas, & Pſeudoprophetas; quod hi furore perciti, illi tranquilliori & ſedatiori mente futura profarentur. Inter multa, quæ de ſanctis prophetis & profanis vatibus differit Chryſoſtomus, inſigne hoc habet: *τοῦτο γὰρ μάντεως ἴδιον τὸ ἐξιστάνεσθαι, τὸ ἀνάγκην ὑπομένειν, τὸ ἀΐεσθαι, τὸ ἕλκεσθαι, τὸ σύρεσθαι ἄκοντος μανόμενον· ὁ δὲ προφήτης οὐχ οὕτως, ἀλλὰ μετὰ προνοίας νηφούσης, καὶ σωφρονούσης κατασάσεως, καὶ οὐδὲν ἃ φθέγγεται, φησὶν ἄπαντα.* ***Hoc enim vatis proprium eſt abire extra ſe, neceſſitate cogi, impelli, trahi, vi adduci tanquam furentem. At Prophetа non ita, ſed mente ſobria, & conſtanti animi ſtatu, & intelligens quæ profert, omnia pronuntiat.*** Item Lactantius: ***In unam ſententiam congruens divinatio*** (Prophetarum) ***docet non fuiſſe furioſos. Quis enim mentis emotæ, non modo futura præcinere, ſed etiam cohærentia loqui poſſit?*** Fuerunt inter Judæos, qui id diſcriminis ſtatuerent inter Prophetas & Hagiographorum auctores, quod hi mente conſtarent, illi ſecus. Verum Maimonides cum poneret undecim gradus Prophetiæ, ſingulis Prophetis integritatem mentis uſumque ſervabat. At Scriptores profani vates ſuos ajunt adigi a Diis in furorem, & mente excidere, cum futura prædicunt. Cujus rei cauſſam quærunt Plato, & Jamblichus. Ergo hoc potiſſimum argumento convincebantur Montanus, Priſca, & Maximilla, quod propheticam ſibi vim arrogantes, emota mente furioſis & inſanis ſimiles raptarentur; cum Prophetæ compotes ſui, placido, ſereno que animo edere ſoleant oracula. Igitur ut furori ſuo fidem conciliaret Montanus, œſtrum ſui ſimile Prophetis tribuebat. Contra vero ſæpe inſurgit Hieronymus, negatque Prophetas, in vaticinando mente alienatos fuiſſe. ***Hoc attendendum***, inquit, ***quod hæc ipſa vel aſſumtio, vel onus, vel pondus, Prophetæ viſio ſit. Non enim loquitur in ἐκστάσει, ut Montanus & Priſca & Maximilla delirant; ſed quod prophetat, liber eſt viſionis intelligentis univerſa quæ loquitur.*** Et alibi: ***Nec non animadvertendum, quod aſſumtio, vel pondus, Prophetæ viſio eſt; & adverſum Montani dogma perverſum, intelligit quod videt; nec ut amens loquitur, nec in morem inſanientium fœminarum dat ſine mente ſonum.*** Quapropter ſcripſerat Miltiades librum, *περὶ τοῦ μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν.* ***Non oportere Prophetam loqui in ἐκστάσει.*** Verum & hic & Hieronymus ἔκστασιν intelligunt furorum, qui mentem ſtatu ſuo depellit, & adigit ad inſaniam, qualis erat divinatorum, Pſeudoprophetarum, & Montaniſtarum. At ſancti Prophetæ, etiamſi divino correpti ſpiritu efferveſcerent dicendo, & præter ſolitum incaleſcerent, mente tamen conſtabant, nec quicquam præter intellectum proferebant. At hæc proprie dicta erat ἔκστασις, quali correptum Petrum, quali Paulum, narrat Lucas in Actis; quo ſenſu vocem illam ſæpe uſurpant Dionyſius Areopagita, Cyprianus, aliique Eccleſiaſtici Scriptores. Pſeudoprophetarum autem furor, & alienatio mentis, παρέκστασις dicebatur: qua voce non ſemel utitur anonymus Cataphrygarum Adverſarius apud Euſebium, qua cum corriperetur Pſeudopropheta, prolabi eum ajebat in licentiam & audaciam, a ſpontanea inſcitia exorſam, deſinentem vero in mentis furorem non voluntariam. Ex his ſequitur Prophetarum mentem, etſi pacatior eſt quam Pſeudoprophetarum, Deo tamen agitante præter morem exardeſcere, neque ab his eamdem orationis conſtructionem, & compoſitionem, connexionemque rerum, atque ab Hiſtoricis, eſſe expectandam. Longe minus etiam his legibus ſervierunt Prophetæ ii, qui carmine futura prædixerunt. Duplex ille æſtus & Propheticus, & Poeticus, quo caleſcebant, accuratam deſcriptio-

Chryſ. in 1. Cor. Hom.

Lib. 1. c. 4.

More nev. Part. 2. c. 45.

Plat. in Jone. Jambl. de myſt. Æg. ſect. 3. c. 4.

Hier. Præf. in Nahum.

Hier. Prol. in Habac.

Act. 10, 10. & 11, 5. & 22, 17.

Euſ. Hiſt. Eccl. l. 5. c. 16. & 17.

deſcriptionem rerum, nativum ordinem, argumentorum explicationem, inveſtigationem cauſarum, omnemque affectatam & præceptis obnoxiam diſpoſitionem penitus reſpuebat. Nam quid a Rhetore diſcreparet Propheta? quid Poeta a Dialectico? ac Poeta præſertim Lyricus, qui præ cæteris Poetis in ſublimi potiſſimum genere verſatur? Næ parum Lyrici carminis intelligentes ſunt, qui rerum, rationum, & cauſſarum ſeriem ac connexionem in eo requirunt: cujus hæc præcipua lex eſt, legem aſpernari. Id ſi ſciviſſet Chabotius, in laciniosis & frigidis ſuis Horatii interpretationibus Dialecticas, Germanicas & Rhetoricas leges anxie ſcrutatus non fuiſſet, de Poeticis & Lyricis ſollicitus, quorum laudem præcipue captaverat Poeta. Teſtis ſententiæ noſtræ Pindarus, quem Horatius amni monte decurrenti, tumefacto imbribus, & ripas ſupergreſſo comparat. Teſtes Lyrici cæteri Græci, quorum reliquiæ ſuperſunt. Teſtes chori Tragicorum ac Comicorum, quorum nihil magis placet, nihil magis aures purgatas, acutas nares, mentes ſubactas afficit, quam inordinati illi motus, & exlex calor. Teſtes illi Dithyramborum cantores, qui per aera ferri ſe canebant. Teſtis ipſe Horatius, qui deluſum ſe nonnunquam amabili inſania, videri ait per lucos errare, & veloçem mente nova in nemora & ſpecus agi. En tibi egregium Petronii ad Poetas illos profanos præceptum: *Non enim res geſtæ verſibus comprehendendæ ſunt, quod longe melius Hiſtorici faciunt; ſed per ambages, Deorumque miniſteria, & fabuloſum ſententiarum tormentum præcipitandus eſt liber ſpiritus; ac potius furentis animi vaticinatio appareat, quam religioſæ orationis ſub teſtibus fides.* Utramque gentem, Græcam & Romanam, in eo genere ſuperavit Ebræa. Nam cum frequens eſſet in ea, cæterisque orientis gentibus, audaciſſimarum figurarum, etiam in quotidiano & familiari ſermone licentia, tum longe magis in carmine ſupra ſe aſſurgebant. Præſertim cum nulla alia res veterum Ebræorum Odas a pedeſtri oratione diſtinguat, quam divinus ille mentis calor, & ſermonis, ut ita dicam, ſubſultim emicans, ſeſeque efferens impetus, & ſuperfluens omnis generis ſchematum effuſio. Fruſtra enim metra, ſyllabarumque dimenſiones, Græcis, Latinisque ſimiles in iis quæras; quod incaſſum fecit Hieronymus. Quod ſi diſſolvas ordinem verborum, etiam tamen disjecta Poetæ membra reperias. Ergo ut Cantica ſint atque Pſalmi, apparere debet liber ſpiritus, & æſtuantis ac concitati animi ardor, non dialecticis ſolum, ſed familiaris etiam ſermonis legibus ſoluti. At hunc tamen æſtum in ſacris vatibus regebat & moderabatur Deus; nec extra ſe abire eos, nec alienari, nec furere, nec quicquam præter intellectum edere permittebant. Citharæ ſimiles eos putes, Spiritum ſanctum plectro; quo exemplo uſus eſt Juſtinus. Cumque de Pythia ſacerdote dixerit Plutarchus, ipſius eſſe vocem, verba, locutiones, metrum; Dei vero imagines animo propoſitas, & fulgorem menti ad futura prælucentem: de ſacris Prophetis dicendum eſt, verba & locutiones illorum quoque eſſe; ſed ita tamen ut ſelectus Dei ſit, vatum animos ita moderantis, ut non alio utantur ſermone, non aliis verbis & vocibus, quam qui ad Prophetiæ finem, ſuumque propoſitum conducant. Ut in conficiendis corollis, flores horti ſunt; delectus & contextus florum, artificis. Hæc quæ diximus, probabunt ſane, quicunque ad ſacrarum rerum tractationem, a bonis literis veruſtatisque notitia ſatis inſtructi acceſſerint. Quæ cum ita ſint, patet, inique eos agere, qui propoſitos Chriſti Jeſu typos ita cum eo confligunt, ut totos conſentire velint, detrahendamque iis fidem cenſeant, ſi vel minima ſui parte nutet ſimilitudo. Quocirca nonnullos merito carpebat Hieronymus, qui quod in Adamo Chriſti figuram poſitam eſſe tradidiſſet Paulus, quæcunque in Geneſi de Adamo & Eva ſcripta ſunt, ad Chriſtum referre conabantur. Scitum quippe eſt, ac vulgi conſenſu tritum adagium, quamlibet comparationem aliqua ex parte vacillare. Idem de reliquis etiam, quæ propoſuimus, vaticiniis dictum velim; iniquum eſſe videlicet, non eorum ſolum, ſed & totorum librorum, aut capitum, unde illa deprompta ſunt, veritatem & πλήρωμα *(complementum)* in rebus prædictis quærere: puta totum Nathanis oraculum, quo Davidi Meſſiam nepotem ſpondet Deus, ad Chriſtum referre; cum quædam Chriſto, Salomoni nonnulla, aliqua utrique conveniunt. Ad Chriſtum quidem

Juſt. Cob. Plutarch. de orac. Pyth.

Hieron. in Eph. 5.

2. Reg. 7. 12. & ſeq.

Ebr. 1, 5. pertinere iſthæc: *Ego ero illi in Patrem, & ipſe erit mihi in Filium*, affirmat Paulus in Epiſtola ad Ebræos; quæ & Salomoni aptari poſſunt, quanquam diverſo modo. Uni vero Chriſto iſta conveniunt: *Stabilium thronum regni ejus usque in ſempiternum:* & hæc quoque: *Et fidelis erit domus tua, & regnum tuum usque in æternum ante faciem tuam, & thronus tuus erit firmus jugiter.* Contra in unum Salomonem hæc cadunt: *Qui ſi inique aliquid geſſerit, arguam eum in virga virorum, & in plagis filiorum hominum.* Utrumque autem ſpectant illa: *Suſcitabo ſemen tuum poſt te, quod egredietur de utero tuo, & firmabo regnum ejus: ipſe adificabit domum nomini meo.* Indoctus fuerit, qui univerſum Iſaiæ librum ad Chriſti Jeſu vitam & acta velit exigere, quod in quinquageſimo tertio capite mors ejus præſignificetur. Probat hoc ipſum Theodoretus exemplo Chriſti, qui de Hieroſolymitano excidio, & de fine rerum ac orbis interitu, ſimul & promiſcue diſſeruit: *Ἔθος δὲ τῇ θείᾳ γραφῇ τὰς προφητείας ἀναμιγνύναι· καὶ γὰρ τῆς αἰχμαλωσίας λόγοις συνάπτει τοὺς περὶ τῆς ἀναλήψεως· καὶ ὁ κύριος δὲ ἐν τοῖς ἱεροῖς εὐαγγελίοις κατὰ ταυτὸν τίθησι τοὺς περὶ τῆς ἱερουσαλὴμ, καὶ τοὺς περὶ τῆς συντελείας λόγους. Scripturæ vero divinæ mos eſt, vaticinia permiſcere: ſermonibus enim de Captivitate, eos qui pertinent ad revocationem adjungunt. Et in Evangeliis Dominus ſimul conjungit ſermones de Jeruſalem, & de conſummatione.* Inique ergo faciunt, qui allegoriæ cujuſpiam myſteria ſcrutantes, rem totam perſpectam habuiſſe non contenti, inquirunt in verba ſingula, eaque ad allegoriæ ſenſus exigere ſatagunt. Infelicem hanc diligentiam gravi & luculenta oratione caſtigat eximius ille Judæorum doctor Maimonides in More Nevochim: *Hoc ergo,* inquit, *diligenter obſerva: eſt enim fundamentum magnum ad ea, quæ tibi explicare volo. Proinde cum videbis me in aliquo capite explicare Parabolam aliquam, & in genere ſummam & ſcopum illius tibi indicare, noli poſtulare rationem & applicationem omnium verborum & rerum in Parabola contentarum ad rem ſignificatam. Nam ſi id feceris, in alterutrum duorum horum incides: vel declinabis a ſcopo & intentione Parabolæ; vel defatigabis te in quærenda explicatione illorum, quæ explicari nequeunt, & ex hoc ſtudio incides in veſaniam & vanitatem, inter multos noſtro hoc tempore adeo familiarem, qui conantur quædam invenire & eruere e verbis Auctorum, de quibus Auctores ne unquam quidem ſomniarunt. Tuum autem propoſitum in majori Parabolarum parte eſſe debet, ut ſcias ſummam illius rei, de qua te Auctor Parabolæ cupit erudire.* Aliud quidem nobis ſuadere velle videtur Auguſtinus libro decimo ſeptimo de civitate Dei, cum de Pſalmorum prædictionibus ita ſcribit: *Teſtimonium quod profertur, de contextione totius Pſalmi debet habere ſuffragium, ut certe nihil ſit, quod ei refragetur, ſi non omnia ſuffragantur, ne more centonum ad rem quam volumus, tanquam verſiculos decerpere videamur; velut de retrogrado carmine, quod non de re nulla, ſed de alia longeque diverſa reperiatur eſſe conſcriptum. Hoc autem ut in quocunque Pſalmo poſſit oſtendi, exponendus eſt totus.* Quibus id tantum poſtulat Auguſtinus, ut ſi minus totius Pſalmi contextus in ejusdem prædictionis ſententiam conſpiret, nihil ei certe habeat contrarium. Et merito: nam quis adeo ineptus ſit, ut ex aliquo Scripturæ loco hanc eliciat concluſionem, quæ cohærentibus ex adverſo repugnet? Dedimus nos quidem operam, ne in Paralleliſmi hujus teſtimoniis ſimile quidquam peccaremus; nec hujusmodi reprehenſiones veremur.

Auguſt. de civ. Dei, l. 17. c. 15.

More nev. Præf.

Diſputatur quid Prophetarum collectiones a Centonibus diſcrepent.

V. Nam quod impios quosdam homines blaterantes audivi aliquando, vitam ac res Chriſti geſtas, non aliter in Veteris Teſtamenti libris prædictas reperiri, quam in Homero aut Virgilio, ex quorum libris ἐμπέσοντες, & Probæ Falconiæ Centones conſuti ſunt, dignum eorum inſcitia eſt, quibus Centonum concinnandorum ars parum perſpecta eſt. Animadvertas ſiquidem conſtare illos locutionibus Homericis & Virgilianis, non vero ſententiis. Quemadmodum enim ſcriptio quævis iis conſtat elementis, quæ in indice literarum, quem Alphabetum appellant, ſingula reperias; iis vero dictionibus, quæ in Lexico: ita Centones illi ejusmodi conſarcinati ſunt locutionibus, quas ex Homero & Virgilio in tanta narrationum varietate facile colligas. Verum totam aliquam narratiunculæ comprehenſionem haudquaquam ex iis transferre queas: imo vero id vetat lex Centonum, quæ duos ad ſummum verſus ſimul transferri patitur. Multum vero diſcrepat ea prædictionum colligen-

colligendarum ratio, quæ non verba tantum, aut enunciationes, ſed certæ alicujus & definitæ ſententiæ circumſcriptionem, & ſingulare ac notis ſuis diſtinctum pronuntiatum continent; ſuisque perſonis, vel locis, vel temporibus adjunctæ ſunt & adſtrictæ; nec in alium, aliumve ſenſum conferri queunt, itidem ut Centones, quorum ſummum artificium eſt, ſummus lepos, in alienam ſententiam loca transferre. *Cento, quid ſit abſolvam*, inquit egregius Centonum artifex Auſonius, *variis de locis, ſenſibusque diverſis quadam carminis ſtructura ſolidatur.* Et deinde: *Hoc ergo Centonis opuſculum tractatur; ſenſus diverſi ut congruant; adoptiva quæ ſunt, ut cognata videantur; aliena ne interluceant; accerſita ne vim redarguant.* Uno verbo dicam: longe aliud eſt, veſtimenta tantum, quæ locutionum inſtar ſunt, ſubminiſtrare, quod Homerus & Virgilius Centonum conſarcinatoribus faciunt; aliud cum veſtimentis corpus ipſum exhibere, quod Prophetarum proprium eſt.

Auſon. Pr. Cent. ad Paulum.

Ut fidei eſſet locus, non ſemper claras & diſtinctas eſſe Prophetias opportuit.

VI. Hoc ſi fieret, quod poſtulant Adverſarii, nullique proferrentur Chriſti Jeſu typi, nullæ ipſius prænuntiæ Prophetiæ, niſi totius contextus, præcedentiumque ac ſequentium conſenſione roboratæ; ſi perpetua orationis ſerie, & apertiſſimis verbis, nulla rerum aliarum permiſtione confuſis, Chriſtum Prophetæ prædixiſſent, jam utique non Prophetiæ eſſent, ſed hiſtoriæ; nec quicquam relictum eſſet piorum fidei; jam, ut verbis utar Apoſtoli, *exinanita eſſet fides.* *Eſt* enim *fides ſperandarum ſubſtantia rerum, argumentum non apparentium.* *Juxta fidem*, inquit ille quoque in eadem Epiſtola ad Ebræos, *defuncti ſunt omnes iſti, non acceptis repromiſſionibus, ſed a longe eas aſpicientes & ſalutantes.* Hinc David ignorantiæ ſuæ ſibi conſcius, & obſcuritatis, qua obſeptum animum ſuum ſentiebat, Deum his verbis interpellat: *Emitte lucem tuam & veritatem tuam; ipſa me deduxerunt & adduxerunt in montem ſanctum tuum & in tabernacula tua; & introibo ad altare Dei.* Memorabile & illud Habacuci Prophetæ: *Et reſpondit mihi Dominus, & dixit, Scribe viſum, & explana eum ſuper tabulas, ut percurrat, qui legerit eum: quia adhuc viſus procul, & apparebit in finem, & non mentietur; ſi moram fecerit, expecta illum, quia veniens veniet, & non tardabit. Ecce qui credulus eſt, non erit recta anima ejus in ſemetipſo; juſtus autem in fide ſua vivet.* Ad hanc ſententiam Hieronymus: *Et dicemus ideo Scripturam ſanctam his difficultatibus eſſe contextam, & maxime Prophetas, qui ænigmatibus pleni ſunt, ut difficultatem ſenſuum difficultas quoque ſermonis involvat; ut non facile pateat ſanctum canibus, & margaritæ porcis, & profanis Sancta Sanctorum.* Ergo Prophetis res eminus fuerant oſtentatæ, nondum clare apparuerant. Huc ſpectat ſigillis ſeptem ſignatum ſacrum illud volumen, Johanni viſum, quod ſolus Leo de tribu Juda aperire potuit. Nempe his promiſſionum & prædictionum involucris fidem ſanctorum hominum exercebat Deus, per quam potiſſimum beneficiis ab eo ornari promeriti ſunt. *Credidit Abram Deo*, ait Moſes, *& reputatum eſt illi ad juſtitiam.* Quod ſane parendo duntaxat Legi, neutiquam fuiſſet conſecutus. *Non enim per Legem promiſſio Abrahæ, aut ſemini ejus, ut hæres eſſet mundi, ſed per juſtitiam fidei.* Quantum igitur apud Deum valuerit Patriarcharum & Prophetarum fides, Ebræis Apoſtolus fuſe expoſuit. At fidei, cui tantum tribuebat Deus, locum relinqui oportebat; nullus autem fuiſſet relictus, niſi res futuras velut per nebulam, obſcuras, hiulcas, & imperfectas Deus Prophetis, Prophetæ hominibus præmonſtraſſent. Nam cum triplici modo res attingere ſoleamus, vel per ſenſus, vel per intellectum, vel per voluntatem, majorem eſſe animadvertimus intellectus amplitudinem & capacitatem, quam ſenſuum; majorem item voluntatis, quam intellectus. Unde ſequitur majorem ineſſe nobis ad intelligendum facultatem, quam ad ſentiendum: majorem item ad volendum, optandum, & amandum, quam ad intelligendum. Quamobrem Deus magis a nobis amari vult, quam cognoſci; magis item cognoſci, quam ſentiri. Perfecte enim amari vult, aliqua tantum ex parte cognoſci, nullo modo ſentiri. Hinc illud Moſis a Chriſto iteratum: *Diliges Dominum Deum tuum ex toto corde tuo, & in tota anima tua, & in in tota mente tua.* *Hoc eſt maximum & primum mandatum.* De cognitione Dei ſic Paulus ad Corinthios: *Scientia inflat, charitas vero ædificat. Si quis autem ſe exiſtimat ſcire aliquid, nondum cognovit, quemadmodum oporteat eum ſcire.*

Rom. 4, 14. Ebr. 11, 1. Ebr. 11, 13. Pſal. 42, 3. Habac. 2, 2-3. Hieron. in Nah. c. 1. Apoc. 5, 1. 5. Gen. 15, 8. Rom. 4, 13. Ebr. 11. Deut. 6, 5. Matth. 22, 37. Luc. 10, 27. 1. Cor. 8, 2. 3.

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Si quis autem diligit Deum, hic cognitus eſt a
1. Cor. 13, 9. 10. 11. *Deo.* Et poſtea: *Ex parte enim cognoſcimus. ..... Cum autem venerit, quod perfectum eſt, evacuabitur quod ex parte eſt. Videmus nunc per ſpeculum & in ænigmate, tunc autem facie ad faciem: nunc cognoſco ex parte, tunc autem cognoſcam, ſicut & cognitus ſum.*
Pſal. 17, 12. Pſal. 96, 2. Idem ſibi volebat David, cum de Deo diceret: *Et poſuit tenebras latibulum ſuum:* & alibi:
Iſa. 45, 15. *Nubes & caligo in circuitu ejus.* Et Iſaias: *Vere tu es Deus abſconditus.* De ſenſibus
Philip. 4, 7. vero ſic Paulus ad Philippenſes: *Pax Dei, quæ exuperat omnem ſenſum, cuſtodiat corda veſtra, & intelligentias veſtras in Chriſto Jeſu.* Optat pacem Dei, quæ ſupra corporeos ſenſus poſita eſt, eorumque effugit captum, intellectus eorum, & voluntates
1. Tim. 6, 16. cuſtodire. Idem ad Timotheum: *Qui ſolus habet immortalitatem, & lucem inacceſſibilem; quem nullus hominum vidit, ſed nec videre*
Exod. 33, 20. *poteſt.* Deus ipſe Moſi præciſe edixit: *Non poteris videre faciem meam: non enim videbit me homo & vivet.* Quo reſpiciebat Johannes, cum diceret: *Deum nemo vidit unquam.*
Joh. 1, 18. 1. Joh. 4, 12. 20. Hinc Petro gratulatur Chriſtus, quod ea de ſe crederet, quæ ipſi caro & ſanguis non
Matth. 16, 17. revelaſſent. Hinc ſpiritum promptum eſſe
Matth. 26, 41. ſciſcit, carnem vero infirmam. Paulus
Rom. 8, 6. 7. 8. quoque docet *prudentiam carnis, mortem eſſe; prudentiam autem ſpiritus, vitam & pacem.* Quod & pluribus locis inculcat. Cum igitur perfectam ſui cognitionem nobis Deus impertiri nolit, quamdiu corporeis hiſce vinculis conſtricti tenemur, ſuæ οἰκονομίας ſigna & indicia ſic temperavit, ut in crepera luce ambulantes errabunda veſtigia
1. Cor. 5, 6. fidei ductu regeremus. *Dum ſumus in corpore*, inquit Apoſtolus, *peregrinamur a Domino: per fidem enim ambulamus, & non per ſpeciem.* Juxta hanc facultatum noſtrarum diſtinctionem, triplex hominum genus agnoviſſe reor vetuſtos Eccleſiæ Patres, σαρκικῶν, ſive χοϊκῶν, quaſi *carneos*, ſeu *terrenos* dicas, qui rebus ſenſibilibus dediti ſunt; ψυχικῶν, *animalium*, quorum omne eſt in animis ad Dei cognitionem attollendis ſtudium; πνευματικῶν, *ſpiritualium*, quorum eximius eſt in Deum amor, ac pietas ſingularis. In his defectum intellectus fides ſarcit; & Prophetiarum myſteria, ad quæ mens humana caligat, fides irretortis oculis intuetur. Has quippe ambages iis extricaturum ſe promiſit Deus, quorum dedita ſibi mens eſſet, quique rectis ſtudiis veritatem ſectarentur. *Confiteor tibi, Pater, Domine cœli*
Matth. 11, 25. *& terræ*, inquit Chriſtus, *quia abſcondiſti hæc a ſapientibus & prudentibus, & revelaſti ea parvulis. Ita, Pater, quoniam ſic fuit placitum ante te.* Quibus adſonant iſta Pauli
1. Cor. 2, 6. & ſeq. ad Corinthios: *Sapientiam autem loquimur inter perfectos, ſapientiam vero non hujus ſeculi, neque principum hujus ſeculi, qui deſtruuntur; ſed loquimur Dei ſapientiam in myſterio, quæ abſcondita eſt, quam prædeſtinavit Deus ante ſecula, in gloriam noſtram, quam nemo principum hujus ſeculi cognovit: ſi enim cognoviſſent, nunquam gloriæ Dominum crucifixiſſent. Sed ſicut ſcriptum eſt, Quod oculus non vidit, nec auris audivit, nec in cor hominis aſcendit, quæ præparavit Deus iis, qui diligunt illum; nobis autem revelavit Deus per Spiritum ſuum: Spiritus enim omnia ſcrutatur, etiam profunda Dei:* & in ſequenti
2. Cor. 4, 3. 4. Epiſtola: *Quod ſi etiam opertum eſt Evangelium noſtrum, in iis qui pereunt eſt opertum: in quibus Deus hujus ſeculi excæcavit mentes infidelium, ut non fulgeat illis illuminatio Evangelii gloriæ Chriſti, qui eſt imago Dei.* Rurſum ait Jeſus Diſcipulis: *Vobis datum*
Matth. 13, 11. *eſt noſſe myſteria regni cælorum; illis autem non eſt datum;* qui nempe ſuperbis & elatis animis imbecillitatis humanæ parum memores inſoleſcerent. Stuporem quippe ipſis & tenebras offundit Deus, ut quæ incurrunt in oculos, ne ea quidem videre poſſint. Quem in numerum Iſraelitis retulit Iſaias; ſic eos diſertis verbis inceſſens: *Miſcuit*
Iſa. 29, 10. & ſeq. *vobis Dominus ſpiritum ſoporis, claudet oculos veſtros; Prophetas, & principes veſtros, qui vident viſiones, operiet. Et erit vobis viſio omnium, ſicut verba libri ſignati, quem cum dederint ſcienti literas, dicent, Lege iſtum: & reſpondebit, Non poſſum; ſignatus eſt enim. Et dabitur liber neſcienti, diceturque ei, Lege; & reſpondebit, Neſcio literas.* Par eſt iſtorum hæc apud Danielem ſententia: *Tu autem,*
Dan. 12, 4. 9. *Daniel, claude ſermones, & ſigna librum usque ad tempus ſtatutum.* Et deinde: *Et ait, Vade, Daniel, quia clauſi ſunt ſignatique ſermones, usque ad præfinitum tempus.* Nec aliud ſibi volebat Amos, cum diceret: *Væ*
Amos. 5, 18. 19. *deſiderantibus diem Domini: ad quid eam vobis? dies Domini iſta; tenebræ & non lux..... Numquid tenebræ dies Domini, & non*

& non lux? caligo, & non ſplendor in ea? Idem etiam ſignificabat velamen, quo faciem obnupſit Moſes, cum de monte deſcenderet. 2. Cor. 3, 13. & ſeq. *Moyſes*, inquit Paulus, *ponebat velamen ſuper faciem ſuam, ut non intenderent filii Iſrael in faciem ejus, quod evacuatur, ſed obtuſi ſunt ſenſus eorum: usque in hodiernum enim diem idipſum velamen in lectione Veteris Teſtamenti manet non revelatum, quoniam in Chriſto evacuatur; ſed usque in hodiernum diem, cum legitur Moyſes, velamen poſitum eſt ſuper cor eorum. Cum autem converſus fuerit ad Dominum, auferetur velamen.* Hoc autem velum oculis ſuis obductum eſſe, ne recentiores quidem Judæi infitiantur, olimque ſibi ab hominibus quibusdam detractum iri fatentur; tum videlicet, cum ab iis Scripturæ intelligendæ modum rationemque condiſcent. Nempe reſpiciunt ad hoc effatum Iſa. 25, 7. Iſaiæ: *Et præcipitabit* (Dominus) *in monte iſto faciem vinculi colligati ſuper omnes populos, & telam, quam orditus eſt ſuper omnes nationes.* Quam prædictionem ad Chriſtum pertinere ſequentia manifeſto indicant, & Ebræi ipſi fatentur. Porro non omnes prædictiones involucris obſepſit Deus, ſed Prophetas quandoque claris, apertisque verbis oracula ſua pandere juſſit; eaque præſertim, quæ ad morum emendationem, vel ad inſtantium malorum cautionem, aut emolumentum denique eorum conducerent, quos præſentibus auxiliis Deus proſequi vellet: alias vero Prophetias, quibus graviora, & ſupra plebis captum poſita ineſſent myſteria, intra quasdam obſcuritatis latebras incluſit; ad excitanda videlicet piorum hominum ſtudia, & profani vulgi obtutus arcendos.

contr. Celſ. *οἱ μὲν οὖν προφῆται ὅσα ἦν ἐντόθεν νοηθῆναι τοῖς ἀκούουσι χρήσιμα, καὶ συμβαλλόμενα τῇ τῶν ἠθῶν διορθώσει, χωρὶς πάσης ἐπικρύψεως, κατὰ τὸ βούλημα τοῦ θεοῦ, ἐφήνανεν. ὅσα δὲ μυστικώτερα ἦν, καὶ ἀποκρυπτικώτερα, καὶ ἐχόμενα θεωρίας τῆς ὑπὲρ τὸν πάνδημον λεγόμενον, ταῦτα δι' αἰνιγμάτων, καὶ ἀλληγοριῶν, καὶ τῶν καλυμένων σκοτεινῶν λόγων, καὶ τῶν ἀναμεζομένων παραβολῶν ἢ παροιμιῶν, ἐπεφώνησαν· ἵν' οἱ μὴ φυγοπονοῦντες, ἀλλὰ πάντα, πόνον ὑπὲρ ἀρετῆς καὶ ἀληθείας ἀναδεχόμενοι, ἐξετάσαντες εὕρωσι, καὶ εὑρόντες, ὡς λόγος αἰρεῖ, οἰκονομήσωσιν.* *Prophetæ igitur quæcunque auditoribus utilia cognitu jam inde eſſe poterant, & moribus emendandis opportuna, nulla adhibita occultatione, Deo ſic volente, prolocuti ſunt. Quæcunque vero ſecretiora erant, ac iis tantum tradi digna, quibus intima patebant myſteria, quæque diſciplinæ erant reconditioris ac ſtudii, ut pote quæ vulgarem captum ſuperarent, hæc per obſcuros ſermones, per ænigmata & allegorias, per parabolas & paræmias explicarunt; ut qui labori ſuo non parcerent, ſed pro virtute & veritate operam omnem ſubire eſſent parati diſquiſitione adhibita illarum aſſequerentur intellectum; eoque reperto, quemadmodum ratio poſtulat, uterentur.* Verba ſunt Origenis adverſus Celſum diſputantis.

VII. Animadvertendum præterea eſt Prophetiarum quasdam unicam admittere interpretationem, quæ Chriſtum mere reſpiciat; cujusmodi ea eſt, quæ habetur in nono Danielis, quæque venturi Meſſiæ tempus definit: quasdam vero duplici interpretatione gaudere, alia κατὰ λέξιν, *(ſecundum verba)* alia κατὰ σχῆμα: *(ſecundum figuram)* ſive, ut Rabbinice loquar, על שורשי, *juxta ſonum ſuum*, hoc eſt, literæ ſuæ ſenſum; alia על מדרשו, *juxta ſenſum ſuum allegoricum*; ſive, ut Origenice, alia πρὸς τὸ ῥητὸν, *(ad verbum)* alia πρὸς διάνοιαν; *(ad ſententiam)* harum autem duplex eſſe genus, cum aliæ recta referantur ad Chriſtum, ad alia vero oblique; aliæ contra allegorice pertineant ad Chriſtum, juxta obviam vero & ſimplicem ſignificationem alio ſpectent. Prioris generis ea eſt, quæ habetur in viceſimo primo Pſalmo, quamque adnotarunt Evangeliſtæ: *Diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem:* Hoc enim revera & κατὰ λέξιν *(ſecundum verba)* Chriſto contigit, Davidi vero oblique. Alterius generis hoc exemplum ſuppeditat idem Pſalmus: *Narrabo nomen tuum fratribus meis, in medio Eccleſiæ laudabo te*; quæ de ſe quidem David κατὰ λέξιν, *(juxta verba)* de Chriſto vero κατὰ σχῆμα *(juxta ſententiam)* prædixit. Quanquam & κατὰ λέξιν *(juxta verba)* poteſt in Chriſtum congruere. Poſtremo huic generi duplex ineſt futurorum indicium, ut recte a Grotio obſervatum eſt: bis, inquam, vaticinia hæc rem præſignificant; primum quidem, cum ipſum editur oraculum; ſecundo, cum in eo exitum habet, quem directe ſpectavit. Exemplo erit mox allatum Nathanis vaticinium, quo Davidem Deus ſic compellat: *Suſcitabo ſemen tuum poſt te, quod egredietur de utero tuo, & firmabo regnum ejus: ipſe ædificabit domum nomini meo.* Cum ea enim ad Salomo-

Triplex occurrit prophetiarum genus in Libris ſacris: primum, quod Chriſtum mere reſpicit; alterum, quod Chriſtum reſpicit κατὰ λέξιν, alia κατὰ σχῆμα; tertium, quod Chriſtum κατὰ σχῆμα, alia κατὰ λέξιν. Orig. l. 7. contr. Celſ.

Grot. in Matth. 1, 22.

2. Reg. 7, 12.

Salomonem directo, oblique ad Chriſtum ſpectent; & per verba hæc Chriſtus primum prædictus eſt, tum cum vaticinium ipſum edidit Nathan; iterum quoque prædictus eſt Chriſtus, per typum, cum ortus eſt Salomon, ad quem directo ſpectaverat Nathanis oraculum, quemque Chriſtum figuram gerere oſtendimus; & cum Templum conſtruxit, quod Eccleſiæ a Chriſto ædificatæ imago fuit. Sed de hoc prædictorum genere, quæ fiunt per figuras, jam ſupra egimus: quod attinet ad ea, quæ fiunt per verba, triplicem his, totique adeo Scripturæ, ineſſe ſenſum docuit Origenes, ut in Origenianis noſtris obſervavimus, triplexque proinde ejus interpretandi genus agnovit, & quod literæ adhæret, & quod σχῆμα *(figuram)* perſequitur, & quod utrumque. Sed verba ipſa egregii Doctoris afferre ſatius eſt: *Oſtendimus, ut opinor, auctoritate Scripturæ divinæ, ex iis quæ in lege ſcripta ſunt, aliqua penitus refugienda eſſe & cavenda, ne ſecundum literam ab Evangelii Diſcipulis obſerventur*; (nempe ea, quæ Chriſtum κατὰ σχῆμα, *(juxta figuram)* alia vero κατὰ λέξιν, *(ſecundum verba)* reſpiciunt, in quibus cavendum omnino eſt, ne ita inhæreamus literæ, ut latentem figuram omittamus, tum enim vere litera occidit; de quo genere ſic idem in primo capite Philocaliæ: ἀλλ' ἐπεὶ δεί τινας γραφὰς τὸ σωματικὸν ἀδαμῆ ἔχουσαι, ὡς ἐν τοῖς ἑξῆς δείξομεν, ἔστιν ὅτε οἶονεὶ τὴν ψυχὴν καὶ τὸ πνεῦμα τῆς γραφῆς μόνα δεῖ ζητεῖν· *Sed quoniam ſunt quædam Scripturæ, quæ nihil habent corporeum, ut deinceps oſtendemus, animam tantum & ſpiritum nonnunquam quærere oportet.* Nempe id ſibi vult, Scripturis hujusmodi vel corporeum nihil ineſſe, ſenſum videlicet nullum κατὰ λέξιν *(ſecundum verba)* vel ſi quis inſit; levem eum eſſe, (momenti nullius, ac pro nihilo ducendum) *quædam vero, ut ſcripta ſunt, obtinenda*; (ea videlicet, quæ mere ad Chriſtum pertinent,) *alia autem habere quidem ſecundum literam veritatem ſui; recipere tamen utiliter & neceſſario etiam allegoricum ſenſum.* (nimirum, quæ ad Chriſtum ſpectant κατὰ λέξιν *(ſecundum verba)* ad alia vero κατὰ σχῆμα *(ſecundum figuram)* Triplicem hunc ſenſum diſtinguere videtur Joſephus in Antiquitatum ſuarum Proœmio, cum Legem a Moſe ſic conſcriptam eſſe docet, τὰ μὲν αἰνιττομένου τῷ νομοθέτῃ λέξις, τὰ δὲ ἀλλ-

Orig. Hom. 11. in Num.

γορούντος μετὰ σεμνότητος· ἅτε δὲ ἐξ ὑπονοίας μεγάλου συνέσεως, ταῦτα ῥητῶς ἐμφανίζοντος· *Hæc quidem ænigmatis, uti par eſt, involvente Legislatore; alia exponente allegorice cum dignitate; quæcumque vero directe proponere utile fuit, ea plane & diſerte explicante.* Quorum omnium cauſſas privatim exponere ſibi Joſephus propoſuerat.

VIII. In interpretando eo genere Prophetiarum, aliisque Scripturæ locis, quæ allegoricum ſenſum recipiunt, plerorumque Judæorum deſudavit induſtria. Teſtis Philo, qui totis allegoriarum voluminibus Scripturam ſacram explanavit, quemque putat Photius Scripturæ ſacræ allegorice exponendæ rationem Eccleſiæ præmonſtraſſe. Sed ne aſſentiamur faciunt Philone vetuſtiores plerique, hoc artificio noti. Velut Ariſtobulus, itidem Judæus, Philone antiquior, & in Machabaico ſecundo laudatus, qui Moſem interpretans allegoriis uſus eſt, & cujus inſigne fragmentum ad id probandum attulit Euſebius. Item Therapeutæ a Philone celebrati, ſive Judæi, ſive Chriſtiani Judaica inſtituta ſervantes, a quibus ἐξηγήσεις τῶν ἱερῶν γραμμάτων ἐγίνοντο δ' ὑπονοιῶν διὰ ἀλληγορίας· *Explicationes ſacrarum ſcripturarum fiebant tropice per allegorias*, quique morem hunc a majoribus acceperant. Eleazarus quoque Pontifex apud Ariſteam; qui Ariſteas, germanusne ſit, an ſuppoſititius, operum noſtrorum non eſt nunc inquirere; ſatis eſt hoc veterum Ebræorum inſtitutum ex eo cognoſcere. His adde Joſephi teſtimonium proxime notatum. Veniunt & in hunc cenſum Deuterotæ, Scripturarum ſacrarum Interpretes, quos ſcribit Euſebius exponere ſolitos fuiſſe, quæ per ænigmata in iis eſſent adumbrata. Quos inter ii tantum admittebantur, qui robuſta ac præſtanti quadam animi maturitate & vi præditi eſſent. Conferendi illuc quoque quos דרשנים, hoc eſt *Concionatores* appellant. Porro explicationem illam δι' ὑπονοιῶν *(per figuras)* Philoni memoratam, quam τῷ φανερῶς λεγομένῳ, *his quæ aperte dicuntur*, opponit Plutarchus, explicandis Homeri Poematis jam olim adhibitam fuiſſe diſcitur ex Platone, cum Homeri θεομαχίας *(Pugnas Deorum)* minime recipiendas eſſe docet, εἴτ' ἐν ὑπονοίαις πεποιημένας, εἴτ' ἄνευ ὑπονοιῶν, *ſive per figuras, ſive ſine figuris confictas*, cum non facile dignoſcere poſſit

In allegoriis eruendis elaborarunt Judæi.

Phot. Tom. 105.

Euſ. Præp. l. 8. c. 10. & Hiſt. Eccl. l. 2. c. 17.

Euſ. Præp. l. 11. c. 5. & l. 12. c. 2. & 4.

Plut. de Poeſ. Homer. Plat. l. 2. de Rep.

possit adolescens, quid sit ὑπόνοια, *(figura)* quid non. Ὑπονοίας *(figuras)* intellige, quæ deinde ἀλληγορίαι dictæ sunt: vetustiorum enim scriptorum ea vox est, teste Plutarcho. Has ὑπονοίας *(figuras)* sive διανοίας, *(sensus)* (utroque nomine appellantur) Judæi מדרשים dixerunt, iisque libros suos referserunt: nec minus iis tribuunt nonnulli auctoritatis & fidei, ac Cabalicis ipsis Traditionibus, ut auctor est Maimonides in More Nevochim. Ii quoque significationem allegoricam פרגמול & אגדה appellant, eosque ajunt valde falli, qui eam exponant על דרך של בני אדם *tanquam locutiones ab hominibus usurpari solitas*; cum exponenda sit על דרך משל, *tanquam parabola*: nudam vero & simplicem appellant, פשוט, & דבר קטן. Et jam olim scitum est inter ipsos, omni Scripturæ sensum inesse utrumque, פשוט עם אגדה, *simplicem cum occulto.* Hinc Agadici dicti, in Midrasch Thehillim aliisque Judæorum scriptis memorati, qui in eruendis profundioribus mysteriis operam consumebant omnem, nec Cabalicis nugis abstinebant. Perpauci hi erant numero; fortasse ob studii difficultatem, quæ plures deterrebat: eorum quoque scriptiones erant oppido raræ; fortasse quod vulgi captum præterirent. Idem Maimonides in Jad Chazacah, libro de conversione, tertio capite, terram Chanaam significare ait, ארץ החיים, *terram viventium*, תרגום העולם הבא, *hanc autem esse seculum futurum.* Idem libro de Regibus, postquam lupi & agni concordiam allegorice expositi, universe concludit has clausulas iisque, quæ pertinent ad Messiam, allegorias esse. Plerasque hujusmodi proponit: & Præfatione in Misnajoth, dictata Thalmudis, quæ κατὰ λέξιν *(secundum verba)* sumta, ridendæ absurditatis plena esse videbat, ad γρῖφα *(figuram)* detorsit. Eadem aliorum multorum ratio est. Thalmudistæ, capite quinto Beracoth, omnem Tabernaculi Mosaici supellectilem ad cœlestium significationem revocant. Et in libro Thalmudico Sanhedrin effatum hoc reperias: *Locus unicus Scripturæ dat plures sensus: e duobus vero locis Scripturæ non exit sensus unicus.* Tum deinde Verbum Dei simile esse dicitur silici, qui malleo percussus plurimas dat scintillas. Toti sunt in allegoricis expositionibus libri Siphra & Siphre. R. Isaac Abrabaniel, vir celebris inter suos, docet omnem Tabernaculi apparatum ad id præcipue esse instructum, ut sit, כספר חכמה עליונה ועניני, נכבד אשר אולי יתישרו, *Velut liber sapientiæ sublimioris, & rei gloriosæ ad quam ista referuntur.* Idem apud R. Mosem Albeldam reperias. Quid reliquos commemorem, qui nuda literæ doctrina non contenti, ad allegorias mentem extulerunt, quales inter cæteros Rabba ben Nachmoni in Beresith Rabba, & R. Jacob Baal Hatturim in Genesin, & R. Simeon in Jalcut, & Elisah in Ecclesiasten, & R. Joseph Samiga in Convocatione sanctitatis, & Auctor libri, cui titulus est, כתר ופרח, *Pomum & flos*, & R. Joseph Jabetz, vix ullo contradicente, si unum fortasse Peritzolium excipias. Circumfertur liber Rabbinicus, cui titulus, יסוד שורים, *Fundamentum Canticorum*, expositio, videlicet libri Ruth, qua ostenditur geminum in Scriptura contineri sensum, apertum & opertum. Istarum ὑπονοιῶν *(allegoriarum)* diversa genera exposita sunt a R. Azaria in Meor enajim, & ab Aben Ezra in Threnos. Laudatus jam sæpius Maimonides, in Præfatione præclari operis More Nevochim, multa de Scripturæ sacræ parabolis & ænigmatis differit. Ac primum ostendit, non solum perplexo hoc docendi genere usos esse Sapientes, sed & necessario hoc feciisse, nec aliter facere potuisse. Tum multiplices ait esse parabolarum formas, ad idque potissimum susceptum sibi hoc opus, ut ad Prophetarum parabolas intelligendas Lectori viam muniret: nec enim ad propheticarum vaticinationum intelligentiam posse perveniri, nisi enodandarum parabolarum ratio teneatur. Atque id confirmat hoc loco Oseæ: *Ego visionem multiplicavi, & in manu Prophetarum assimilabo*, sive, *similitudines proponam.* Id enim sonat Ebraice vox, אדמה. Utitur & hoc Ezechielis: *Fili hominis, propone ænigma, & narra parabolam ad domum Israel:* & hoc altero: *Et dixi, A, a, a, Domine Deus; ipsi dicunt de me, Numquid non per parabolas loquitur iste?* Quibus addit & ista Salomonis: *Audiens sapiens sapientior erit, & intelligens gubernacula possidebit: animadvertet parabolam & interpretationem, verba sapientum, & ænigmata eorum.* Deinde ex מדרש docet de parabola ad parabolam progressum fieri, velut per funes connexos ac cohærentes, ad intelligentiam Legis, sic

Plut. de audiend. Poet.

R. Mos. ben Maim. More Nev. P. 3. c. 43.

R. Mos. ben Maim. in Jad. l. de conv. c. 3. sect. 5.

Sanh. c. 4.

Ose. 12, 10.

Ez. 17, 2.

Ez. 20, 49.

Prov. 1, 5. 6.

tanquam in profundo puteo latentem; & quæcunque in ea de ritibus ac ceremoniis tradita ſunt, occulta myſteria continere. Demum verba, quæ parabolam continent, candelæ parvi pretii comparat; latentes vero in eo ſententias, margaritæ, quæ cum in tenebris prolapſa intercidit, diobolaris illa ad eam conquirendam & reperiendam candela accenditur. At Therapeutæ apud Philonem, aptiſſima comparatione legem animalis ſimilem eſſe dicunt, & verba quidem, corporis; animæ vero, ſenſus verbis incluſos. Aben Ezra Scripturæ ſacræ ſenſus, corporis inſtar eſſe dicebat; allegorias, veſtimentorum. Neque ſane ſolum conſtat priſcos Judæos admiſiſſe allegoricum interpretandi genus; ſed literæ etiam corticem pro eo ſæpe ſpreviſſe, & præcepta Legis, non prout concepta ſunt verbis, ſed juxta myſticum ſenſum ſervaſſe, Euſebio affirmanti credendum eſt. Ἐπὶ δὲ, inquit, διαλαλήσαμεν τά τε τῶν ἱερῶν νόμων παραγγέλματα, τόν τε τρόπον τῆς ἀλληγορουμένης παρ' αὐτοῖς ἰδέας, ἐξ ἧς ἂν ἄν τις μὴ τάδε ἐπισταμένους, ὡς τὸ πᾶν Ἰουδαίων ἔθνος ὡς δύο τμήματα διῄρηται. τὴν μὲν πλεῖστον τοῖς τῶν νόμων κατὰ τὴν ῥητὴν διάνοιαν παραγγέλμασιν ὑποθήκας ὑπῆγε· τὸ δ' ἕτερον τῶν ἐν ἕξει τάγμα, ταύτης μὲν ἧφθαι, διατέρπειν δὲ τοὺς πολλοὺς ἐπαναβιβρωσκούσῃ φιλοσοφίᾳ προσέχειν ἠξίωσε, θεωρίᾳ τε τῶν ἐν τοῖς νόμοις κατὰ διάνοιαν συμβολομένων. *Quoniam autem de ſacrarum legum præceptis, & allegorico qui iis ineſt ſenſu diſſeruimus, ſequitur ut notemus genus univerſum Judæorum in duas partes eſſe diviſum, & multitudinem quidem legum præceptis, prout verbis concepta extant, ſubjeciſſe; reliquam vero partem, eorum videlicet quorum firmiores mentes ſunt, hac neceſſitate ſolutos, ad diviniorem quamdam Philoſophiam, & ſupra vulgi captum poſitam, & ad allegoricorum ſenſuum, qui in Lege reconditi ſunt, inveſtigationem animum adjicere voluiſſe.* Onkelon nobiliſſimum Moſis interpretem allegorias nonnumquam perſequi, & ipſa res clamat, & declarat Aben Ezra. Videant nunc Judæi recentiores, atque imprimis pervicaciſſimi inter ipſos Caraitæ, quantum ab hac doctrina receſſerint, dum Legis verbis adhærentes, myſticos ſenſus & allegoricas interpretationes reſpuunt; ſpreto majorum ſuorum more, quorum qui cordatiores erant, neglecta in multis, quoad literæ ſenſum, Lege, eidem juxta allegoriam fere obſequebantur. Notabilis eſt imprimis clariſſimi Doctoris Aben Ezræ audacia, qui in Diſſertatione quadam, qua Legis explanandæ diverſos modos propoſuit, eum ſolum amplectitur, qui literæ inhæret ac verba perſequitur, allegorias omnes repudiat. Quanquam aliquibus Scripturæ locis ineſſe myſteria, ad eaque aſſurgendum eſſe fateri cogitur. Et vero niſi de ſua pertinacia remitteret hoc verporum genus, & multa על דרך משל interpretanda eſſe fateretur, in quam multa abſurda incurreret, naturæ, rerumque ordini, Legi etiam Moſaicæ, Prophetarum ſententiis, ac veritati ipſi contraria? Nihil hic de Johanne attinet dicere, qui occultos Veteri Teſtamento ſenſus ineſſe paſſim docuit: nihil de Chriſto Jeſu, a quo idem crebro traditum eſt, quique doctrinæ ſuæ præcepta parabolis tegere ac diſſimulare ſolitus, monitum hoc ſubjiciebat, *Qui habet aures audiendi, audiat*; quaſi auditoribus denuntians, niſi allegorica interpretatione adhibita reconditas ſententias evolverent, fruſtra hæc a ſe proponi. Contenti ſimus teſtimonio Pauli, qui Judæos, apud quos ſua jam ætate gliſcebat ea labes, graviſſimis ſæpe verbis caſtigat: *Circumciſio cordis*, inquit, *in ſpiritu, non litera.* Idem alibi myſticum & interiorem ſenſum faciei Moſis comparat; exteriorem vero velamini faciei Moſis impoſito: *Usque in hodiernum diem cum legitur Moyſes, velamen poſitum eſt ſuper cor eorum: cum autem converſi fuerint ad Dominum, auferetur velamen.* Idem paſſim Novi Teſtamenti myſteria in Veteris hiſtoriis adumbrata eſſe docet: *Hæc autem*, inquit, *in figura contingebant illis; ſcripta ſunt autem ad correptionem noſtram, in quos fines ſeculorum devenerunt.* Inde adeo Pſalmo ſeptuageſimo ſeptimo Parabolæ appellantur prodigia a Deo edita, in gratiam, vel in emendationem Ebræorum. Et Pſalmo centeſimo decimo octavo, his verbis Deum orat Propheta: *Revela oculos meos, & conſiderabo mirabilia de Lege tua*; futurorum nempe præſignificationes. Atque ii ſunt vere clauſi, ſignatique ſermones, de quibus futurum prædicit Daniel, *Ut neque intelligant omnes impii, porro doctiintelligant.* Hoc argumentum erudite proſecutus eſt contra Celſum Origenes noſter, & libro quarto de principiis, quem qui ſtudioſe legerit, operæ fructum feret.

Phil. de vit. contempl.

Aben Ezr. in Thren. 1.

Euſ. Præp. l. 8. c. 10.

Aben Ezr. Præf. de Leg. interpr. in Bib. Romb. Venet. 1525.

Rom. 2, 28.

2. Cor. 3, 15.

1. Cor. 10, 11.

Pſal. 77, 2.

Dan. 12, 10.

Origen. contr. Celſ. l. 4. & de Princip. l. 4. c. 2.

Unum

Unum hic addam, quod jam ſuis locis monui, unde obfirmata Judæorum pertinacia deprehenditur, ipſos quantumvis exoſos allegoricas explanationes, easdem tamen admittere, ad eluenda vaticinia Prophetarum, quæ in Chriſto Jeſu *κατὰ λέξιν (ſecundum verba)* completa ſunt. Velut illud Davidis:
Pſal. 21, 18. 19. *Foderunt manus meas, & pedes meos:* tum
Pſal. 68, 22. iſtud: *Diviſerunt ſibi veſtimenta mea, & ſuper veſtem meam miſerunt ſortem:* atque hoc etiam: *Et dederunt in eſcam meam fel, & in ſiti mea potaverunt me aceto:* & id quoque
Iſa. 42, 6. 7. Iſaiæ: *Et dedi te in fœdus populi, in lucem gentium, ut aperires oculos cæcorum:* nec
Zach. 9, 9. non & illud Zachariæ: *Ecce rex tuus veniet tibi juſtus & Salvator: ipſe pauper, & aſcendens ſuper aſinam, & ſuper pullum filium*
Zach. 11, 12. *aſinæ:* tum & illud ejusdem: *Et appenderunt mercedem meam triginta argenteos.* Quæ *ἀλληγορίας* Judæi pro arbitrio detorquent.
R. Manaſſ. l. 2. de reſurr. c. 19. Sed & inter novitios Judæos R. Manaſſe in opere de reſurrectione multas patrum ſuorum ineptias, in Thalmude Rabbinorumque libris conſignatas, flectit ad allegoricum ſenſum, ſeſeque ſingulari tractatu acturum ſpondet de allegoriis, quæ his ſcriptionibus continentur. Suo ſibi denique gladio jugulantur ipſi, cum pervulgatum hoc inter eos uſurpant effatum: אין בתורה אפילו את אחת שאין תורים גדולים תלויים בה. *Ne unica quidem in Lege litera extat, e qua non pendant montes magni.*

& Ethnici. IX. Abeamus ad Ethnicos, quorum plerique hoc genere delectati ſunt. Homeri, ut dixi, Poemata in allegorias jam olim a plerisque tracta fuiſſe, vel ex uno hoc, quod attuli, Platonis effato colligitur. Extabant olim Homericæ allegoriæ Metrodori Lampſaceni; extant hodieque & illæ Heraclidis Pontici & Porphyrii. Nonnullas etiam Plutarchus in libro de vita & poeſi Homerica propoſuit. Idem in libro de audiendis Poematis egregium earum exemplum affert, unde intelligas quos intra fines eæ debuerint conſiſtere; ne vel progrederentur longius nimis curioſi & ingenioſi Interpretes, myſteria Homero affingentes, de quibus ne in ſomnis quidem cogitavit; vel in nudo verborum ſenſu hærerent. Longe vero plurimas reperias apud Euſtathium. Notabile eſt illud Dionis Chryſoſtomi in Oratione de Homero, ſolitum fuiſſe Homericis temporibus res naturales fabulis implicare. Addidiſſet, res quoque pertinentes ad mores & ad politica, & cujuscumque tandem generis, figmentis diſſimulare. Hieroglyphica Ægyptiorum, eorumque ſignificationes retulit in literas Chæremon, Auguſti ætate. Nec multo poſt Cornutus Græcorum mythologiam naturæ rationibus accommodavit, eo libro, qui ſub Phurnuti nomine circumfertur. Ab utroque, Cornuto, & Chæremone, *τὸν μεταληπτικὸν τῶν παρ' Ἕλλησι μυστηρίων τρόπον, Græcanicorum myſteriorum allegorice interpretandorum rationem*, accepiſſe Origenem teſtificatur Porphyrius. Edidit Palæphatus Ægyptius, *λύσεις τῶν μυθικῶς ἠρμένων: Solutiones eorum quæ fabuloſe dicta erant.* Totus eſt in hujusmodi fabularum Græcarum allegoriis evolvendis Fulgentius Planciades. Quasdam & illarum anagogas ſcripſit Michael Pſellus. At conſumſit diurnitas temporis, Zenonis, Chryſippi, & Diogenis Babylonii libros, quibus fabularem hiſtoriam a nugis dejunctam, traduxerunt ad Phyſiologiam, & Orphei ac Muſæi nominibus præſcriptas fabellas, tum & illas Homeri ac Heſiodi, ad ſuas de Diis opiniones applicarunt. Sed & vetuſtiores quoque Philoſophi Heraclitus & Empedocles, aliique multi tandem rationem tenuerunt, teſtibus Heraclide, & Cornuto: quem lectiſſimis annotationibus illuſtrans Thomas Galæus longe plures recenſet. Vana ſane fuiſſet eorum opera, qui doctrinam ſuam velarunt figmentis, niſi fuiſſent qui diſpellere tenebras, & arcana eruere ſtuduiſſent. Recte Origenes Celſo eos arguenti, qui ex Moſis Hiſtoria tropologias, & allegorias eliciebant, reſpondet Lini, Muſæi, & Orphei poemata, & Pherecidis hiſtoriam iis eſſe ſcripta & propoſita, qui inde abſtruſos ſenſus & aliorſum pertinentes poſſent eruere. Imo vero fatendum eſt, quæcunque gens fabulatores habuit, eamdem & ſuos fabularum Interpretes habuiſſe. Id quod de Aſſyriis & Arabibus Lucianus commemorat. Julianus denique Imperator divinorum oraculorum Interpretes, ac Chriſtianos præcipue inſectatur, quod hæreant in cortice, nec myſteria in iis recondita eruere ſatagant. Plura afferre poteramus in eam ſententiam, ſi incerta res aut controverſa ageretur. Satis profecto ex iſtis intelligitur *μεταληπτικὸν*
Lucian. Macr.

(allegoricum) hoc interpretandi genus Ebræis Scriptoribus pariter & exoticis acceptum ac familiare fuiſſe; ac inique porro facturos, ſi qui in nobis culpare audeant, quod in aliis probare coguntur.

Vanitatem oraculorum ſuorum & Sibyllarum Ethnici agnoſcunt.

X. Nunc antequam manum tollamus de tabula poſtularet locus, ut de Ethnicorum oraculis diſputaremus, quæ Propheticæ facultatis ſpecie quadam vulgi ſtoliditati diutiſſime illuſerunt, & Chriſtianæ legis adverſariis ad prædictionum Veteris Teſtamenti vim oppugnandam argumentum præbere poſſunt. Nam ſi Prophetias, quibus ſe tutetur, habet etiam mendacium & impietas, quid in iis præſidii veritas collocabit? Verum jam tum etiam cum maxime vigerent oracula, ita prolapſa erat eorum fides apud ſanæ mentis homines, ut nihil inter eos eſſet contemtius. Pythiam auro a Philippo corruptam, facete dicebat Demoſthenes φιλιππίζειν· Chryſippum ſuperſtitionibus valde deditum, ut Stoicum decuit, oraculis totum volumen impleviſſe ait Cicero, *partim falſis, partim caſu veris, ut ſit in omni oratione ſæpiſſime; partim flexiloquis & obſcuris, ut interpres egeat interprete, & ſors ipſa referenda ſit ad ſortes; partim ambiguis, & quæ ad Dialecticum referenda ſint.* Audiamus præterea Origenem ſic diſputántem contra Celſum: δυνατὸν μὲν ἡμῖν συνάγειν ἀπὸ ἀριστοτέλους καὶ τῶν τὰ τῆ περιπάτῳ φιλοσοφησάντων, ὡς ὅλην ἀπᾶν ἀς ἀνατροπὴν τῆ περὶ τῆς πυθίας καὶ τῶν λοιπῶν χρησηρίων λόγω· δυνατὸν δὲ καὶ τὰ λελεγμένα τῷ ἐπικούρῳ, καὶ τοῖς ἀκπαζομένοις ἀυτῆ τὸν λόγον περὶ τῶν ἀυτῶν, παρεθέμενον δεῖξαι ὅτι καὶ ἑλλήνων τινὲς, ἀνατρέπουσι τὰς νομιζομένας, καὶ τεθαυμασμένας ἐν πάσῃ ἑλλάδι θεοπρεπίας. *Poſſumus quidem, ſi Ariſtotelis & Peripateticorum ſcripta compilare velimus, non pauca afferre ad ea labefactanda, quæ de Pythia & reliquis oraculis feruntur. Poſſumus quoque, ſi expromamus quæ de iisdem rebus ab Epicuro, ejusque ſectatoribus diſputata ſunt, oſtendere, nonnullos Græcorum refellere & aſpernari oracula, quæ per univerſam Græciam communi & tralatitio uſu, etiam cum admiratione recipiuntur.* Vanitatem vero oraculorum aperte confitetur Porphyrius, rei apprime conſultus, ut qui librum ſcripſerat de philoſophia ex oraculis petita. Rem pluribus teſtimoniis, tum & exemplis ac rationibus confirmare promtum eſſet: ſed cum Euſebius toto in libro Præparationis Evangelicæ ſexto præſtiterit, amandari ſe illuc Lector benignus patiatur. Idem omnino de Sibyllinis carminibus putandum eſt; non recentioribus iſtis, quæ circumferuntur & κιβδηλεύειν vulgo damnata ſunt, ſed de antiquis etiam, quorum meminerunt Veteres. *Callide*, inquit Cicero, *qui illa compoſuit, perfecit, ut quodcunque accidiſſet, prædictum videretur, & hominum & temporum definitione ſublata. Adhibuit etiam latebram obſcuritatis, ut iidem verſus alias in aliam rem poſſe accommodari viderentur.* Et deinde: *Quamobrem Sibyllam quidem ſepoſitam & conditam habeamus, ut id quod proditum eſt a majoribus, injuſſu Senatus ne legantur quidem libri, valeantque ad deponendas potius, quam ad ſuſcipiendas religiones.* Poſt operam ad ſcriptionum illarum futilitatem demonſtrandam utiliter a Blondello poſitam, in longiori argumenti hujus tractatione, mihi ingratus, Lectori inutilis labor poneretur. Quanquam & ea, quæ in contrarium nuperrime atrulit Johannes Craſſetius, pietate inſignis & doctrina, cum fructu & voluptate legi poſſunt.

Plut. Dem.

Cic. l. 2. de divin.

Orig. l. 7. contr. Celſ.

Porphyr. apud Euſ. l. 6. c. 5.

Cicer. de div. l. 2.

Blond. de Sibyll. l. 1. c. 8. 9. 10.

EPILOGUS NONÆ PROPOSITIONIS.

HIc vero finis eſto Propoſitionis hujus, in qua cum ex Veteris Teſtamenti cum Novo contentione & Paralleliſmo perſpicuum ſit, Prophetias omnes Veteris Teſtamenti de Meſſia, & quæ iis continentur σημεῖα *(notas)* in Jeſum Nazarenum aptiſſime quadrare, in neminem vero præterea; ſupra vero in octava propoſitione demonſtraverimus eum eſſe Meſſiam, cui uni Prophetiæ omnes Veteris Teſtamenti de Meſſia conveniunt; ſequitur omnino Jeſum Nazarenum eſſe Meſſiam. Quod erat probandum.

ΠΟΡΙΣΜΑ.

Libri Veteris Teſtamenti ſunt divinitus inſpirati.

PRophetiam omnem eſſe veracem, cum res in ea prædictæ contigerunt, tertio inter Axiomata loco poſuimus. Oſtendimus autem nona hac Propoſitione res in Prophetiis Veteris Teſtamenti de Chriſto prædictas,

dictas, in Jesu Nazareno contigisse. Unde concluditur, Prophetias Veteris Testamenti, quæ ad Christum spectant, esse veraces. Sed & alias plerasque Veteris Testamenti Prophetias veraces esse, sexta Propositione demonstravimus. Axiomatum porro nostrorum quartum hoc est, Propheticam facultatem a solo Deo esse. Ergo hæ Prophetiæ Veteris Testamenti a Deo solo sunt. Atqui Prophetias illas continent libri Veteris Testamenti. Unde sequitur libros Veteris Testamenti esse divinitus inspiratos. Origenes quidem cum in libro quarto de principiis probare vellet, divinitus inspiratam esse sacram Scripturam, non alio id confecit argumento, quam eventu prædictionum: *Antequam*, inquit, *complerentur ea quæ a Prophetis fuerant prædicta, quamvis vera essent, tamen ostendi vera esse non poterant, pro eo quod nondum probarentur impleta. Adventus vero Christi, vera esse & divinitus inspirata, quæ dixerant, declaravit; cum utique prius haberetur incertum, si eorum quæ prædicta fuerant, exitus esset implendus.* Idem in libris contra Celsum: *οἱ προφῆται τοῖς μὴ περιέργως ἐντυγχάνουσι τῇ ἐν αὐτοῖς προγνώσει, ἱκανοὶ μοι δοκοῦσι πρὸς τὸ πεῖσαι τὸν συνετῶς ἅμα καὶ ἐσχολακότας ἀναγινώσκοντα, ὅτι θεοῦ πνεῦμα ἦν ἐν τοῖς ἀνδράσιν ἐκείνοις.* *Sed & Prophetiæ, si quis ad prænotionem, quæ ipsis inest, non perfunctorie attenderit, idoneæ sunt ad persuadendum ei, qui legendis iis prudentem & æquum animum adhibuerit, in viris illis spiritum Dei fuisse.* Constat igitur libros Veteris Testamenti esse divinitus inspiratos. Quod erat probandum.

Orig. l. 4. de princ. c. 1.

Origen. contra Cels. l. 8.

PROPOSITIO X.

Vera est Christiana Religio.

Definit. 1, 7. PAucis verbis concludetur ista Propositio. Religionem Christianam eam esse definivimus, quæ Jesum Nazarenum Messiam esse statuit, & quæcunque in Libris sacris, sive Veteris, sive Novi Testamenti, de eo scripta sunt, pro veris habet. Probatum est autem superiori Propositione, Jesum Nazarenum esse Messiam, & quæcunque in Libris sacris, sive Veteris, sive Novi Testamenti, de eo scripta sunt, vera esse. Igitur Christianæ religionis fides circa res veras solum versatur, prorsusque ei convenit quinto loco allata a nobis Definitio, qua statuimus Religionem veram eam esse, quæ res solum veras ad credendum propositas habet. Unde exoritur consectarium hoc, veram esse Christianam religionem. Quod erat probandum.

ΠΟΡΙΣΜΑ.

Religiones omnes, præter Christianam, falsæ sunt & impiæ.

SI vera est Christiana religio, & res solum veras ad credendum propositas habet, ut definivimus, ex iis utique rebus una hæc est, solam Christianam Religionem esse veram, reliquas omnes falsas & impias. Palam id & libere coram Principibus Judæorum profatus est Petrus, cum de Christo sic differeret: *Hic est lapis, qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli, & non est in alio aliquo salus: nec enim aliud nomen est sub cælo datum hominibus, in quo oporteat nos salvos fieri.* Act. 4, 11. 12. Eamdem doctrinam Paulus Galatis tradidit: *Sed licet nos, aut Angelus de cælo evangelizet vobis, præterquam quod evangelizavimus vobis, anathema sit. Sicut prædiximus, & nunc iterum dico: si quis vobis evangelizaverit præter id, quod accepistis, anathema sit.* Gal. 1, 9. Eamdem & Timotheum docuit: *Unus enim Deus, unus mediator Dei & hominum homo Christus Jesus.* 1. Tim. 2, 5. Verum igitur est, Religiones omnes, præter Christianam, falsas esse & impias. Quod erat probandum.

SUMMA DEMONSTRATIONIS EVANGELICÆ.

NUnc vero totam hanc Demonstrationem in pauca contractam æqui Lectoris ponamus ob oculos, ut uno intuitu perspectam & comprehensam suis queat momentis perpendere. Libri Novi & Veteris Testamenti iis temporibus scripti sunt, quibus feruntur esse scripti; & ab iis scripti, quibus tribuuntur. Hinc sequitur, totam Jesu Nazareni historiam in Veteri Testamento longe ante prædictam esse, quam evenerit in Novo. His porro concessis, libros nimirum Novi & Veteris Testamenti in temporibus esse

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ſcriptos, quibus feruntur eſſe ſcripti; & ab iis ſcriptos, quibus tribuuntur; & Prophetias Veteris Teſtamenti de Jeſu Nazareno completas eſſe in novo, conſequens eſt, veraces eſſe libros Novi & Veteris Teſtamenti. Quod ſi Prophetiæ Veteris Teſtamenti de Jeſu Nazareno completæ ſunt in Novo, & veraces ſunt libri Novi & Veteris Teſtamenti, ex eo efficitur, Jeſum Nazarenum eſſe Meſſiam. Quo poſito, veraces nempe eſſe libros Novi & Veteris Teſtamenti, & Jeſum Nazarenum eſſe Meſſiam, fatendum omnino eſt, veram eſſe Religionem Chriſtianam. Arctius adſtringi non poteſt ratiocinatio hæc, totaque it conſerta eſt & contexta resque aliæ ex aliis nexæ & inter ſe aptæ colligatione neceſſaria cohærent, ut nullis divelli argumentis, ratione nulla labefactari queant, nec aſſenſum Lector poſſit abnuere: præſertim ſi animum hic adhibeat ſtudioſum veritatis, non contumacem; tantumque his adjungat fidei, quæ a nobis demonſtrata ſunt, quantum aliis rebus ſolet adjungere, quæ paris roboris rationibus nituntur. Atque id nos poſtulavimus ab initio Operis hujus, & impetraturos ſperavimus.

EPILOGUS
AD SERENISSIMUM DELPHINUM.

HAbes, LUDOVICE, munus a me, ſiquidem rerum ſpectetur dignitas, magnum; ſed futurum tamen majus, ſi quem opto ex ejus uſu fructum capias, veræ nempe ac ſinceræ pietatis incrementum, cujus uberes jam animo tuo excepti ſatus ad lætam frugem feliciter adoleſcunt. Id ſi fit, *Deus Patris tui erit adjutor tuus, & Omnipotens benedicet tibi benedictionibus cœli deſuper benedictionibus abyſſi jacentis deorſum:* largietur ille tibi cœleſtem hanc Sapientiam, *per quam reges regnant, & legum conditores juſta decernunt*; teque præſentibus proſequetur auxiliis, ad edomandos, non externos ſolum, ſed inteſtinos etiam, eosque omnium acerrimos hoſtes; corporis dico cupiditates, incitamenta Dæmonum, & mundi illecebras, quæ te circumcident; ac ſpreto tandem temporario hoc & caduco imperio, nobilius affectabis & immortale regnum, quod nulla vis poteſt convellere. Atque hæc tibi certo eventura eſſe ſcito, tumque te revera fore magnum, cum te coram Deo minimum eſſe agnoveris.

Gen. 49. 25.

Prov. 8, 5.

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